

The Lutheran.

"The word of God and the teachings of Luther are now and never will be forgotten."

Twelfth year 1855-56

St. Louis, Mo.,

Printing office of the Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Register

for the

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Effenb. Joh. Kap. 14, v. 6, 7.

„Gottes Wort und Luthers Lehr' bergeth nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Begründet von C. F. W. Walther.

St. Louis, Monday, August 28, 1855.

No. 1.

Editor's foreword

to the twelfth annual "Lutheran."

If we have ever had cause to joyfully praise and extol God at the beginning of a new year of the dear "Lutheran," it is certainly the case this time, as we now let the first number of the twelfth year go out. God has done great things for us, we are glad of it! For a long time those in whose name the "Lutheran" goes out have had the grave suspicion thrown out of them, as if they pursued a new special "direction," which one preferred to call the "Missourian" in order to label us a sect. But behold! God, who knew very well that we do not want to establish anything of our own and something new, but only want to hold on to the old, preserved things, has graciously made it so that it has become clearer and clearer before all the world: we want nothing but to remain faithful to the faith, to the doctrine and to the confession of our dear Evangelical Lutheran Church. God has made it more and more evident that our opponents can no longer, or rather do not want to, profess the symbols of our church; they have come to the conviction that if the symbols have presented everything they contain correctly, they, our opponents, have been mistaken in not asserting that the symbolic books are also not without many errors and ambiguities, that they are in need here and there of a more precise explanation.

The Lutherans, on the other hand, have been mistakenly placed by God in a position of great responsibility, that is favorable to the Lutheran of heartfelt conviction, that we must explain them according to Scripture, if we are to give them a better and more correct meaning from Scripture than they are intended to have. For us, on the other hand, God has erroneously placed us in the position, which is certainly highly responsible, but for a Lutheran in a hurry who is so out of heartfelt conviction, above all things favorable, that we must represent the purity and perfect conformity of our ecclesiastical confessions with the holy Scriptures, and for this purpose take up and fight the battle, that has now broken out within our church.

God could not have assigned a more hopeful position to us; but we look away from ourselves and, humbly asking for help, enlightenment, and guidance, look to Him who "giveth strength to him that is weary, and strength enough to him that is able." For "boys grow weary and faint, and young men fall. But they that wait upon the LORD receive new strength, that they may mount up with wings as eagles; that they may run, and not be faint; that they may walk, and not be weary." Isa. 40, 29-31. We look away from our own wisdom, because we have none, and look to the internal truth of God, which it is not our desire to receive, but to which we profess, that it may sustain us in these last afflicted deceiving times; for we know and believe in God-worked supererogation.

Heinrich Miller and thousands and thousands of other faithful teachers, in part

teachers of all Christendom, have stood, faithfully following the banner of the pure confession of our Church.

This courage of ours does not come from carnal security, not from confidence in our wisdom, science, or faithfulness. We recognize in the deepest humility that we are nothing, that we can do nothing, and that we are utterly unworthy of all the divine grace and blessings we have experienced. But we also know that it is God's way, so that He alone may have all the glory, that He does not look to worthiness in the bestowal of His graces, and that for this reason we must not let our own unworthiness move us and tempt us to deny the gifts of which the Lord in His free mercy has made us worthy. When we look at ourselves, we are indeed troubled that we will spoil everything with one another; but we look away from ourselves and, humbly asking for help, enlightenment, and guidance, look to Him who "giveth strength to him that is weary, and strength enough to him that is able." For "boys grow weary and faint, and young men fall. But they that wait upon the LORD receive new strength, that they may mount up with wings as eagles; that they may run, and not be faint; that they may walk, and not be weary." Isa. 40, 29-31. We look away from our own wisdom, because we have none, and look to the internal truth of God, which it is not our desire to receive, but to which we profess, that it may sustain us in these last afflicted deceiving times; for we know and believe in God-worked supererogation.

We are convinced that our confessions are not something beside the Bible, which is supposed to squeeze the content of the Bible into human formulas, to lead away from the Bible as the unified source of truth and the pure fountain of Israel, and to lead to wells made up by men, which are empty and give no water; Rather, we know and believe, in the conviction of God, that our confessions are nothing but the affirmation of believing men, and also our affirmation of all that God has revealed in His holy Word. God's Word says: "In the beginning God created heaven and earth" - our confession answers: Yes, "I believe in God the Father, Almighty Creator of heaven and earth." God's Word says: "This is the true God and the eternal life" - our confession answers: Yes, "I believe that Jesus Christ, true God, born of the Father in eternity, and also true man, born of the Virgin Mary, be my Lord." God's Word says: "The Lord Jesus took the bread, and said, This is my body; the same also took the cup, and said, This is my blood" - our confession answers: Yes, I believe the Sacrament of the Altar "is the true body and blood of our Lord Jesus Christ under the bread and wine instituted for us Christians to eat and drink by Christ Himself." God's Word says, "God makes us blessed by the bath of regeneration and renewing of the Holy Ghost"-our confession answers: Yes, I believe, "without the word of God the water is bad water, and no baptism, but with the word of God it is a baptism, that is, a water of life rich in grace, and a bath of new birth in the Holy Ghost." God's Word says, "The kingdom of God cometh not with outward showings. Neither shall it be said, Behold here, or there it is. For behold, the kingdom of God is within you"-our confession answers: Yes, "I believe (not: I see) A holy Christian Church." The Word of God says to believing! Christians, to all true members of the Church, "All things are yours: whether Paul or Apollos, whether Cephas or the world, whether life or death, whether things present or things to come; all things are yours" (1 Cor. 3:21, 22.) - our Confession answers: Yes, I believe, "that the church is more than the ministers;" *) yes, I believe it: it must ever be confessed that" (also) "the keys do not belong and are given to one man alone, but to the whole churches; for as the promise of the gospel certainly and without means belongs to the whole churches, so the keys without means **) belong to the whole churches, because the

The keys are nothing else but the ministry, by which such few in the armor of God under the same slogan as we. The fortress we defend is not a rotten fortress built on sand, but a strong fortress. If we were to be driven out of it, only we would fall; the castle itself does not fall; it is built on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone, on a rock so solid that even the gates of hell cannot overpower it. But the weapons of our knighthood are not fragile, but mighty in the sight of God, to destroy the strongholds; that we may destroy the assaults and all the evils that rise up against the knowledge of God. The victorious outcome of our cause has already been prophesied to us by the mouth of the Lord Himself, and the crown of conquerors is already ready.

In the name of the Lord be it dared: we go forth anew with the cry: God's word and Luther's teaching forgive now and nevermore! Kyrie, eleison! Christe, eleison! Kyrie, eleison? Amen.

Our hearts swell with joy as often as we read of the unshakable fidelity with which our fathers held fast and defended the Confession, first the spoils of their most ardent battles, so that they declared towards the end of the preface to our Concordia book: they were determined and meant "not to make anything new by this work of Concord, nor to depart from the divine truth once known and recognized by our godly forefathers and ourselves, as founded in prophetic and apostolic Scripture and contained in the three Symbolis, also in the Augsburg Confession, delivered to Emperor Carolo the Fifth in 1530, in the Apologia which followed, in the Schmalkaldic Articles, and in the large and small Catechismo of the Stool-Enlightened Man, Dr. Luther, is further understood not to deviate at all, neither in *rebus* nor *phrasibus* (neither in sacken nor in idioms), but rather, by the grace of the Holy Spirit, to unanimously persevere and remain with it, also to regulate all religious disputes and their explanation according to it." Yes, our hearts swell with joy when we read this language of a certain and abiding faith. What will we now do ourselves? The turn has now come for us to join in the fight for the familiar supplement of the pure and truthful doctrine of the Word of God, which was brought to light by the Reformation. Let us not then prove ourselves to be a wavering reed, wafted to and fro by the wind of men's changing thoughts. Let us not shrink back from the multitude and high reputation of those who oppose us in this; let us not shrink back from the disturbances of temporal peace which have always followed and now follow the relentless insistence on the pure truth; let us not shrink back from the disgrace which will and must then befall us. Nor, thank God, do we stand alone. Not only do we have behind us a great army already triumphant in heaven, which has fought and suffered for the same treasure; also beside us on this side and on the other side of the ocean do not contend

(Sent in by Past. Brewer.)

The plight of the Lutheran Church

since then

death of Luther, and their salvation from it by the treaty concluded on 25 Sept. 1555.

Religious Peace at Augsburg.

A historical contribution to this year's celebration of the anniversary of peace on: next September 25.

Continuation.

How the church stands firm nonetheless.

The power of darkness had thrown itself upon the Church with great violence and perilous cunning. That old, atrocious alliance of the hypocritical Jewish synagogue, zealous for God, with the heathen Roman world power, in order to bring death to the Lord, now presented itself again in the union of the papal devil synagogue at Rome with the political world power of the emperor, in order to overthrow the church. And as at that time the young men desponded, fled, denied, so here also the human pillars of the Church gave way and sank, that all power and strength, all honour and glory might be of the Lord alone. - Before the church came to the enjoyment of full peace and the dangers of it, it was still to be purified of all self-conceit in an hour of deep humiliation and to be steeled in the recognition of the futility of all human aids and supports. - Now it had to be shown whether the Lutheran church was the house built on sand or on rock, and truly it passed the test, for "when a downpour fell, and there came a flood, and the winds resisted, and beat upon the hall, it fell not!"

The people rallied around the banner of the Protestant faith with nice zeal; here the churches in the cities, where the sermon still resounded, had been more crowded. In Augsburg, Strasbourg and Regensburg, the Catholic clergy desperately tried to persuade the people without violence.

*) Just from the passage 1 Cor. 3, 21. the Schmalkaldic Articles prove the appendix of the power and authority of the pope.

**) "Without means," or, as it is still more clearly stated in the Latin text: *principalitor et immediate*, i.e., originally and immediately. Our Confession, then, following the sacred Scriptures, confesses that the Church, that is, the true believers, have all things, even the lusts of laughter! originally (first), immediately (unmediated by other persons; B. the public officers and administrators. See *ibid.* in the Appendix of the Schmalk. Article.

to keep them in check. Three bishops with papal authority brought the repentant "heretics" back into the fold of the church, and for this purpose absolved them from banishment and other church punishments, also allowed them to eat certain foods during Lent, and if necessary also communion under both forms, and for this reason were attracted from Italy to Germany; they complained that things in Germany were quite different from what was imagined in Rome. They did not care at all about the papal offers. Piophini, one of the nuncios, wrote to Cardinal Farnese: the Lutherans were already obdurate, and few would demand to

return to the Roman Church if Charles did not show more seriousness, punish these rebels and unworthy ones properly, and forbid them to preach.

The imprisoned Prince John Frederick was like ore plated through. All the Emperor's violence, cunning, and threats served only to reveal the insurmountable freedom of the prince, who was outwardly imprisoned but inwardly made free by Jesus Christ.- For when the prisoner was presented by Granvella with the Emperor's "most gracious promise" that acceptance of the Interim would result in his release, he replied in writing: "Since Your Imperial Majesty is now again earnestly seeking from us to consent to the

Interim, we must in the most humble manner state that we have been so instructed from our youth, have also learned by diligent investigation of the Prophetic and Apostolic Writings, and in our conscience (as we testify before God) hold without any wavering, that the articles of the Augsburg Confession, and what is attached to it, are the true, Christian, pure doctrine, so founded in the Holy Scriptures that nothing substantial can be raised against them,

wherefore also our dear Lord and Father, together with us and others, have made themselves attached to the same Confession, until the recognition of a general, free, Christian Council. Since only then we are constantly convinced of the immortal truth of God in our conscience, we are also obliged to be obedient and grateful to God for such unspeakable

grace, and not to fall away from it, so dear to us as to acquire eternal blessedness, and to avoid eternal hellish damnation.

If we should now accept the Interim for godly and Christian, then we must accept the Augsburg Confession, and . what we have hitherto robbed of the Gospel of Jesus Christ, in many excellent articles, in which salvation lies, we must, against our conscience, deliberately condemn and approve with our mouths what we believed in our hearts to be wholly contrary to the holy Scriptures; and consequently miserably abuse and gravely blaspheme the name of God, and also betray both the high Majesty of God in heaven and our temporal authorities on earth with coloured words, which is the true sin against the Holy Spirit.

Spirit, which Christ threatened would not be forgiven either in this world or in the next. Since we are thus imprisoned in our consciences, we ask in all humility that Your Imperial Majesty will not take it amiss, that we cannot consent to the unwilling to accept a new church order with the greatest intransigence, but that we finally adhere to the Augsburg possible consideration for traditional ceremonies, Confession, and that we alone see how we may be made nevertheless forbade the Interim in the most decisive partakers of eternal joy after this miserable life. - In this we manner, without all consideration and without all fear. Their testimony before the face of God that we seek nothing else but explanation is excellent; the genuine courage of the world-conquering church, of the true children of God, is woven into the divine glory, and how we may be received as heirs of eternal life. On the other hand, as far as external matters are it: concerned, we have always been eager to render Imperial Majesty the most humble obeisance with all fidelity, as God knows, and we also want to keep unbroken what we have promised, promised, and promised to Imperial Majesty.

"Christ saith Matt. 10, Whosoever shall confess me before men, him will I confess before my heavenly Father."

The imperial ministers again had many objections to this Paul to the Galatians 1. "If an angel come from heaven, and preach any other gospel than that which I have preached unto you, let him be accursed." John in his second epistle at the last, "Whosoever cometh to you, and bringeth not this doctrine with him, receive him not at home, neither salute him, lest ye be made partakers of his evil works 2c."

"If then we must clear the land above the confession, we have this consolation, as the 21st Psalm says, The earth is the Lord's, and all that is therein, the ground, and that dwelleth therein."

"But if we must leave the world, and lose our lives; we have this consolation, that Christ the Lord saith John 14, In my Father's house are many mansions."

"Now if we remain steadfast, we have both men and devils for enemies. But men die, and devils are eternally damned."

"But if we fall away, and deny the gospel, we have God, and all the angels, and the saints, for enemies; from which may God graciously preserve His sovereign mercies and us all."

The letters which he wrote to his wife about this time show us the source from which he drew his strength and constancy. I have," he once wrote to her, "committed my will to God my Lord; for whether I be captive or free, whether I be alive or dead, I am his. For his Son, our dear Lord Christ, hath redeemed us by his blood; to him do I commit myself: for the very hairs of my head are all numbered, and none of them shall fall without his will." What could the emperor, the pope, or the devil have done against such a heart? Nothing! All their power was impotence, all their conquering a defeat! - In the upper country there were about 400 preachers whom the storm had not brought to ruin, who had not departed from Christ and his pure Word, even though they had had to leave house and home, wife and child, and were now wandering about in flight.

Margrave Albrecht now tried all possible mediating ways, but received the answer: one cannot arbitrarily change and turn in divine things. They had been sworn by the margrave himself to teach God's word and to keep it, and so they wanted to keep their oath. The answer upset the Margrave, and he sought to intimidate the priests by vehement threats; but he had miscalculated the men; they were not disheartened by the approaching dangers, but only more joyful and certain of their faith and doings, they freely confessed the truth, and confidently asked for their dismissal in case the prince persisted in his religious command. The Margrave had not expected this; he wanted them to yield, but not to leave; so he tried again, with a new formula, a little union, he thought, they would not refuse. His advisers at Culmbach were to conduct the negotiations, but the answer of the priests remained the same,

brave and coarse, this put the clever gentlemen, diplomatic between truth and lies, in a very irritable mood: "It was impossible, they wrote to the Prince in Neustadt, to compare with the coarse boys; even stricter orders from the Emperor would have to be issued." -

Even Elector Joachim of Brandenburg, who thought he was more certain of his clergy, since Agricola, one of their leaders, had taken part in the writing of the Interim, found the greatest opposition. Summoned to Berlin, Agricola negotiated with them in the name of His Serene Highness, but the theologians did not understand anything, but opposed the reestablishment of the papacy in this way, declaring that they would fear eternal damnation if they deviated from the recognized truth: the emperor was powerful, but God was even more powerful. Nevertheless, Agricola tried not a little to persuade the assembled priesthood to accept the Interim's book, and also wanted to induce them to do so with the prince's imagined grace and all kinds of promises. But Nicolaus Lentingnus, preacher of Alten-Lands-Berg, answered him very emphatically that the matter was of the greatest importance, by which the consciences of many souls could be troubled. He would also love Islebium (Agricola) dearly before himself, and his prince even better, but God must be the dearest to him, whom he would also owe more than all men. The Prince could take away his goods and his life, but he wanted to keep his soul unharmed to the Lord Christ. Whereupon Agricola showed himself to be quite kind to him, and after he had left the others somewhat unwillingly by himself and aside, he took this Leutingerus alone as his good friend, and thought to pacify him by all kinds of promises that he would only accept this book and allow it to be read. When the latter could not refuse the last, but immediately realized where it was aimed, he took it, but threw it into the fire without delay, with the express idea that it was done so that he would not be harmful to others by his example or annoy them. Which beginning not only made Agricola very suspicious, but also prevented and suspended all further undertakings.

The few, outwardly poor Coburg preachers stood up to the whole, mighty, imperial-papal power, this boasting and snorting Goliath of the sixteenth century, with the God-trusting courage of a David and the genuine earnestness and emphasis, the relentless determination of the true warriors of Christ, who do not give a hair's breadth to the devil, in the incontrovertible certainty of victory, that the prince of this world is already

and our faith is the victory that has overcome the world." - In their presentation against the Interim, it says: "If someone knew or could devise such Christian, inviolable means for us - which would or could serve peace, without some injury to the simple Christian conscience - we would willingly follow and obediently accept such good advice, as far as it is good and Christian. With us, however, such advice is not to be found at all. For this reason, we must sincerely lament, complain, and command the supreme, faithful Redeemer of our souls, Jesus Christ, who lives at our right hand in divine power as our representative and reigns until his time."

"But we do not want to know the interim of saintly calls with its satisfactionibus, masses, smearing and brewing in our church, as of a fire and foam of the antichristian arch-greed, in which belly secretly all stench, filth and dung of the whole pabstry is stuck, so that it then goes pregnant beyond measure."

"But because we are grieved (betroevt) with the ungodly Interim and its abominations; we cannot and must not, nor will we in the least give way to some man, be he called and be he what he is called, or be he what he is, even if he were St. Paul or an angel from heaven. Paul or an angel from heaven, we will not yield, nor give way in the least, regardless of the fact that we are scolded by many, who want to be considered good-hearted, peaceful, sorrowful Christians and scholars, for hard, unyielding stubbornness. For what we must do about this is urged and compelled upon us by the bright, clear Word of God, and the same serious judgment, the earnest, sworn commitment of both our initial Christianity in holy baptism, confirmed by the present eternal Trinity of divine majesty, and assured and sealed in the blood of Jesus Christ by the outpouring of the Holy Spirit, and the other vows of our obligatory preaching ministry, wherein we do not conduct our cause, but Christ Jesus'."

"Well then, it may well happen to pious Christians (to hold it with the pope, cardinals with their painted cards, shorn monks, priests, plates, casels, and to receive and hear from them sermon and sacrament), when the false brethren enter under such beautiful, glittering, holy sheep's clothing, and seek little pinions and holes to help the devil into the church, and to lead the brethren away from the truth and freedom of the Gospel. Christ sets it down as a fearful sign of the last day, and says that such an abomination will not only force its way into the church by a little scratch, but will even take its place in the holy place. But to us, who have his gospel according to his mission, he adds a strong *videto, cavete, nolite credere, multo minus ceere* (beware, beware, believe it not, soften much less). Of this we must well perceive. For this is once certain, we may also well thoroughly rely on the fact that with the Interim.

and all the adversaries' advocacy, nothing else is and is meant than only the entire extinction of the pure doctrine of the true, simple Gospel and the entire renewal and incitement of the diabolical, antichristian papacy, as can be clearly heard in the imperial fatherly preface. This is also proved by their present warfare, pressing, persevering, and diligent work, also by their defiance and strong threats. However, we need not fear for them to death, sissies, or weaklings, for the gospel has a wrath from heaven, not from Rome or Hispania, upon all who hold up truth in unrighteousness Rom. 1. Thus the ministry and work, as often reported, is the unsworn word of the Father, Son, and Holy Spirit. The mighty God will well watch over his work!"

"In this we are comforted, besides the example of our eternal Archpastor Christ and his dear apostles, especially by the excellent, fine man of God, Basil Casariä Cappadociä Episcopus, who answered the emperor Valentis' ambassador (envoy), who wanted to persuade him to consent to Eudorii's heresy, to the emperor's liking, with great reverence for the emperor's friendship, favor, and gift, with a steady heart, quite scornfully: Such shouldst thou grace children and fools, the same are to be persuaded therewith; but he that is cheered up in God's word, let him not change one syllable or little title in it. Yes, I would suffer all kinds of death before, if it could not be otherwise. Nevertheless I consider the Emperor's grace and favor, if it could be with a good conscience, to be high, great, and worthy; but with the injury of conscience, I consider it to be the highest and greatest harm."

"But that one thinks that for the sake of peace one should do it for a while, and in the meantime practice the doctrine of evangelical freedom in the pulpit all the more diligently, because another opportunity might come recently; also Christians had to give way to the opposite, as to the weak, and do something to please them, according to Paul's example: *Factus, sum omnia omnibus, Judaeis Judaeus etc.* (I am all things to all Jews, a Jew to the Jews). To this it is easy to reply, words. The first, that it should be done for a time for the sake of peace, we say as before, for the sake of the belly we do not think of it, and will not do it, nor shall it ever be peace, for with it we shall not satisfy the will of Cain and the devil, until we concede to them the churches altogether, which they want to have all to themselves. Nevermore (we say) would we satisfy the world, we would even concede the church to it. But this the devil doeth in our stead, and whosoever he will. We do not want to open even the smallest crack for them, and should they pour out thunder and lightning and hellish fire against us in anger. If we have to suffer this together with the simple, pious little group, we know very well that it will not be for the sake of caps or plates, lights or chasubles, but for the sake of the devil.

First, that they are angry that we do not want to please them. Whoever wants Hosea's angry head, judgment, and if they consider some things in them to be false and by rejecting the pure doctrine as heresy and blaspheming punishment, let him do it." - erroneous, this can of course only be the real reason why with them, falling away from the faith, trampling it underfoot, "There is another trouble behind, not unlike the first, and they have made their reservation about the symbols. For if and feeding and appointing the devil's apostles and the it has the same terrible judgment; that is this. How many they held our symbols to be truth, they would freely and pope's monks and priests in Christ's place and mission. - more pious, holy Christians are in the papacy among the cheerfully profess them as their own creeds, without any Secondly, that they are annoyed and enraged by our tyrannical wolf bishops, who all at the same time look to us, formula of condition. stubbornness and hardness, which is no more pleasing to hope, and take comfort in our constancy? Who would vex With this reservation the lowans deny the symbols as us than in our hearts, nor do we desire it any other way; these, that they should see, hear, and know? Behold, they such their ecclesiastical validity, they declare that they do indeed, who would desire anything else in Christianity? who so long pretended to be strong Hollensturmiers and true not want to regard them as a guideline for their doctrine. Should the world praise us? Love us? Praise and hear us, let evangelical teachers, while their head, worldly power, and For he who does not wish to submit to the symbols in an peace and give it? Has it then also praised Christ warmly, protection of the belly is gone, their courage, glory, gospel, article, thereby withdraws from them their validity at all as honored him, heard him gladly, let him preach peaceably, freedom, and all are gone at once. How could we do a ghostly a scriptural standard of doctrine. Accordingly, the lowans and left him unchallenged? Jn. 15: This text with the gloss Petrine fall?"

(To be continued.)

(Submitted.)

The position of the Iowa Synod to the

symbolic books of the Lutheran Church.

(Conclusion.)

"If then they go very high, pawing and defying the mighty flock - Cain; let us laugh with St. Athanasio of them, when they inflate and blow like toads at the angriest, ruboonlu est, cūto äissolvstur (it is a folk that perishes quickly); there is no thunderbolt in it, if at once it flashes, rather, it strikes therefore not from the hour, and if at once it strikes, who knows when it strikes. We say with the three of Daniel's heroes: Behold our God, whom we honour, is able to save us; and if he will not do it, yet know that we honour not thy gods. - Further, with all good-hearted, righteous Christians, we would and do with all our hearts desire to become Jewish with the apostle, even with the Jews, if it could be so good for us. But, dear Lord and brethren, there was a far different opinion with our papists and Pauline Jews. There is a Pharisaic pride and a malicious anger, out of which these saints do not want to accept any doctrine, sacrament, or anything; they want to be Christ's doctrine and sacrament alone, even and above God's mission. Should we then eternally, not with the weak, but with the wantonly disruptive, also wantonly become weak, that is, disruptive? And that we may speak in good trousers, how shall we answer for it before God and his one Son, how shall we defend it for the doctrine and work of the Holy Ghost, if we take beautiful garments and ornaments from a virtuous, honest, pious wife, and adorn with them a wicked knave's sack and brat, and again take garments of filth and brat's harness, and adorn with them an honest, pious wife? Such whore's garments are the devilish pope's carnival larvae; with these we should adorn the wives, the tender dear bride of Christ, the church, to please the knaves and wooers!

The position of the Iowa Synod on the confessional writings of our church can be seen from the statement made about them in the Kirchliche Mittheilungen of Pastor Löhe. It says of the preachers of the said Synod: "They have united on the basis of all the Lutheran symbols, but in the sentences which they have provisionally adopted they have not denied their direction, namely, that they do not take the symbols as the final point in all things, but only in those of which they speak, but incidentally believe that on the basis and ground of the Lutheran symbols there is still much to learn and to be learned. Not by them (they are so modest that they do not hope for great things of themselves), but by whom God wills at the time and hour he pleases."

Would to God that the lowans had made an open, round confession of the symbols; how much pain and sorrow would that save our church, which is already bleeding from so many wounds. But that has not happened. No sooner is it said: They have united on the basis of all the Lutheran symbols - then everything is again so encapsulated that one really cannot see what and whether anything of the basis of the symbols remains. At any rate, this much is clear, the lowans have accepted the symbols only with a reservation, since it is expressly said, "they have not denied their direction in the sentences they have provisionally accepted." They are therefore evidently in opposition, in contradiction to our symbols, do not wish to bind their consciences to their shepherd's voice, for thus the children pray: I believe them in all points, and do not accept them as the guide of in a holy Christian church." With such divine certainty, then, their doctrine in one or more points. For they have a special did Luther and the church renewed by him know what the direction different from our symbols, which they do not deny. church was, that he disdains any prolix argument about it. They do not consider our confessions to be true and at this point, and simply appeals to the children's faith. If Luther did not know what church and

The Reformation is indeed an incomprehensible mystery to us. The peculiarity of his work consists precisely in the fact that he did not, like the humanists, Erasmus n. A., merely attack the godless life and individual errors of the papists. Rather, it was only through God's grace that he recognized the truth of the divine word; only then did he gain the firm foundation of pure doctrine; only then did he testify to it; and only then did he refute the errors. So also in the doctrine of the church and the ministry. It would have been impossible for him to carry out the Reformation if he had not had complete clarity about it. For from the beginning the papists opposed him with the assertion: We are the true Church, the right bishops; cursed be he who does not believe and obey us. How could Luther fight the papacy if he did not know what the church actually was, if he could not distinguish the true church from the false one, if he had not recognized in what, according to God's word, the essence of the holy office of preaching lies, and in what the true church is? The question, then, cannot be, whether he knew what the church actually was. The question, therefore, cannot be, whether the symbols speak of the church and the ministry, but only whether they have decided rightly or wrongly concerning them.

If we do not teach decisively in our symbols about church and ministry how to forgive, then we will finally come to the bleak conclusion that the church of Jesus Christ has not known what church and ministry are for these eighteen hundred years. Who can make this assertion without thereby offending the honor of the Holy Spirit, of whom the Lord promised His disciples John 16:12: "He shall guide you into all wisdom." No, thanks be to God, the scriptural and symbolic teaching of the church and ministry is clear and distinct; let us only for God's sake not hang a veil over our eyes, for then of course we ourselves are to blame if we do not see the bright light of the gospel of the clarity of Christ.

Finally, it is said of the lowans that they "believe, by the way, that on the basis and ground of the Lutheran symbols there are still many things to be learned and completed, but not by them (they are so modest that they hope for nothing great of themselves) but by whom God wills at the time and hour he pleases. For a better understanding of these words, we cite the following statement by Pastor Löhe from his church bulletins: "But even the symbols and the teaching of the dogmatists of the sixteenth century are not so perfect that faithful research could not make up for many a deficiency and lead to a richer, more complete, more harmonious presentation of the symbolic teachings that is more worthy of Scripture. Yea, we think it possible that here and there a consideration may once occur, whereby the symbolical decisions may only become more glorious and beneficial."

We also readily admit that we still have much to learn on the basis of the symbols; indeed, we long for the God of our Lord Jesus Christ, the Father of glory, to give us more and more the spirit of wisdom and revelation for His own knowledge and enlightened eyes of our understanding, so that we may recognize which is the hope of our calling and which is the riches of His glorious inheritance in His saints. We humbly and gratefully accept every increase of knowledge which the Lord also offers us in this time through his witnesses. Furthermore, we readily admit that the form of representation of the symbolic books is human, and therefore imperfect. But the

Holy Scripture. We do not, however, want to deny the greatness of the Lord's work on His Church in this respect, either. However, we do not want to misjudge how great things the Lord has done for His Church in this respect; we only want to remind you that the authors of our symbolic books, such as Athanasius, Luther, Melancthon, and Selnecker, were masters of the Proverbs. We may therefore confidently assert that, so far as men, without apostolic fullness of spirit, are at all able to give a worthy expression to the divine thought, so far they have done it with God's help. To us, at least, it seems very doubtful whether a richer, more complete, more harmonious, and more Scripturally worthy rendering of the symbolic doctrines could ever be achieved. It therefore offends us deeply when Pastor Löhe makes In any case, however, we are firmly convinced that our symbols - all possible imperfections in their presentation up for their shortcomings. Why does one remain silent admitted - excellently fulfill their purpose of being a confession and guideline of pure doctrine, because they present the articles of our Christian faith so clearly and even in a formal sense? Why do we attach so much scripturally. It is a mighty testimony to the form and content of our symbols that they have had such general validity for three hundred years, that they have had such a beneficial effect, and that they have won the favor of the church to such an extent that it has always loved them like the apple of its eye and has constantly defended them against all adversaries. And in our time, too, the symbols have again proved themselves gloriously. As proof of this, we point to the multitude of those who have already gathered under this banner. No sooner had the Holy Spirit kindled a new life after the long reign of rationalism, than the hearts of the children also turned back to the fathers, and the confession of the fathers became theirs again. And how many have owed it to our symbols that they have thereby been saved from the most tormenting doubts and distresses of conscience and have been brought to the knowledge of the truth!

A just appreciation must also duly acknowledge the high merits of their mode of presentation. In general, we find in the Church the rule that the Holy Spirit also gives an extraordinary gift of language when he communicates in the Christian Concordia book, so long will also be extraordinary gifts of grace to the faithful. This is evident in the Apostles, in Athanasius, and in the Reformation. Who does not feel pierced by holy shivers before the face of the triune God when the Athanasian Creed, with its silent, great majesty of the adoring! soul reveals the sanctuary of the greatest mystery? That Luther's little Catechism is a masterpiece perfected according to all the rules of art is a fact acknowledged by the whole Church, which has chosen it as its favorite book. And what gives our symbolic books such heavenly charm is precisely their Reformation character. It is the Bride of the Lord, finally redeemed by God from the Babylonian prison of the Antichrist: the moon (the world and Antichrist) at her feet, and on her head a crown of twelve stars," who therein opens her long-closed mouth and now publicly confesses the eternal Gospel before emperor and empire, before heaven and earth, so that we are enraptured to ask-"Who is she that cometh forth like the dawn, fair as the sun?"

Accordingly, we have every reason to heed the following warning, which the blessed Dr. Nikolaus Selnecker, one of the co-workers on our Concordia formula, has left us in the biography of Prince Augustus: "We can be sure that, as long as churches and schools in these and other countries will keep this confession and declaration, which is written in the Christian Concordia book, so long will also be in God's word, or in doctrine without gravity, be and remain with us besides other blessings of God. But as soon as from the same right confession shall be in the least departed, that also GOD, who hath last of all shewed us this great benefit, shall depart from us, and shall cause all manner of vice and wickedness to be broken down among us." See Jo. Benedieti Carpozvii Isagoge, pag. 1130.

Herman Fick. . .

(From Bauer's and Stirmer's Correspondenzblatt.)

Report on the Pastoral Conference

at Neuendettelsau
April 17 and 18.

Favoured by the most beautiful spring weather, numerous guests arrived in the quiet village on the evening of April 17th, happy to once again camp face to face with so many dear friends and brothers and to enjoy with stubbornness the blessing of a truly fraternal community. The festively decorated deaconess house welcomed the valuable guests into its friendly rooms.

and granted them space in his spacious prayer hall forThe church and the seminary owe each other the recognitionwe go to Löhe?" He believed it would take some time for this meetings and simple catering for moderate prices. As of orthodoxy, and through their direction, which, whilewound to heal, but there was still hope that unity could be many as could be accommodated found lodging in theholding on to historical Lutheranism, represents therestored.

progress of the latter in the understanding of Scripture as The opposition from our side did not remain without village. The evening hours were appropriately filled with aopposed to a false dogmatism *), to initiate a futureconsequences over there. In the Missouri Synod, some were mission service. This was followed by two lectures withunification and reconciliation of both, also in the burningthemselves challenged. *) A member of the congregation songs interspersed. The first, by Father Löhe, gave a doctrinal question, with God's help. We should thank God forhad written to him that it was a great difference to say like concise overview of the missions of the Orient in our daywhat He has done without us and through us, but we shouldLöhe: Christ appoints the offices through the congregation, and showed their significance for the history of thealso offer prayer and intercession and strong help, especiallyor like the Missourians: The congregation appoints the Kingdom of God. The history of the Kingdom of God runsto the young seminary in Dubuque, which is struggling withoffices in the name of Christ. Even if there is a difference, from East to West, that is a viable idea. The history ofthe hardships of the initial conditions, and we should keepthere is still so much in the matter that love can be satisfied recent times, however, shows that this is not always theall available means together. Although our mind and will, ourwith this information for the time being.

case, that the opposite is true of the West, and that there ishand and the feet of our messengers are directed to the West, The relationship with Buffalo was the friendlier, as the a revival of the East, partly in the dead Christianity of thethe goal and hope of the Church is to be sought in the Orient,letters from their leaders showed, naturally because we East, partly among the Jews and the Mohammedans, andand nothing prevents us from uniting with earnestness andwere more on their side in the doctrinal question. They had in the world of the Gentiles. Reference was made to thezeal in common prayer for the Orient.

most gratifying and hopeful successes of Protestant The 18th of April was opened early at 7 o'clock with awere sorry that we had not been able to get one for them. missions in Armenia, Syria, Asia Minor, and Palestine, andmorning service, in which Brother Wucherer, for the general!Some of our former students had gone over to the Buffalo in the latter country especially to the establishment of aedification of the congregation, explained the parables aboutSynod in consequence of too great demands on the part of Protestant bishopric in Jerusalem with all its attendantthe kingdom of heaven, Matth. 13, about the fourfold field,the Missouri Synod, and others of their own free conviction blessings; to the Christianization and evangelization of theabout the weeds under the wheat, about the mustard seedwithout any other inducement. .

East Indies, begun centuries ago; and to the greatand about the leaven, with application to the main themes of Nevertheless, we did not believe that we could agree movements in China, which have not yet been clarified. Itthe conference about the discipline and the relationship of with either part, but that we should take a mediating position was shown how the Orient had again become the scene ofthe national church to the free Lutheran congregations, in a in America. Proof of this is our position in Iowa. This activity great world events, also from a political point of view, andway that cannot be reproduced in a brief summary. is a sour and hard one. ***)

how the prophecies of Scripture had placed the final After breakfast, which was taken in the hall on the seats decision of the destinies of nations and the flowering of thewith singing, the lectures and discussions began. -----

Church, which is to be hoped for before the end, in the 1) Gave Inspector Bauer a report on the Missionary Orient.) Hence the great interest in the mission to theInstitution since the fall of 1854.

Orient and the joy that even resolute Lutherans must have. The number of students was the same as in the previous It is with the deepest sadness that we hereby relieve had and would have had at any time in the blessedsemester, 10. The ban by the authorities on the emigration of ourselves of the heavy duty of informing the brethren within successes of other confessions and sects, because thethose liable for military service even before the time of theirour Synod of the sad news that the Lord of life and death victorious clarity of the testimony of Christ and His graceentry prevented them from being sent out. At his and hishas once again called a dear member of our Synod from our outshine the existing errors. - The second lecture ofpatron's express wish, one Schiller transferred to the midst and transferred him to the upper congregation. On the Inspector Bauer had as its subject a comparison of Eastmissionary institute in Leipzig to devote himself to the15th of this month, early 20 minutes to 1 o'clock, the and West and a referrer from the Oriental Mission to ourmission in the East. venerable Mr. Wilhelm Fick Jr. died in his Lord and Saviour,

assigned mission field in North America. He tried to show This was followed by 2) the report of Rev. Löhe on the Jesus Christ, formerly pastor of the Lutheran Zion Parish in that it was not a mistake to seek in North America our fieldAmerican situation. He proceeded to show that bothNew Orleans, La. as a result of yellow fever after a short of work, well in this enterprise God's unmistakableLutheran Synods, that of Missouri and that of Buffalo, wereillness. The blessed man leaves behind a wife who became direction was, and God the Lord has answered with a still as opposed to each other as they had been in the past,a mother a few weeks ago and who is also dying of the success far beyond asking and understanding. In spite ofand that there was little hope of bringing about an agreement terrible epidemic which has claimed so many victims in that the shortcomings and shady sides that could not bebetween the two in the near future. The idea, which had been city. She, as well as the congregations there with our ignored, he nevertheless believed that he had to give greatssuggested several times, of sending men from us to Northdivided Metz, are urgently recommended to the fervent praise to the Lutheran Synod of Missouri, Ohio, which hadAmerica, after the deputations of the two Synods, to mediate intercession of all the brethren. We hope to be able to blossomed so quickly, and to be able to present it, with itsan agreement between the two separate Synods, proved to provide more details in the next issue. unity and strong organization, with its zeal for purity of be inexpedient to those who knew the situation better, doctrine and life through the practice of discipline, andbecause each part would only accept such mediators as were with its congregational life that struggles for maturity, as on its side in the doctrinal question. The Missouri Synod one and an ornament, as a hope, and in many respects aswould not recognize the Buffalo Synod until the doctrine had a model for the entire Lutheran Church on earth. He also been settled, and the Buffalo Synod would not rest until the tried to show how, as much as the opposite seems to beRed preachers had left.

happening, and in some respects is really happening, our Our relationship with Missouri is at present none at all, task in North America has by no means been solved. TheThose brethren who are at the head have not gone out from ecclesiastical neglect of Lutheran emigrants in the far Westus, and the others are in such close and united fellowship as is still as great as it would otherwise be; the large field ofis not the case in any Synod. The most decided opposition in work in the distinct area of the mission to the Gentiles alsothe doctrine of the ministry is found in those parts of invites further activity. The main task of our workers on theMichigan which ought to be, and in some cases are, our newly built field in Iowa, however, is: through their positionfriends. The essay in the "Lutheraner" testifies to the strange in the midst of the contending brothers of two Lutheranmixture of love and recognition and passionate attack synods, which have a against his, Löhe's, person and direction: "Wie stehen

Death notice.

Church News.

Mr. W. Kolb, formerly pastor of a Lutheran congregation in Allen and Adams Co., Ja. has been duly called by the Lutheran congregation in Town Abbott, Sheboygan Co., Wisc. which was a branch of the undersigned after the death of the late Pastor Eißfeldt of Sheboygan, Wisc. The same was now ordained on the 7th Sunday after Trinity, the 22nd of July, by the Reverend President of the Northern Synodal District, Mr. Rev. Fürbringer, with the assistance of the undersigned, in the midst of his congregation, solemnly led him into his new office.

God bless shepherd and flock, preserve both in

*We are sorry to read that Father Löhe also carries himself with *) We can be sorry to see a man, like Bauer, lose his straight this hope, although in deep sad times I would like to have it just asGerman language through his own favorite thoughts. For what is an"Where may these whimsical messages come from tD . much as Spener. Only do not let it cloud our view of the present and"adherence to historical Lutherthum," which calls doctrines laid down **) If God would, that would be the difference! then there would be its needs, as every hope of this kind that stands on a shakyin the symbols and developed by our Lutheran dogmatists "false desolate none. The same. foundation does. D. "Lutheran." dogmatism"? The same. ***) Indeed, a sour and hard work, to want to mediate between truth and error! The same.

Grace and in peace on One mind, and let the joy of the dear church be an enduring one.

And whosoever shall desire that Zion be built, let him rejoice and pray.

The address of the dear brother is: kev. IV. Lold, D. O., Lüodovp^ n 60., IV18O.

Grafton, July 23, 1855.

Martin Guenther.

Since Pastor P h. Wambsgans has accepted a call from the Lutheran St. John's Parish in Aller: and Adams County, Ja., under the agreement of his former congregation in de Kalb Eo., Ja., he has been installed in his office by the undersigned Doni. 8. post d?rin. by order of our Honorable President, Dr. Sihler's. May the Lord, the Archbishop Jesus Christ, bless the shepherd and the flock from Zion. Amen.

I. A. Fritze, Past. Hov. Dir. Iboast 1?. O., ^Uen Oo.,lu.

Notice.

All members of the Electoral College who have not yet sent in their votes to the Secretariat for the definitive election of a Director for the High School of the Lutheran Synod of Missouri, Ohio and St. Louis are hereby urgently requested to do so as soon as possible, since no objection has been made to the known candidates and no further candidate has been added.

At the same time, for the sake of simplifying business, it is requested that each member of the electoral college, in addition to his or her definitive vote for the directorate, also nominate candidates for the office of a third teacher at the St. Louis grammar school.

Frankenlust, August 13, 1855.

Ferdinand Sievers, Secr. pro tompero.

According to the report of a postal invoice of July 23rd of this year, 10 letters, destined for Frankenlust, must have been lost; therefore I note that I have only received the ballots of Pastors Brohm, Hoyer and Professor Walther.

D. O.

The Eastern District

German Lutheran Synod

Of Missouri, Ohio a. St.

Holds its sessions this year at the Lutheran Church of the Rev. E. W. G. Keyl congregation in Baltimore, Maryland, September 12-19.

K. Diehlmann, Secr.

Buffalo, N. A., July 26, 1855.

The Middle District

of the German evang. luther. Synod of Missouri, Ohio, and other States will, God willing, bale its next Sessions at Indianapolis, Ja. from Wed. to Dom. 18th p. Prin,

the-10th of Oct. until the 16th of Oct. incl.

The honored Synodicals traveling here on railroads will be met by the Union Depot

be picked up. The rest may contact the undersigned, whose home is located at the corner of Washington and Alabama Streets.

Carl Fricke, Secr. Indianapolis, August 23, 1855.

Notice.

These days, God willing, the press will leave a pamphlet for children-, the publication of which the cv. Lutheran Synod of Missouri, Obio n. a. St. western district, at its meetings (April 25 to May 1) at Cbicago, Ill. voted to publish. It appears under the following title:

As a reminder

- to the

third centenary

of the

on Sept. 25, 1555 at Augsburg concluded

religious peace^ a present for the Christian

youth, presented by G. Schaller,

Pastor at the ev. luth. triimgkeit church at St. vousi, Mo.

Because of the shortness of time, which no longer permits us to wait for possible orders, we take the liberty of sending to each pastor of the Synod, especially of our district, a corresponding number of copies (the copy at 5 cents), with the request that the amount of the same be sent as soon as possible to Mr.

E. Roschke,

Cassirer of the ev. luth. ---ouode of Mist., O. n. a. St. of the Western DrstriktS^u 1st Louis, Ma.

St. L 0 uis, August 28, 1855.

For your kind attention.

In order to satisfy the wish of this congregation to be able to give our children a lasting souvenir of the forthcoming tercentenary of the Augsburg Religious Peace, the undersigned are having pewter commemorative coins made for this purpose, and hereby offer them for sale to all readers of the "Lutheran," the piece at 10 cents and the dozen for 1 dollar.

M. Estel and W. Metz.

Orders are to be made at the address: Ilsti/tttm Mü-, O/K . Lvmr", Mo.

or:

M. ccrre o/ZleEc/ee H- Lstek. K. Donr", Mo.

To the message.

Copies of the "First Report of the Northern District of the German Evangel. Luther. Synod of Missouri" 2c. are available from Mr. Past. Lochner in Milwaukee.

====>> In answer to several inquiries, I note that the postage for "Lutherans," which are sent to Germany, by steamer via Bremen free to destination is 3 cents for each number, and by prussinn closed mail 6 cents. Postage for the monthly journal "Lehre und Wehre" is 6 cents for both routes. Prepayment is provision.

F. W. Barthel.

Sustainer:

To the Synodical - Casse of the Northern District: from the congregation of the Rev. Fick in Detroit 43.50 W. Hattstädt.

Received

To the Synodal Treasury of the Middle District: by Mr. Past.

Stricker4200
,, Heincr. Löhnung2,
l>0
,, Hermann Heincr. Löhnung2,00-
"" Heinrich Lickor 1,00
"" Jricdr. Tvnsing 1.00
Christian Piepcnbrin k.

Received

for the school teacher Heid: from Mr. Past. Streckfuß 50Cents .
" Slürthmann50 "

Received

a. to the General Synodal Casse: by Mr. Past. Geyer atWatertown, Wisc. cinges. \$22.00, to wit:

Mr. Friedr. and Traug. Schwefel\$3..... ,00
"Mrs. Lrendemühl, Köpscll, Müller, Geuerke, Lolkmann, Mrs. Schwefel, Mrs. Past. Geyer à 41,00 -7,00'
" Lud. Braunschweig, Frömming, D. Utteeb, Carl Maaß, Zaftrow, Freischmidt, Hase- meister, Joh. Ultech, Fr. Neitzel à 50 Cts. 1,50
" Turniphagen and Lolgerin0 ,60
" Fr. Braunschweig, Will). Schulz, Christian, Chr. Nestel, Wegner, Gotth. Schulz, Fr. Urtech, Carl Utkech, Detrbörnrcr, G. LteiHel, Mrs. Nübrnhagcn, Goltl. n rüg er, Matches, * Heincr. Zeimer, Fr. Schulz, Aug. Ncißcl, Klvhe, Schwantes ü 25 CentS2 ,50
(Nope. The actual amount is 84.50.)
from n'ncm Unnamed-100
several others330

for the general presiding officer:

of Mr. Past. Schuster and his congregation in Bremen, Yes. 2,00
" of the Ureuzgkin parish in St. Clair Co, lsts. 5,IX) " " parish of the Rev. Liltz in Cumber-
country, Md. 5,00
b. to the Synodal - Missions - Casse: from the congregation in St. Louis\$12 ,00
" Mr. Casper Kckrhof, to the travel money for a gotyelignc boy who wants to go to Leihauüeu and learn the Indian language there, in order to be able to become a missionary later, if Gelt wants10 ,15
0. for the maintenance of Concordia - College: * from the St. Louis community422 ,0)

to Mr. A. Mclcher in Cleveland 1.00 mdem in No. 25. Jahrg. 11. erroneously only 41.00 instead of 42.00 was receipted.
ä. for poor pupils and students in the Concordia- Collcge ulld Seminar: I.
by Mr. Chr. Fr. Rvhlfing in St. Louis4100 F.
W. Larthei, Cassirer.

For the Lutheran have paid: the 1 1th year:

Messrs. Conrad Laals, Jacob Lienz, Johann Brenner, Fr. Brück, Carl Germann, Christ. Görs, A. Hillebrand, Georg Adanr nolb, Jacob I. Kunz, Mich. Meinschmitt, Marggrandcr, Georg Schamm, Friedr. Schumm, Ludw. ^chumm, Friedrich Schimmers, Past. Schaller, Past: Streckfuß, Wctzcl.

The 12th year:

Messrs. Ludwig Braunschweig, Lolgerin, Frömmst Past. Geyer, Louis Held, Friedr. Jagow, Jul. still, Gokti. Krüger, Kopsel, Lndw. Korth, 9t. Laumstein, Will,. Mcnr, Past. Meyer (2 Er.), Müller, Past. Ottmann, Heinrich Ohlmdorf, Friedr. Schwescl, Past. Stephan, Marie Stephan, F. Urtech, Voikniann, Wcsicl. _ ' >

Letters and funds received

se i t d cm 1 A u gu st.
> Bön den Herren Pastoren: Streckfuß with 42.00; Wuntn Sl3.00; F. G. Jaeger 41.00; C. Fricke 43.50;
41^">0; Eppling 813.00; Knapp 42.05; Löl'ling 410JG F. W. John 5<^Cts. (All in HiNmug); lscvr 41.65. Prntevank; Herd; Küchle; Tb. Wichmänn; Äolh; I. G. Tisza; Lrvhm; I. N. Beyer; and.
Of the gentlemen: Chr. Lücke me 448,30; I. EaaerSu, Wilde(2); H. W. Kuoche; Schäfer u. .Nvradi; I. M. Ouast; H. Behme; C. Otl.
St. Louis, September 28, 1855.

Otto Ernst.

St. Louis, Mo.,

> Printing Office of the Protestant lnth. Synod of Missouri, Ohio u. a. - St.



Offend. Joh. Kap. 11, v. 6. 7.

„Gottes Wort und Luthers Lehr' bergeth nun und nimmermehr.“

Heransgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 12, St. Louis, Mo. 11th Sept. 1855, No. 2.

Some news

from the
manner in which in the years 1655 and 1755 the
commemoration of the contract concluded in the year 1555
the 25th of September

Peace of Augsburg

was celebrated in a festive and solemn manner.

(Conclusion.)

V. Jubilee Prayers.

In his continuation of the "Innocent News", Kapp shares
a whole cycle of such prayers, which without exception
would be well worth printing here. For lack of space,
however, we select only two of them, and first of all the one
that was not only most generally used in 1655, but was also
read out again in several places on our jubilee day in the
churches several years ago. It is the one that was
prescribed for the Electorate of Saxony. We do not doubt
that some of the dear! We do not doubt that some of our
dear brothers in office will find it necessary to use this
glorious, anointed, genuinely ecclesiastical prayer at the
third jubilee celebration here; we have therefore dared to
omit those passages that refer to Saxony and its
Regeutenhans in particular, and to include instead a few
words adapted to the conditions of the local government,
in the hope that this will facilitate its use. - The other prayer
is a shorter one that was prescribed for the archdiocese of
Magdeburg in 1655.

I. Jubilee - prayer.

O Almighty God and Father of our Saviour and Redeemer
Jesu Christ, we come before your holy face on this day,
when three hundred years ago today you showed your
servants your works and our children your honour, crowned
us with grace and mercy, were kind to us, and let the highly
frowned-upon religious peace be concluded in the land of
our fathers, and confess with remorse and sorrow that we
should have praised you in true faith for such unspeakable
good deeds, by a holy Christian life, but we have sinned,
done wrong, been ungodly, departed from thy
commandments and thy statutes, have not put our trust in
thee, who raiseth the dead, alone, have not loved thee above
all things, with all our heart, with all our soul, with all our
strength, and with all our mind, have not honored thy holy
name, have not received thy holy divine word with joy in the
holy spirit, much more have we not We have not received
thy holy divine word with joy in the holy spirit, have borne
much less fruit in patience, have denied ungodliness, and
have lived godly toward thee, chastely toward ourselves,
and righteously toward our neighbor, so that, as God's elect,
saints, and beloved, we might have put on heartfelt
compassion, kindness, humility, gentleness, and patience;
but all such sins of ours, and many others, we repent of from
the depths of our souls. We are ashamed that we have
sinned against thee, O most gracious God, and that we have
not obeyed thy commandment: only, O Lord our God, how
can we be ashamed?

you are merciful, and gracious, and patient,

And of great mercy and faithfulness, forgiving iniquity, and
transgression, and sin: so thou hast not imputed our sin
unto us, neither hast thou entered into judgment with thy
servants. But because we deserved temporal and eternal
condemnation, and that thou hadst sent thy hunger into the
land, not for bread, nor thirst for water, but for thy holy
word, which alone is the consolation and joy of our hearts,
that we might know and know, what sorrow and heartache
it is to leave the Lord his God, and not to fear him, yet hast
thou governed us with much sparing, given thy holy word
with a great company of evangelists, let it run, and kept the
covenant of peace. Oh how the enemies have vowed so
mightily against it, and the people have spoken so in vain!
They have joined themselves together, and made a
covenant with one another against thy people and against
thy covert. But thou, O Lord our God, hast saved and
delivered us by the right hand of thy righteousness. Thou
hast sent help, that we might teach with confidence. For this
we thank thee, O great God, and offer the farthings of our
lips. Our souls praise thee, and that which is in us, thy holy
name. Our soul praiseth thee, and forgetteth not all that
thou hast done for it. Thou hast forgiven all our sins, and
healed all our infirmities; Thou hast raised up the ruined
tabernacle of David, and hast given thy holy word and the
wholesome religion.

Peace against all the raging and raging of the
infernal gates and the cruel flood of water

for which our mouth shall praise thee, and our heart shall magnify thee; nevermore shall thy goodness be forgotten, but all that seek thee shall rejoice and be glad, and they that love thy salvation shall say alway, Blessed be God. We also humbly pray, O most gracious God, that you will let us and our descendants walk in the light of your countenance, dwell in houses of peace, and keep your precious word, which restores our souls and is a bright light on our paths, so that the morning star of the grace and mercy of Jesus Christ may rise in our hearts; And mayest thou and mightest mightily control all the riots and vexations, and fatherly protect and comfort thy highly afflicted and afflicted church against the power of the devil and the ravings of the world. O Lord, stand by all who are challenged and persecuted for the sake of your holy name, and graciously help them and us. May our dear new fatherland also, O pious God, continue to be in your command in all graces; and as you have hitherto helped us to be able to serve here undisturbed according to your word under the protection of its freedom, so also, O merciful God, continue to grant peace and good government here; drive away from us war, rebellion, pestilence and other hardships; bless the work of our hands; graciously preserve the noble jewel of religious liberty granted in this bower; dispel all thoughts of stirring up trouble, and help us to lead a quiet and peaceful life under the protection and protection of our dear authorities, in all godliness and respectability; so let us praise, extol, honor thee, and flourish. We thy people, and thy flocks of thy and glorify you for these and all other benefits, here and temporally and there eternally, Amen! Lord Jesus, say Amen to this!

II Jubilee - Prayer.

O Lord God, our refuge for ever and ever, we remember today what thou didst in the days of our fathers of old; how thou wast their confidence and strength, a help in the great troubles that had befallen them; how the city of God nevertheless remained fine with its fountains, where the holy dwellings of the Most High are, because thou, O God, wast with her therein and didst help her early; how thou didst control the wars in our dear old fatherland; How you, O Lord of hosts, have been with us, you, God of Jacob, our protection; therefore, in spite of all adverse attacks, three hundred years ago you had thoughts of peace over your people and awakened your gracious word over us, directing the hearts of the high leaders who were in your almighty hand in such a way that the evangelical truth, which alone makes people happy, was left alone and from year to year, by means of the noble religious peace, was spread further and further to the blessedness of many thousands of people. Therefore, praise be to thee, O God of peace, who hast not rejected our prayer, nor turned away thy goodness from us. We give thee thanks, O Lord, and preach thy name. We proclaim thy doings among the

Peoples, we sing of thee, and praise thee, and speak of thy wonders. The heart of them that fear the LORD rejoiceth. All the earth shout unto thee, O God, and sing praises unto thy name, and glorify thee: All the earth worship thee, and sing praises unto thee, and sing praises unto thy name saying, The LORD hath done great things for us, and we confirm by grace all the good things which thou hast wrought for us. Let holiness and righteousness that is pleasing to thee be joyfully spread and powerfully preserved for our descendants until the end of the world, against all enemies of thy most holy name. Grant peace and good government to our and all authorities, that we may lead a quiet and tranquil life among them in all godliness and respectability. Rule our hearts with thy holy spirit, that we may never forget these benefits; that we may not offend thee with sinful living, but serve thee henceforth all our days in holiness and righteousness that is pleasing to thee. Let honour continue to dwell in our land; Let peace kiss each other. Let faithfulness grow on the earth, and righteousness look down from heaven; that thou, O Lord, mayest continue to do us good, that our land may give her increase, that righteousness may yet abide before thee, and flourish. We thy people, and thy flocks of thy and glorify you for these and all other benefits, here and temporally and there eternally, Amen! Lord Jesus, say Amen ever. Amen!

(Sent in by Past. Röbbelen.)

The Revelation of St. John.

The thirteenth chapter.

(Release from No. 21. of the previous year.) (Verses 11 to 18.)

The Roman papacy, a blind work of hell.

As such it is exposed here at the very beginning, when it is said in b. 11: "And I saw another beast ascending from the earth." The Holy Ghost calls that which bristles with holiness a beast, and lets it rise from the earth, whose pedigree is so steadfastly rooted in heaven, that not even "the gates of hell" are able to extirpate it, yea, without which no man may dare to bear a patent of nobility, which has been sealed where God alone reigns. Should the Holy Spirit really be as insolent as Luther, who speaks of a pope's aristocracy? According to this, indeed. So he is condemned too? As much as I would like to protect him, he must share Luther's fate. His ears will ring every Maundy Thursday, and where will he stay when the Lord Christ comes again to judge the living and the dead? It is of no use to him, whether even the

Mountains fell on them; they cannot cover him,

for he is a spirit. And it must be according to the saying, "I will give thee the keys of the kingdom of heaven: Whatsoever thou shalt bind on earth shall be bound in heaven," etc. For Christ does not revoke his word. He once bound His own hands. Peter has the keys away. The Lord Christ was too good. Another would have considered, before it had occurred to him, to be bound by his ...to give himself up. Now he has. I can no longer help him. Luther says that Christ gave the keys to faith alone, because he hangs on Him alone and does everything he does in Him and His name, in which case he would not have forgiven himself anything; but Luther says that one knows what to make of his words, that his own children must confess with shame that he spat like a drunkard and did not know what he was saying. He may, however, be still more excusable: for the vapour of the nineteenth century had not yet transfigured the sun of truth to him; but where would I go if I repeated that to him? In short, precisely because Luther says so, it is not so. We need no further proof here. If I am to give counsel to the Holy Spirit, let him but soon come to terms with the pope, and change the blasphemous speech in Revelation, which brings him into Luther's company, and makes him an accursed heretic. Let him not dream that the pope has ceased forever to use his power. He lets him "ascend," that is, catch him in his infancy. One never knows how far he may yet go. A simple-minded man thinks in the end that it is not possible that heaven can be without the Holy Spirit, and he may well be persuaded by Jn. 20:22 to accept the

Papacy would also have no existence on earth if the third person in the one, true Godhead were not there; but this is just how a simple-minded man thinks, to whom white is merely white and black merely black: in such things, double, double senses belong to it, if one does not want to remain a fool, such senses, before: white is both, white and black. If one thinks a little further, all this rhymes very well. If the whole holy trinity should have to leave heaven, what does that matter? The pope can get along without the good Lord: he makes the people blessed.

And on earth he is not a pilgrim, as the Lord Christ and the apostolic congregation of the saints were; but the Holy Spirit says it himself: he has ascended "from the earth," therefore he can stand quite well on earth, even if God does not help him. He is "of the earth," and therefore earthly-minded. Therefore he gets along easily with all kinds of people who are under heaven. He is but "another beast," and the beast is like him; therefore he does not clash with him. But the beast is worshipped by all that dwell on the earth: if the pope can fall out with him, he hath nothing to fear in the world. The holy spirit may sooner come to that, that he may find a hiding-place in

of the rocky cleft must be considered; one can feel it well, Word: "My kingdom is not of this world," is too much in my ser were still, they had the grace of the Holy Father to thank which of the two is the strongest. way. For this reason, and out of an old fondness for the "two for that. Without his consent the people did not pay homage

He that is wise, let him take care of this "other beast" at keys" in the coat of arms of the heir to the See of St. Peter, I to their emperor. So "make" this beast, "that the earth and the proper time. Otherwise he would get into great trouble. draw the two horns on the power which the pope claims for them that dwell therein may worship the first beast." The Holy Spirit would hardly protect him, for even in heaven himself alone, namely, to bind and to loose. In this he really V. 13. "And do great signs, that it also maketh fire come and on earth he cannot avoid it. And the children of men? arrogates to himself what Christ does; civil rule, on the other down from heaven before men."-: Just as St. Paul prophesied With them the Holy Spirit has corrupted it too much; just read hand, is not one of the Lord's insignia, nor does the pope do in 2 Thess. 2, 9. The "fire from heaven," by the way, are the Genesis 6:3. Already out of enmity against him they will eat anything but harm to his soul by it. Whoever now reflects on curses which the popes themselves, as, e. g., Gregory VII, call the "beast" as a sensible householder keeps a chained dog. the fact that the papacy so brazenly presents itself as the ape lightning rays. But this falls only "before men" from above, So let no one disregard the beast, and so that we may be able of Christ, will not be able to be indifferent as to whether it rises who, as a punishment for not having accepted the love of to behave in his way, let us carefully note what is written here again to the top or retains in the judgment of Christendom the truth, must believe the father of lies and his hired servants. about him: 1. that it is an "other beast," like the Roman brand that the Holy Spirit has printed on its forehead. If a Otherwise, among the many miracles known to have taken traveler, a kingdom of this world; 2. that it "rises," has an harlot put herself in the marriage bed instead of the household place in the papacy, of which, of course, the papacy itself is inconspicuous beginning, so that one does not trust it to do honor, it would not be so bad yet. Christ demands faith in his the most unheard-of, according to the testimony of papist great things; and 3. that it is "of the earth," and therefore, as person, and attaches blessedness to it. Now the Pope scribes (e. g., Linturnius and Turscllius), is this, that fire long as there is mud, will have good days. suppresses Christ, curses the Gospel, burns the Word of God, really fell from heaven.

A schoolchild can testify that all this was true. If the pope which testifies of Christ and plants Him in .hearts. Then he V. 14. "And deceiveth them that dwell on the earth." Again, deposes and installs kings, then the papacy must be "another comes and says, I am Christ, he that believeth on me shall live. the Holy Ghost must say, "them that dwell on the earth," and, beast," a kingdom of this world. If Irenaeus could still accuse What a mighty horn? Especially since it is much easier to as earthworms, judge according to appearances, shun it for the Roman bishop of presumption, that he had banished all believe in the pope than in Christ: for the pope can be salvation from eternal destruction, when the papacy attaches the churches of Asia for the sake of the Pascha, and without understood, and moreover seen, and moreover deceived by to hard and easy works, which men do, the blessedness the popes ever having been able to heresy him, express his hypocrisy. And he that believeth not is damned. What a which it promises to its people. concern that Rome might one day become the seat of the terrible horn? Whom the promise doth not entice, the threat "Here one sees that "the signs" are more a sacrilegious Antichrist; was it still possible after Charles the Great's death shall constrain. Nor will anything help against these two abuse of the ban than actual miracles, that these latter only for the Frankish bishops to threaten Gregory IV. with horns, except the Lamb with his horns take the battle. Yes, as water, as it were, the briar that grows in the papacy. For the deposition, when he had been deposed? was able to threaten long as the Antichrist does not use his horns, because he signs which it does "before the beast" can only be such as Gregory IV. with deposition when he interfered in the throne would hardly get prey, he would already want to strike; before testify to an unheard-of arrogance toward the beast. Why else disputes of the Frankish Empire; only at the Synod of Aachen his victim is within his reach, it may seem as if he would be the addition: "before the beast," since common miracles (836) did the papal writings of lies come to light, on which the easily overcome; but in his time it will be felt that he does not happened before all the people? But such are precisely papacy henceforth based its rule (the pseudoisidoric have to fear the flower wreaths of humanity, but only the knife banishment and interdict. It was indeed a miracle that a Decretals): thus the "beast" had certainly "risen" with the of the butcher, the two-edged sword of the word of God. Roman emperor, who was in possession of earthly power, - times, when Gregory VII. stepped on the neck of the emperor 5. "And spake as the dragon." This is the surest mark. His had to tremble before Gregory VII. It would be a miracle if men Henry IV. as long as it had lived before (comp. 2 Thess. 2,7.). doctrine is the doctrine of devils (comp. 1 Tim. 4, 1-3.). could be found willing to obey the pope, since he, so to speak, And whence could the papacy come but "from the earth," Therefore it adheres fo well. Only. There is one remedy for it: put the kings of the earth in his pocket. For a child of God, since all that was to come from heaven had previously the Lord tells us Joh. 10, 27. 5. however, the remark "given to him" is sufficient, so that he appeared in Christ? V. 12. "And all the power of the first beast is before him." - does not forget, above this terrible power, the one who only

We already have a good preconception that we will not be What the Roman empire attained only in part, the supremacy allows the devil to hatch the "beast," because the children of mistaken in the "beast" if we keep to the revelation. But we over all nations, the papacy attained perfectly. Therefore it is men did not want it any other way, without allowing his "so are not yet finished. Immediately in this verse we have to said here: "let it have all the power of the first beast." Yes, far and no further" to be taken away. notice a fourth and fifth characteristic: 4. "and had two horns, even in the Roman empire itself it was not the emperor but the "And tell them 2c.: " - In order to understand this rightly, like unto the lamb." Whoever wishes to interpret this with the pope who was lord. This displeased the Roman emperors, but one must think about it: for if one holds it against the interpreters as meaning that the papacy has seized the the pope asked nothing of it: he did it unashamedly before previous, then it seems wonderful that the pope endeavors spiritual and temporal sword and therefore rules in civil life their eyes. Hence the addition, "before him." so much to conjure up the Roman Empire again, since he only as well as in the church, may do so; I do not intend to do so. "Not only did the papacy usurp the imperial rights, but it wants to sit on the roof of it with his signs. But as Obviously this is a double power and therefore corresponds also took legal possession of them, as when a rogue binds the treacherously as he went about it, so much did it pander to to the two horns. If it fitted just as well with the words, "like master of the house and runs the household instead of him. his power to be able to prove in a powerful man how strong the lamb," I would also be at ease with this interpretation. But The popes proved this by crowning the emperors. As for the he was. That the "image" of which we speak here means the I cannot find, in spite of all reflection, wherein the civil emperors new Roman Empire, because it was merely a monkey game authority, which the pope arrogates to himself, should be that was played with faded glory, needs no mention. even remotely a monkey game, borrowing its shear from the lamb; that

(15) The verse is to teach us that we may be astonished at what has been said before by the pope. The Holy Ghost cannot make enough words of it. - One might have thought that an idol, like the pope, would after all only bring about a dead image, so that the Roman imperial dignity would have remained an empty title. But he also breathed life into the creature of his hand, so that it, as Luther says, "had its rights and offices in swinging." The image of the beast could not otherwise have spoken, and yet the Pope had created it for that purpose: for it was to forbid the Holy Ghost to speak in the name of the Holy Father. And how would it have commanded its subjects, as was due to it as a sovereign power, to whom the sword had been given by the God of this world, not as to a common king by the LORD of hosts, to do homage to it on pain of death, if it had not lived? But it received from its creator, the Lord Pope, not only spirit and life, but also a (perhaps the third) holy spirit, which could seal the bulls with the holy eight. Now he was not due common homage, but worship, like his creator. In return, a ray of holy mockery falls on this creation of the most holy papacy, so that one thinks to hear Eliam once again calling the idol Baal Holmen, when it is once said here about the other: "the image of the beast," where things are spoken of that require at least one man who is God.

All this ought to awaken men to recognize that they are signs; but if the Holy Spirit is surprised at it, the obscurantists calmly ascribe it to natural forces, for they would have to repent if they wanted to judge from the revelation, because it says, "and it was given to him," and repentance is not something that everyone likes to do.

The two following verses (16. 17.) describe the distant victory of the papacy. As it began with the Roman emperors, so it continues. No one can escape it. While the Lord Christ had to complain that his gate was narrow, and that few could stoop so low as to enter through it, the Antichrist brings "all the small and great" under his scepter. The well-known lament, "How hardly may the rich enter the kingdom of heaven!" only gives him occasion to mock the Saviour for not having known how to begin rightly, for "the rich and the poor" fall to him without distinction. In the same way, freedom and bondage make something of him, both of which serve as a pretext for a great multitude to wrest themselves from the saving arms of the Son of God. This makes: he changes nothing at bottom; but prints the seal of ecclesiastical warrant upon the lusts of the old Adam, which populate the broad way. The Holy Ghost draws into his fellowship only those who have become quite small, poor, and by true repentance mindful of the bondage into which Adam's fall has brought them. And

No matter how outwardly different they may be, in the kingdom of Christ they will all be the same. The Antichrist, on the other hand, cultivates the outward differences of men, so that he can keep them all the better in check, even inwardly, and makes the souls trust in them or thereby become more eager for the help of their visible refuge. Yes, he becomes a god who has control over what the people of this time hope for or fear in the present evil world: he gives and takes away development, opens the sources of wealth and blocks them up, yes, he can liberate and subjugate peoples when and to what extent he wants. And not only does he make himself equal with God, but, as St. Paul declared before, he also exalts himself above him (2 Thess. 2:4), for he reverses God's order. He makes small those who are great according to God's word, and great those who are small. He calls those rich whom the Lord commands to complain of their poverty, and those who are rich in faith he casts into hell, where there shall not be a drop of water for them. He gives those who have become the servants of corruption a seal and a letter that they are free, and also releases them from God's law; but those in his bulls must be called the servants of the devil, whom the Son of God has made free. Thus he defies and casts up paniers. All the world consecrates itself to his service ("that it may give them a mark upon their right hand" - to work for his kingdom) and wears his name on its forehead. But woe to him that will not confess him: for his power reacheth so far, "that no man can buy or sell, except he have the mark, or the name of the beast, or the number of his name."

To understand this, it is necessary to know that among the papal decrees there are those which expressly forbid trade to those who have not accepted the papist faith. In particular, Popes Alexander III and Martin V fulfilled the prophecy of our seventeenth verse-if a distinction is made between those who have "the name of the beast" and those who have "the number of his name," it is because the Holy Spirit foresaw that there would be a time when it would be possible to conceal from the world the fact that one was a papist, and the papacy counted such disguised helpers among its own in anticipation of the things to come.

"That no man may buy or sell," suffers also its application to papist worship. If any one accepts the mark of the beast, i. e., in common parlance, "becomes a Catholic," mau promises him blessedness. But the Holy Spirit calls this only being allowed to buy and sell. The papist doctrine transforms the Gospel of the grace of Christ into a trade in human goods. Tetzels indulgences throw bright light on this passage. Now he who is not a papist can neither buy, i.e. attain blessedness, nor sell, i.e. come up with his doctrine, even if, like Luther, he brings God's Word.

In this verse the Holy Spirit gives us a riddle, and a difficult one at that: therefore he says at the beginning that understanding is necessary if one wants to know. Reason laughs at this; otherwise the Holy Spirit would not have to defend it and praise what it calls foolishness as wisdom. Now he who has learned to take reason captive to the hearing of faith, and to judge spiritual things spiritually, in spite of the wrinkled noses of an overwise generation, (1 Cor. 2:18, i:18 ff.) finds noble grapes on the inconspicuous wood of the vine; otherwise he will shake his head at both the riddle and the foolish resolution.

"This word strips the papacy of its holy, divine glow and makes it appear to simple faith as a human invention. By unveiling the "beast," it comforts faith, which must not be afraid of men.

"and his number is six hundred and sixty-six." - God is always more simple in his mysteries than a man thinks, who, what lies before his feet, usually seeks in blue distance. Thus even this riddle of numbers is not for a long time as intricate as the misguided mind makes it, who would like to leap beyond the net by which he is only to be seen, in order to grasp the eternal wisdom in its own words. In this passage especially it may be fairly seen how much is attached to the letter of the sacred Scriptures. We are now fully at ease, and in the end, with Columbus' table companions, we are in danger of imagining the matter too lightly. For Irenaeus (c 202) has already solved the riddle for us. But before we reckon the solution to him, we must remember that the Revelation was written in Greek and that the Greeks did not know our Arabic numerals, but helped themselves with their ABC when they wanted to write numbers. The children of Israel did it in the same way; the letters of the Ezra were at the same time numbers. Now, of course, there are letters in our Greek Bible that make no attempt to help us solve the riddle; otherwise it would not be a riddle. They are called: X (Ch) = 600, (X) = 60 and 8t (St) = 6. That makes a total of 666. But I think one hears the devil hissing at these letters: they involuntarily remind one of an adder that tears out its **jaws** full of greed because it has found a slaughter victim (Ch!), then fixes its poisonous flashing eyes gleefully on its prey (R!), and its murderous forked tongue grinds lustily at its prey (St!). Is it not as if, with these three strokes over the face in which the papacy has been presented, the old serpent were painted at last, crowning the work of its creation with a: "It was all very good!"?

But now one can make an addition-example out of every larger number, if one decomposes it arbitrarily. Its parts are then just as much as the whole sum. E. g. 25 is as much as

10 and 10 and 5. This helped the bishop Irenaeus on the track. But to make it short, let us break the fruit of his labor at once. He broke this number 666 down into the following smaller numbers: 30 (I = L), 1 G = A), 300 (t T), 5 (6 = E), 10 (i = I), 50 (n = N), 70 (o = O), 200 (8 = S). This is a number rubbing, which brings that number before our eyes in a somewhat different form. The letters, however, give the word L A T E I N O S. This is the same thing, red our Latin, or Latin, only with a Greek ending, and signifies either a man who is at home in Latin, a country of Italy, or the language, order, and site of that country. In this Latium is Rome, where the pope asked his see. In the Latin language the worship of the Papists is conducted. The Latin Bible, one called "Wonderful, Counsel, Power, Hero" did not see the translation which is known under the name of the Vulgate, the pope alone accepts, of course, only in the way out, teach not only to counsel, but also to wait. He who he turns and interprets it. In short, the Holy Spirit shows us the Roman papacy with his fingers; only that he does not let anyone else see his finger except those who are capable of his wisdom.

Irenaeus was to arrive at the same goal in another way, so that a double testimony also made us all the more certain in this matter. Another series of numbers, which he formed from the number 666, led him to the name TEJTAR, which signifies the sun. (T = 300, E = 5, I = 10, T = 300, A = 1, N = 50.) Thus the popes called themselves, while they referred the kings of the earth to the night, and compared thy moon. So the number, even so dissected, points to the Roman papacy.

Other exegetes have taken the Ebräische to help and brought out the word Romanus, i.e. Romans or Roman, on the same way that Irenaeus took. They did not miss either.

If we now also have here, to speak with Luther, the secret interpretation eight, then we know that the number six as that of the working days in contrast to seven, which means holy turnip (Sabbath) is such a one, with which one thinks of the noisy works of the common weekdays with their worry and plague. It returns here three times. I. e., into the sanctuary (3) is introduced the noisy work service of man's statutes, connected with fear and pain. Human hands cover the eyes of the Holy Trinity with their toil, so that its light of grace no longer shines. But they toil in vain: whatever they invent, they do not bring it to a Sabbath; but always remain in the six working days. So they multiply their works tenfold, even a hundredfold, as a mole casteth out the earth higher and higher: but if it come out of light, it cannot bear it.

If we finally take the number simply as the year, we are not deceived: for then the number 666 gives us the series of years that the papacy has flourished. For if we reckon back 606 years from 1517, the year in which the Lord killed the "beast" with the breath of his mouth, we come to just

The time that gave birth to that pamphlet of lies in which the poisonous flower of the antichristian abomination was revealed to the world, the above-mentioned pseudo-isidoric Decretals. Therefore Luther, in great joy that he experienced the end of the papist tyranny, wrote in the margin of this passage: "These are 666 years. That is how long the secular papacy has stood."

This reminds us of the best solution to the riddle, that God has provided the time and the hour when he wants to finish off the "beast. What good would all our advice be if the the light of day? But God's praise! Riddles, which God gives Vulgate, the pope alone accepts, of course, only in the way out, teach not only to counsel, but also to wait. He who cannot solve them solves them best: for they bind his eyes that he may be led by God, are steps for him on which he ascends to the altar, and stretch the strings of his soul, that the finger of the Holy Spirit may draw from them sweet sounds of praise with the word. Let us then reconcile this riddle with all the riddles that God gives us to counsel in the Word as well as in the history of His holy Church and the life of each individual believer, and for the time being, as long as the Lord leads us in the dark, let us sing with David:

"I wait for the LORD, my soul waiteth, and I hope in his word.
My soul waits for the Lord from one morning watch to the next."

Ps. 130.

How often may this song have resounded in secret, when the "beast" from whom we now, without asking for reunion, took leave of the children of God, pressed the breast? Their sighs seemed to fade away fruitlessly. But at last the Lord answered. The next chapter will bring us joyful news of this.

Lutheranism in Texas.

We have just read something in the "*Lutheran Observer*" which fills us with the deepest joy and which we cannot leave unreported to our readers. A Mr. G. Scherer, a member of the Home Missions Society of the General Synod, writes the following from Columbus, Texas, June 15:

"There was an extremely favorable opportunity to establish a Lutheran college on this site, if the necessary measures could have been taken in time. I fear, however, that the way is now barred. I fear the present Texas Synod will not soon accomplish much in this matter. Myself, my father, and brother John, who studied theology, were present at their last meeting, intending to associate with them, but when we examined their constitution, we found some things in it which we could not approve. I can never agree to expound and expound the whole Scriptures.

through the unaltered Augsburg Confession and the symbolic books. This is a little too strong for me. In the same meeting the Discipline of the General Synod was read and several speeches were made, in which they tried to show that it (that Discipline) smacked strongly of rationalism and that the General Synod was leaning toward this error. It was almost unbearable to have to sit there and listen to such false views and not to be able to show the falsity of the accusations for lack of knowledge of the German language. The fourth section of the fourth chapter seems to have been the most offensive part. Brother Wendt (the current Synod President) was absent. We naturally (of course!) did not unite with the Synod."

We welcome this news as a hopeful morning ray from Texas, which undoubtedly has a great future. The Lord, who has opened the hearts and mouths of the dear men in the Texas Synod to raise their voices against the rationalistic and unionistic leaven that has leavened the so-called Lutheran General Synod, now give them the courage and the self-denial that it will cost if they want to accomplish the work of purifying their Synod and returning it to the association of the pure Lutheran Church by withdrawing from the association of the so-called General Synod. As saddened as the Lutheran Church has been up to now to see how so many noble forces belonging to it have been wasted in Texas in helping to build the Babel here, so joyfully will it praise the Lord when Texas, as we implore and hope to God, will place its forces in the service of that Church*in which once a Luther, a Chemnitz, a and Paul Gerhard, a Johann Arndt and others consumed their forces and helped to build the Babel here. A. consumed their forces and watered the whole of Christendom with those streams of living water which, according to the saying of the Lord, flow from the body of the faithful and well up into eternal life. Joh. 7, 38. 4, 14.

The Peace Jubilee.

We cannot refrain from informing the dear brethren from our Synod that, as we see from the "*Lutheran Standard*", the Brethren of the Ohio Synod of the Eastern District (mostly of English tongue) are also anxious to celebrate the third anniversary of the Augsburg Religious Peace on the 25th of this month. The present President of this Synod, Rev. Bierdemann, Hon. has proposed the adjournment of the sessions of the same from the 19th to the 14th of September, because besides, as he says in his Publication, "the members of the Synod would not be able to unite with their congregations in praise and commendation to God Almighty for the great salvation which he wrought for our beloved Zion after the severe trials which our forefathers endured during the wars and oppressions which preceded that peace." The editor of the "*Lutheran Standard*" approves entirely of the measure of the Presi

and adds: "When the important facts in the history of the ...of our hands may he encourage. Amen." Diac. M. Schneider now called upon the assembly to appropriate this consecration - Amen by the usual hammer blows. Thereupon the District Director Mr. von Burgdorff, as the first representative of His Majesty the King in Leipzig, gave the first hammer blow, the second Superintendent Dr. Großmann, then Church Councillor Dr. Hoffmann, City Council Chairman Advocate Francke, Prof. Dr. Höleman and others, usually accompanying the hammer blow with a blessing. The latter said: "May this foundation stone be a sun for the heathen world, a lighthouse for the little ship of the Lutheran Church, a flaming hearth for the warming and purification of Christian life in our dear city of Leipzig! Amen." Finally, Pastor Dr. Ahlfeld addressed those gathered.

Laying of the foundation stone of the mission house in Leipzig.

The Sächsische Kirchen- und Schulblatt reports in its issue of May 22 of this year that on the 14th of the same month the foundation stone for a mission house was solemnly laid. From the speech which Prof. Dr. Kahnis gave on this occasion, we learn that the income of the Leipzig-Dresden Lutheran Mission Society amounted to more than 21,000 Thaler last year, to which even Scandinavia, the Baltic provinces and Australia contributed; there are ten missionary children, to which two more will soon be added. The opening is remarkable: "There is not a lack, but an abundance of young people who want to enter our service. This is a most shameful message for us here in America, since here we have every reason to complain about the lack of young people who are inclined to devote themselves to preaching or missionary work. The other speech was given by Dr. Besser, Condirector of the Mission Institute. In this excellent speech, we only quote the following words: "The Father's blessing builds the children's houses:" "Well then, the blessing of the Father of our Lord Jesus Christ and of our Father build and protect this house, and from the mouths of many believing Christians at home, and of many converted heathens far away, happiness must be wished to it. Let no false doctrine or ungodly life grieve the house of the mother, lest it suffer according to the other saying, "The curse of the mother tears it down.

Diac. M. Schneider in Leipzig spoke the consecration prayer and the consecration formula, which read: "I therefore consecrate this building site in the name of the Triune God, God the Father, God the Son, and God the Father.

Holy Ghost. Amen. Never and at no time shall this place be withdrawn from its purpose. And as the outward building is a firm foundation on good ground, so let that which is built up inwardly, spiritually in this house, rest on the rock of the word of Christ. And let the Lord our God be kind unto us, and promote the work of our hands among us: yea, the work of our hands.

The visible pure church.

Thus we read in the Baptist "Messenger of the Gospel" in the August number: "He (the messenger) does not want to please everyone, not even all Baptists. Why? Because, as everywhere else, people creep in who imagine they are what they are not, who have been made partakers of knowledge but not of the Spirit, people full of secret pride, censoriousness and splinter judgement, who are not a pleasure to the congregations to which they belong, but a burden and a lamentation, until healthy, sober church discipline eliminates them again."

It is worthy of all honour that the messenger so honestly admits that among the Baptists, as everywhere (?), there are all kinds of unworthy subjects in their fellowship, who should be put out through good church discipline. This is worthy of all honor, we say, provided that the Lord's messenger does not, as it almost seems, expose his dear Baptists only because many of them do not like him.

This public concession is important, after all. The Baptists want to be a "pure church. Yes, Mr. Rauschenbusch had immediately written in the first number of the Sendbote: "I believe the Baptists are in relation to the present Christians what the Waldensians were 600 years ago in relation to the Roman Catholic Church: Congregations composed only of believers, in which only believers are baptized and go to communion." And now it is said that, unfortunately, it is the same among the Baptists as everywhere else; one must wait until the hypocrites have been put out of their fellowship by church discipline. Would to God that the better-minded people among the Baptists would be amused by such an experience, would cease to look down on other churches with unbearable hopefulness, as on lukewarm dead and corrupt communities, among which they, like the Waldenses of old, were the salt, and would not let their poor children grow up like heathens, but would not let them be the salt.

If they were to bring them to the Saviour through baptism, and then sought to preserve the powers of grace given to them through this holy and blessed means of grace by Christian discipline and exhortation to the Lord, it is to be hoped that things would look better among them. These blinded men cannot be sufficiently astonished that one dares to baptize little children who have not yet come to their senses; we are rather astonished that God has commanded all men to be baptized, not only the dear children (this is more obvious to us), but even the old sinners, if they are converted.

In the same latest number of the "Sendbote," Mr. Fleischmann writes of a Swede who had become a Baptist, that he had longed "to return to his native land and bring the gospel to his countrymen who were sitting in the shadow of death." So it is with all sects: where they are, there shines the light; where they are not, there is night and the shadow of death. How much better the dear Baptists would do, if they first purified their church full of hypocrites and dead members, before they went elsewhere to drive out darkness and death!

The "Purified Brethren in Christ".

The "Merry Messenger," published at Dayton, Ohio, gives an extract from the proceedings of the second annual meeting of the Mission Board of the so-called United Brethren in Christ, held at Cincinnati, July 26, this year. In it there is something from the report of the Mission Secretary, a certain "Venerable" Bright. Among other things, he writes: "The American people are generally endowed with a living preaching ministry - a pure gospel. This is not the case with the Germans. The great mass of them are Roman Catholics, old Lutherans, and skeptics (unbelievers); they know nothing of religion founded on experience, their preachers are dumb dogs, blind leaders of the blind, and unless freed from their deceptions by the preaching of a pure gospel, preachers and congregations will fall into the bottomless depths . . . Thousands of them who are denied the true light in their fatherland-who are deceived by a corrupt priesthood, God in his gracious providence sends to this land of light and liberty. "2c.

(Submitted.)

For the attention of Lutherans!

Since it often happens that people, in order to care for their children in earthly life as well, have to move on, their pastors are justly troubled by this, in that they often move into the wilderness, where there is neither God's work and sacrament, nor good schools for the poor children, since they thus either wither away with each other, or fall into the hands of the sects.

so it would be desirable for some to know where they tigen workers in the future (in hope) his loss is all the more should turn to, or where they can direct others, where they painful. We have every cause to reproach the Lord ever more can again find church and school and the pure Word of God earnestly and urgently, sometimes alone, sometimes in them. I therefore feel compelled to inform my dear friends together, Matth. 0, 38."

that there are still several good churches here with us.

Close to the church, about one to one and a half miles from it, are eight by eighty acres for sale together. The acre at K 15.00. According to the testimony of a reliable man, who has learned economics scientifically and practically, our co-workers, then Mr. Esaiaas Andreas Hackel, from the and is also a parishioner, it is the best land in the area. It church of strife into the church of triumph, his widow, Mrs. has a beautiful location, close to a small river, partly Juliana Häckel, née Rühle, who is completely without means, crossed by it. It is overgrown by strong oaks, beech trees, is to be supported with her fatherless orphan. The sugar 2c. As it is only nine to ten miles from the town of contribution of each member for the whole year amounts to Sheboygan, everything can be put down. There is also a 45 Cts. The dear brothers do not want to forget to send this saw mill about a mile from here and a grist mill about five tax to the undersigned: Those brethren who live in St. Louis, miles from here. There are also other pieces of land, farms or who will come there themselves in the course of the year, dedicated. It was given the name of Trinity Church. Present for sale with 40 or 80 acres, all not far from the church. All can hand in their contributions to Pastor Bünger. The and officiating, besides the undersigned pastor of the of this is offered for sale and would therefore not be missed. contributions to be sent in may be postmarked.

Nine miles north of here are 8,000 acres on one place for I also have to note that the tax for the widow Eisfeldt has ceased, as she travelled back to Germany. Therefore, the tax country lake, Lake, which is about three by eighty acres in that some have already sent in for the second year for the sermon, and Father Lochner the afternoon sermon on the size. Not many people live there yet, about 15-20 families. widow Eisfeldt will now be used for the widow of the same Fettevangelium. The number of guests who came to the The road is still bad for several miles. - Häckel. celebration from the congregations of the first-mentioned pastors was large. May the faithful Saviour, who through His Lutherans who are forced to move on may contact us by Eden, Aug. 23, A. Ernst. Word and Sacrament has moved into this new Gothic house with us in grace, remain with us, let His glory dwell in it, and letter, or come and see the opportunity for themselves. 1855. VLüite8 Oorusr I". 0. remember us all in the best. Down Hermann, Sheboygan Co, Wisconsin. Lew Oo. n. -x.

I. N. Beyer, Pastor.

Death notice.

We have just learned from a letter of Prof. Dr. Sihler that it has pleased the wonderful God to call a pupil of Fort Wayne Seminary from this preparatory period into blessed eternity, namely our dear Behme. Awakened by the faithful ministry of Mr. Pastor Saupert in Evansville, he came to St. Louis "some" years ago, acquired through his godly and kindly conduct the warmest love of all who met him, and thereupon, not yet one year ago, urged on by his friends, went to Fort Wayne to prepare himself here for the service of the church. He intended to use the last vacation time he had missed ". A. to see his own once more, and for that purpose journeyed to Evansville. Shyly on the way he fell ill and shortly after his arrival in said city he died in the Lord in consequence of cholera. His teacher wrote of him: "By the sincerity and sincerity of his heart, his considerable gifts, and his diligence, he entitled us to fond hopes, and with our great poverty of talent, he was a good man.

After Pastor W. Kolb, until now pastor of the Lutheran congregation in Allen and Adams Co., Ind., on the right bank of the St. Mary River, had received a vocation to Wisconsin and accepted the same with the approval of his congregations and under the approbation of the district priest and the neighboring ministers, his previous congregation appointed Pastor Wambsganß in Kalb Co., Ind. as their pastor and minister. Although the latter's congregation, which until now has been small, did not take lightly to dismissing their beloved and valued pastor into the new and larger field of work and to be served again as a branch, it nevertheless agreed for the sake of "the common good" to appoint Pastor Fr. Schumann, whose congregation is 11 miles from me. Sunday post trin. was introduced by me there, as Mr. Pastor Wambsganß was po8t tti'n at his new congregation by Mr. Pastor Fritze on the 8th Sunday. May the gracious and merciful God continue to make these two dear brothers a blessing to many in their new fields of work, and to produce much fruit for eternal life for Christ's sake. Amen.

Fort-Wayne, August 29, 1855.

/"u .. Pastor and District - Praeses.!

Rev. I. Rennicke having accepted a call to the Lutheran congregation at Staunton, Macoupin Co., Ills. with the sanction of his former congregations at St. Clair Co. and Columbia, Ills. was publicly and solemnly installed in his good office by the undersigned, by order of the Vice-President of our Western District, on the 10th Sunday after Trinity. May God's rich blessings be upon this congregation, to His name's praise. Amen.

O. Penalties.

Church consecration.

August 26, when on the 12th Sunday p. tr. the newly built church on Mcquon River, Ozaukee Co, Wisc. was dedicated. It was given the name of Trinity Church. Present and officiating, besides the undersigned pastor of the congregation, were Messrs. Fuerbringer, Dulitz and Lochner. The former preached the morning sermon on the consecration of the church, Father Dulitz the confessional sermon, and Father Lochner the afternoon sermon on the Fettevangelium. The number of guests who came to the celebration from the congregations of the first-mentioned pastors was large. May the faithful Saviour, who through His Word and Sacrament has moved into this new Gothic house with us in grace, remain with us, let His glory dwell in it, and remember us all in the best.

Martin Günther, Fr.

Grafton, Wisc. 27 Aug. 1855.

The middle district

of the German Evangelical Lutheran Synod. Synod of Missouri, Ohio, and other States will, God willing, hold its next meetings at Indianapolis, Ja. from Wed. to Dom. 18th p. Priu., den 10. Oel. bis zmn 16. Oct. incl.

The honored Synodicals arriving here on railroads will be picked up at the Union Depot. The remainder may apply to the undersigned, whose residence is at the corner of Washington and Alabama Streets.

Carl Fricke, Secr. Indianapolis,

August 23, 1855.

Notice.

The sessions of this year's Michigan Preachers' Conference, God willing, will be held on D.M. Sihler, ,!

Thursday, Friday and Saturday, the 4th, 5th and 6th of October, at Frankenlust, Mich. will be held" Steamboats will take Tuesday and Friday, mornings at 8 o'clock, from Detroit to Lower-Saginaw. Ferdinand Sievers, the time secretary.

To the message.

The St. Louis District Conference, according to the resolution, will meet in St. Louis on Friday in the week following Michaelmas (October 5, this year). A. Biewend, the time secretary.

For your kind attention.

In order to satisfy the wish of the local community to be able to give our children a lasting souvenir of the upcoming tercentenary of the Augsburg Religious Peace, the undersigned are having pewter commemorative coins made for this purpose, and hereby offer them for sale to all readers of the "Lutheran", the piece at 10 cents and the dozen for 1 dollar.

M. Estel and W. Metz.

AU" orders are to be made at the address: U'Mrum Mtn,r/act "rer O/ Orxarcr. 8k. ^oirrr, or: As. Lrtel, care af/iernecke ch Lite!. 8t. Lon", Lko.

Receipts and thanks.

With heartfelt thanks I hereby certify to have received \$12.61 from Mr. C. F. G. Me'er at Fort - Wayne for my assistance in the seminary here.

May the good Lord grant the lenient giver an abundance of temporal and eternal goods according to His promise. A. Bruno Barthel. Fort-Wayne, August 15, 1855.

We hereby certify with thanks that we have received from the Lutheran congregation in Detroit, Mich, for our trip to Fort-Wavne and support there, the sum of \$15.75, for which the Lord bless the dear givers abundantly.

Carl Ritter. Ludwig Maurer. Detroit, August 22, 1855.

With heartfelt thanks toward God and the benevolent givers, I hereby certify to have received \$1 IM from the congregation of Mr. Pastor Schwan at Cleveland.

kLrnst Rolf. Fort-Wayne, August 28, 1855.

The undersigned hereby certifies that he has received the following from Professor Crämer to assist him at the seminar.

\$2.00 from the Emmanuels parish of Mr. P. Hus- manu; \$2.00 from Christian Schapcr, a parishioner at Jort-Wavne; 25 Cts. from Karl Wcstenfeld, also a parishioner at Fort Wayne, the last of which was collected at his wedding, and which I still received subsequently. May the merciful God repay all of these generous givers abundantly, here temporally as well as eternally.

Karl Kirsch. ' Fort-Wayne, August 28, 1855.

\$18,00 from the Jünglingsverein in Altenburg, certifies gratefully A u g. Meuk e. Concordia College, August 30, 1855.

Acknowledged sincerely thanking the worthy Young Men's Association of the first German Lutheran Church at Pittsburg for the mild gift of \$12.00 and wishing it God's blessing.

C. F. Th. Grebel. Concordia-College bell 10. August 1855.

Bon the Evangelical Lutheran Young Men's Association in Cleveland through the mediation of Prof. Walther \$5.00 for its support, acknowledges with heartfelt thanks G 0 thhlf Loeber Concordia College, Sept. 1, 1855.

Received.

\$7.50 collected July 4 by members of Zion's and St. John's congregations in New Orleans, La. for college students Conrad Hoffmann and Johann Herzer for their book needs.

\$4.25 for Conrad Hoffmann for the month of June from the Zion congregation there.

For the widow Heid of Rev. Hahn in Franklin Co, Mo. 50 cts. C. F. W. Walther.

Received

for the schoolteachers Heid: By Pastor W. Bergt \$1.00 E. Roschke.

Received

u. to the Concordia - College - Building: Bon Mr. Rev. Schuster and his congregation in Marshall Co, Ja. \$5.00

" Mr. Pastor Fritze and his congregation in Adams Co. O.: Fried. Christianer 5,00; Herm. Gccrke5.00; Heinrich Falling 4.00; Wilh. Knapp 3.50; Christ. Geerke 3,00; Gerd. Franz 2.50; Nikolaus Hobrock 1.50; Friedrich Boknecht 1.00; Christ. Christianer 75 Cts.; Georg Nupp 50 Cts.; Fried. Busik 50 Cts.; Hermann Schaphorst 50 Cts.; Balth. Bienz 25 Cts; I. A. Fritze 2.00-30.00

" of the congregation of the Rev. Ernst in Eden at Bnstalo, second show: A. Husband 2.00; B. Laced 50 Cts; I. Sutter 1.00; Chr. Gallmann Jr. 2.00; I. Bremeisen 50 Cts; I. Pflug 13 Cts; Ph. Pfitzinger 50 Cts; I. Riedel 25 Cts; Gg. Henry 1.50; M. Schlegeljun. 50Cts.; H. Lübcker 1,00; to an unnamed person 12 Cts. 10,00

"Mr Walte in New Bremen 050 Collection at the wedding of Mr. C. Johann in St. Louis g.00

Belatedly from the congregation of the Rev. Löber in Frobna, Perry Co, Mo. 2,00

Of the congregation of the Rev. Riedel in lists, Cape Gir. Co., Mo.: Swg., Grßd" Ns., Br. ä 2,00; Pntm., Lr., Krk. ä 1,50; R-, Kch., Hrrm., Englm. Kn., Metz sm., Metz jun., Wchm. ä 1,00; Bugt., Stn. sen. Stn. jun. ä 50 Cts.; Ksr. 25 Cts; Esnb. 15 Cts. 22.40

" derGemcindedes Herr Past. Jäbkerin Adams Co., Yes., first shipment 100.00

" Mr. Rev. Lehmann and some members of his congregation in Cape Girard...: P. A. Lehmann 2.00; P. Th. Jungck 1.00; C. Noth 5.00; C. Sagelka 1,IX>; A. Schreder 1,00; Ernst March 2.00; Ludw. Noth 2.00; And. Paar 2,50; ö. Dösselmann 50 CIS. 17 00

" the Jilial gcmeide of Mr. Past. Steinbach in Town WülsonzoO

" Thevd. Icefcldt /oo

the congregation of Hcrm Past. Röbbelen in Frankenmuth, Mich.: Gottlob Schroll 5.00 z Joh. Ad. Roth 3.00; Joh. Frank -2.50; Matth. Bierlein 5.00; Georg Lierlcin 8.00; ' V Ferd. Nüchterlrin 2,00; Herzog 0,50; Mich. " ' List 1,00; Joh. Herzog 0,50 27,50

" of the congregation of Mr. Stubnatzy in Thorn-town, Ills.: Campe, Sickmann, Bcissel, Cohrs and Brinkmann ä 1.00; F. W. and Harms ä 25 Cts.; C. Stöckmann 50 Cts.; from the Misstonöbüchse of Mr. Pastor Stubnatzy ^"0 7,00

d. to the synodal treasury of the western district: From the parish to St. LouisH5 io " Mr. And. David Dellit, St. Louis 5'00 " Mr. Waltke in Reu Bremen 0 50

Bon of the congregation of Mr. Pastor Lehmann in L. Girard. 6,00 " of the congregation of Mr. Past. Grüber in Paitzdorf 2.05 " Mr. Past. Grüber ' 1,00 " Mark. Bernhardt in Chicago 1.00

Cd. R o schke.

Received

a. to the general synodal treasury: byMr. Past. I. N. BeyerinTowu Hernnann, Wis. \$2.00 " the same to the general presiding IM " Mr. Adolf Bergt m Frobna, Mo.--' IM

"Joachim Müller in Lefiana, Obio IM 5 " PastorSttinbach for Synodal Reports-. - 7ss ,, Hoyer 50

for the like // Wonders of the like from the Northern District. 50 d. znr Synodal - Missions -- Casse: by Mr. Pastor I. N. Beyer1 00

" L. Roth by Hcrrn Pastor Lchmann50 " C. Rorh, also 50...

" Johauucs Dceg in Bridgwater, Mich... >. IM " H. Richter, by Mr. Past. Stubnatzy-2 ,D " Werfelmann, likewise 1M

by Mr. Pastor Wunder, from.the missionary box in his church . 1,00 e. for the maintenance of Concordia College:

by Mr Adols Bergt in Frohna IM ä. for poor pupils and students in the Concordia-College and Seminary:

Of the Lutheran Sr. John's congregation of S. Pastor Frcderking in Selby Tannship, Bureau Co., 2,18

sent in by Mr. Pastor Wunder in Chicago for the pupils Heinr. Grupe and Wilh. Siegmann: 12.50 and that is: \$7.00 from youngvcrein5

5,00 " Jungsraüevercin> in s. Gem. 50 by Jacob Bauer that,) -F.W. Barthel, Cassirer.

For the Lutheran have paid:

The 10th year: Messrs Chr. Helft, Ranzenbcrger, Joachim Schmidt, Wassermann. The 11th year:

Messrs. Past. I. N. Beyer, Phil. Bohn, Past. Claus, Dieter, Wittwe Ellersick (second half), Ciftuberg, Gk (2 Er.Z, Funke (second half), Günzcl, Chr. Graß, Conr. Hake, Chr. Helft, Hcgwer, Honig, C. Herbst, Hiller, Goltfr. Iahn, V. Küchle, Carl Koch, Friedr. Lücke, Heinr. Lücke, Lndw. Lücke, Gottfr. Lorcnz, Friedr. Lconhardt, G. Lindner, Lcl'Mkuhl, Past. H-Langc, Past. Lchmann, Chr. Mchrl'Ng,E. Mänz, Fr. This, Müll, Müller, Mänuling, Gattsr. Nom nim? NüschkowskF' Preuß (second half), Paulus, Frieder. Papr, Past. Röbbelen, Rost, Ranzcnbergcr, (31 Er.), G. Roth, C. Roth, L. Roth, Richter, Heinr. Richter, Schief, Tchltcz, Sncccow, Joh. Schmidt, Gottlob Schmidt, Past. Steinbach (22 Er.), Schacht, Conrad Thcis, Vvigtöbrcrger, Frau Walther, Wcndt, Wahl, Henry WessclS, Joh. Wassermann (51 Ex.)

The 12th year: Messrs. Past. I. N. Beyer, Fr. Budabn, Aug. Bcr- chardt, Bicrasch, Mich. Bock, A. Bergt, H. Campe, Friedr. Sichren, Wittwe Ellerfieck, Past. Freierking, Past. Grüber sen., Groth, Hattcndorf, Past. Habcl, R. Häßler, Past. Harms, Jasver (until No. 20.), Fr. Krückberg, Friedr. Lücke, Heinr. Lücke, Ludwig Leouhardt, Lauge, Frichr. Marquartt, Joh. Müller, Crust Müller, Milbrath, Christian Neumanu, Olevrg Nützcl (to No. 23.),-Carl Ncißncr, Carl Schwan,- Sncccow, Jacob Toufsaint, G. Thomas, Waltke, Henry Werner, Wirrh, Henry Wcfccls, Joh. Wassermann (4 Er.), Past. Wcittbrecht.

BeränderLe Address.

Oui'e ob Kev. JVunäer, OllieaZo, Ill s.

St. Louis, Mo., Printing office of the Lutheran Synod of Missouri, Ohio, et al. St,



L'Esch. Joh. Cap. 13, v. 6. 7.

„Gottes Wort und Luthers Lehr' begehret man und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 12, St. Louis, Mo. 25th Sept. 1855, No. 3.

(Sent in by Past. Brewer.)

The plight of the Lutheran Church

since then

death of Luther, and their salvation from it by the treaty concluded on 25 Sept. 1555.

Religious Peace at Augsburg.

A historical contribution to this year's celebration of the anniversary of peace on: next September 25.

(Conclusion.)

"Away hath He of all ways."

Per human eyes, a rescue of the kitchen from the cunning grips of the pope and the tyrannical pressure of the emperor was everywhere not present. What did a handful of expelled or protesting preachers and discontented, partly resisting citizens of especially North German cities want against the power of Charles, who just at this time, everywhere victorious, stood on the sheol of his fortune. The two until then most powerful protectors of the freedom of the church, Elector John of Saxony and Landgrave Philip of Hesse, lay in shameful captivity, and Moritz, the new Elector of Saxony, had attained his position through disloyalty to the Protestant cause and its leaders, and through defection to the papal-imperial party; what was to be expected of him? After all, he had now even been ordered by the Emperor to execute the imperial sentence against Magdeburg, the last stronghold of resolute resistance against the introduction of the Interim. Thus it seemed that the time had come for the realization of the plans of the

Emperor to have come: Germany was to be united, willingly or unwillingly, united in the same submissiveness to the councillors, the pope and his clergy, they forgot that above pope as to the emperor. The political freedom of the German in heaven sits one who rules in the midst of his enemies, nation, the right to choose its own emperor, was to be taken and who sees the tears of his own, hears their prayer, does from it, and the succession (the succession of emperors) in not let their trust be put to shame, who has ways that no the empire was to be made hereditary, even if at first only to diplomat can foresee, no pope can postpone, no emperor two or three families in Emperor Charles' house. And all this can prevent. The instrument of God's hand for humiliating was to be done, the Germans were to be deprived of their the Emperor and thwarting his plans was precisely that freedom as honored citizens, because the Emperor wanted Elector Moritz of Saxony, a strong, bold man on whom, it that way. - The Emperor's attitude at that time, how devoid however, the profound religious direction of his century was he was of his own convictions, of all freedom of conscience unable to exert any decisive influence, who concealed a and faith, and what Germany would have had to expect if he great seriousness beneath his desire for hunts, knightly had been able to carry out his heart's thoughts, is shown by games and drinking parties, and who, in profound secrecy, an Edict against the adherents of the new (Lutheran) continually carried on secret plans whose sole goal was doctrine, published at that time in the Netherlands, in which finally his salvation. - Hitherto he had served the Emperor, all officials were ordered to "assist the inquisitors," who and in his favor had broken his loyalty to his fatherly friend were to punish all those suspected of heresy. Whoever John Frederick, and to his father-in-law Philip of Hesse, as denounced such, was to receive half of the goods of the well as to the whole Protestant body, so it was hardly to be condemned, and whoever denounced a whole assembly was expected that he should now have remained loyal to the likewise to receive half of the goods of such an association. Emperor when the latter ceased to stand in the way of his - Thus the German people had the terrible thought that advancement. The succession plans of the latter, however, perhaps all the fruits of their religious struggle and fight, as now curtailed his right of suffrage; his reintroduction of the well as their civil liberty, which had been won, bought at Roman religion embittered his subjects, whose discontent great cost, and preserved at great sacrifice, would be naturally turned first of all against himself, as the Emperor's sacrificed to a long period of servitude and degradation favorite, and whose still continuing refusal to release his under the Spanish yoke. father-in-law Philip from his imprisonment.

offended him. And so he decided to hinder the Emperor's will and, if possible, to break it completely. Accordingly, he pursued the siege of Magdeburg only in a very lukewarm manner, partly to gain time, but especially to be able to keep his troops together under good pretexts; also, in order to be as safe as possible in his enterprise, he joined forces with Henry II of France. While the Emperor now lingered in southern Germany with assurance and the glad and proud feeling of the final success of his attacks, and all. While he, the master, might think it impossible to be outwitted by his pupil, and while his envoys were still struggling at Trident to establish an impossible peace between the quarrelling Roman and Protestant theologians, Moritz suddenly burst forth with his army from Thuringia and immediately turned against the Emperor to Inspruck. On the first of April he was already before Augsburg; after a siege of four days the imperial garrison had to withdraw, and immediately the Lutheran service was restored as before the Interim. On IN. May Moritz tarn in possession of the Ehrenbürger Klause, the pass on Inspruck. The Emperor and his brother Ferdinand fled the same evening over the mountains to Villach. On May 23, Moritz occupied Inspruck. At Passau, an agreement was reached for the time being, by which the Landgrave was released from his imprisonment, and an Imperial Diet was to be held in half a year on the subject of religion, and then further action was to be taken on the question of whether, by means of a General or National Council, the conflict of religion should be brought to a Christian settlement. In the meantime, however, and until a conclusion is reached, no state of the Augsburg Confession, neither by Imperial Majesty nor by anyone else, shall be opposed. Majesty - nor anyone else against his conscience and will, but be left calmly and peacefully with his faith and religion.

This Diet, which had been arranged at Passat, was however delayed for another two years because of the war of Emperor Charles against France and of Elector Moritz against Margrave Albrecht of Brandenburg. Until it was finally opened by King Ferdinand at Augsburg on February 5, 1K55, and here, after long, difficult, fierce, seven-month negotiations, the Augsburg Religious Peace was concluded on Sept. 25, the most important articles of which are as follows:

1. Majesty, the Roman King, as well as Princes, Princes and Estates, shall not, on account of the Augsburg Confession and the doctrine and faith thereof, overreach, damage, violate, or in any other way, contrary to his conscience, knowledge and will, derogate from such Confession, faith, church customs, orders and ceremonies as they have established or are still establishing.

The king shall not seek to force, nor shall he impose upon them by mandate or otherwise, but shall let them remain quiet and peaceful in their religion, beliefs, ceremonies, possessions and goods, land and people, authorities, rulers, and justices. And the disputed religion shall not be brought to a unanimous settlement otherwise than by Christian, friendly, peaceful means and ways; all with penalty of the peace of themouth saw to kill (as St. Paul says) his end Christ, and the angel came with the third gospel against the bitter book of the

2) "On the other hand, the Estates of the Augsburgstrong angel. And now again saints, even virgins, stand Confession, as well as the other Estates of the old religion, around the Lamb, and preach rightly. Upon which gospel ecclesiastical and secular, together with their capitulars, as follows the voice of another angel, that the city of Babylon well as other ecclesiastical Estates, shall not be burdened should fall, and the spiritual papacy perish. with their religion, faith, church customs and ceremonies, also It follows that the harvest will be kept, and those who possessions and goods, land and people, authorities and persist in the papacy against the gospel, apart from the city of justices, pensions, interest and tithes, but shall let them enjoyChrist, will be thrown into the winepress of divine wrath. That of them quietly and help them faithfully to do so; all whileavoiding equal penalties. - is, by the gospel they, being separated from Christendom, are

Although the "ecclesiastical reservation" inserted in the peace treaty by imperial authority, according to which the condemned to the wrath of God. Which is much, and the remaining Catholic ecclesiastical monasteries were not the winepress yields much blood. Or perhaps there may yet be a allowed to become Protestant, and the bishops, etc., were to just punishment and judgment of our sins, which are of such resign their office if they did so for their own person, was an and exceeding ripe." obstacle to the spread of the Protestant Church in Germany, Since in the 12th and 13th chapters the abomination of the this unconditional peace, which no longer depended on theantichrist papacy was shown in all its greatness, the victory existence of religion, was nevertheless of the mostthat the church celebrates is now all the better recognized. resounding effect and of the highest value. Henceforth,Although it was therefore already proclaimed in the 11th nothing mattered whether a papal council condemned the chapter, the description of it returns here. This 14th chapter Protestants or not, whether the pope issued decrees or banns therefore follows on from chapter 11, 11. ff. and lets us see in against them or not; no emperor, no Roman Catholic party the near what we have only perceived the outlines of from a was allowed to carry them out and use them as a pretext for distance. We are walking. How should we be disconcerted that secular or spiritual oppression. - It was not only individual of we see many things not once, but often? On a journey it is like opinions that were tolerated, but a completely new order ofthis. From the mountain one sees in a single glance what doctrine and life, which, in contrast to the Roman papacy,comes before one's eyes again later, in part in quite a different which until then had dominated and oppressed everything,connection: even the landscapes that first open up are mixed attained its own independence. -What the Protestant princes with something that one has already perceived before. had always striven for, and what they had been incessantly denied, what they had had to fight in the most dangerous Therefore, if we have had to put up with the devil's play of wars, overthrowing all possessions, the free development of jugglery appearing once over the other: for the peaks of the the Protestant Church, unhindered by foreign influence, theyominous mountain range of the antichristian empire could had now attained; through the Peace of Augsburg they had already be seen in the 9th chapter, in the 10th the mountain reached their goal. - range itself lay before us, and whether in the 2nd chapter

What Luther had claimed at the Colloquium in Leipzig, therange independence from the decisions of faith of the Pope as wellMount Zion also loomed above it, as long as we have not seen as of the Conciliar, was now enforced.

And so, in the religious peace of Augsburg, by God's tumult extended and seemed to mock eternity as the grace, the Reformation had finally come to a conclusion after a long struggle, the most delicious as well as the most delicate continuation of a mountain range, which we had lost sight of jewel - which the Church has won according to God's Word - in chapter 6, that a good memory was necessary, who still wanted to believe in the 12th and 13th chapters, that the its freedom! - the Christian empire was the only one. and 13. still wanted to believe that the church was only hidden behind it, not

(Sent in by Past. Röbbelen.)

The Revelation of St. John.

The fourteenth chapter.

"In the fourteenth chapter Christ first with the spirit of his mouth saw to kill (as St. Paul says) his end Christ, and the angel came with the third gospel against the bitter book of the strong angel. And now again saints, even virgins, stand around the Lamb, and preach rightly. Upon which gospel follows the voice of another angel, that the city of Babylon should fall, and the spiritual papacy perish.

It follows that the harvest will be kept, and those who persist in the papacy against the gospel, apart from the city of Christ, will be thrown into the winepress of divine wrath. That is, by the gospel they, being separated from Christendom, are condemned to the wrath of God. Which is much, and the winepress yields much blood. Or perhaps there may yet be a just punishment and judgment of our sins, which are of such and exceeding ripe."

Since in the 12th and 13th chapters the abomination of the antichrist papacy was shown in all its greatness, the victory that the church celebrates is now all the better recognized. Although it was therefore already proclaimed in the 11th chapter, the description of it returns here. This 14th chapter therefore follows on from chapter 11, 11. ff. and lets us see in the near what we have only perceived the outlines of from a distance. We are walking. How should we be disconcerted that we see many things not once, but often? On a journey it is like this. From the mountain one sees in a single glance what comes before one's eyes again later, in part in quite a different connection: even the landscapes that first open up are mixed with something that one has already perceived before.

Therefore, if we have had to put up with the devil's play of jugglery appearing once over the other: for the peaks of the ominous mountain range of the antichristian empire could already be seen in the 9th chapter, in the 10th the mountain range itself lay before us, and whether in the 2nd chapter Mount Zion also loomed above it, as long as we have not seen it before, we will not be able to see it again. as long as we stood on the heights, the further we came, the more the enemy's tumult extended and seemed to mock eternity as the continuation of a mountain range, which we had lost sight of in chapter 6, that a good memory was necessary, who still wanted to believe in the 12th and 13th chapters, that the Christian empire was the only one. and 13. still wanted to believe that the church was only hidden behind it, not swallowed up by it, and if its battlements were to disappear in a cloud for the wanderer in the valley, which rested peacefully on the heights of the earth (compare 13, II.), then the appearance was deceptive; why should we not be satisfied with the fact that the comforting sight that we enjoyed in Chapter 11, is also granted to us again? L In spite of the weariness with which the evil flesh wants to disturb the joy of the spirit, let us rather greet the holy mountain on which we have now arrived, singing with David:

"The mountain of God is a fruitful mountain, a great and fruitful mountain.

What hoot ye great mountains?

God desired to dwell on this mountain, and the LORD also abideth there always!"

Ps. 6, 8. 16, 17.

Such praise is the best interpretation of this chapter. There is little to be said about it. Who still asks for the name of the cities or for the street where his own dwell when he comes to the homeland? And in the home we are now. Only ingratitude or false humility may deny it. That the devil denies it[^] is no wonder. He who does not despise God's gift because it has been poured into his bosom, now lifts up his head and looks with a clear gaze into the mirror that God here holds up from heaven before the face of his bride, so that she may know herself: for much is at stake in this. In vain things the foolish heart of man is always proud enough, for there it has the devil for itself; in matters of faith it always wants to deny us by false humility what God has printed in our hand. If God did not want us to know that we who confess the gospel are pleasing to him, because Christ is in us and has given us this confession, he would not have hung up our image in his temple. He knows our weakness, and has heard before how all the world is in our ears, and will save us from being his people: therefore he refreshes our souls with a painting from his hand, which clothes the sighing host, to which we belong, in his rays of grace, as long as it despises the grace and favor of the world.

But so that the preface does not become a sermon on the Reformation, let us now turn to the text. Let us find no more than our fathers have already found in it; enough, if we are not struck with the blindness of the Sodomites. Out of the sun, indeed, we see no more than Adam already saw in it. Yes, because we now have weaker eyes, taken as a whole, let us thank God if we find nothing in it but what our fathers, to whom everything was still new and therefore very penetrating, found in it. The damage would be even greater than if someone, to make a rough comparison, wanted to regard his farm all at once as the property of the Chinese emperor, because he thought that it did not rhyme with the continuation that changes everything, that his little estate still had the old owner. For this chapter is, so to speak, our *deed*. It gives us a seal and a letter that God was pleased with Luther's apostasy from the papacy, which the papists do not alone declare to be an act of self-will that hastened the ways of the Lord, disturbed the peace, and therefore has only given rise to strife to this day, just as it has happened. Where would we Lutherans go if we were in doubt about this? We would shrink before our own consciences as a sect and would be worse off than if we were no longer to be found on the face of the earth.

tolerated. Therefore, as dear as the good right of our Lutheran church, its "by the grace of God" and the free breath of our faith is to us, so valuable to us is the content that our fathers found in this chapter, so little may the enemy mislead us in that it deals "with the church reformation through the gospel, and the fall of the Roman Babylon. But we must also be blind, and ourselves citizens of "the great city," "which is spiritually called Sodoma," if we would doubt it.

V. 1. All echoes the 17th and 18th verses of the 68th Psalm. When was that ever so visibly fulfilled, too, which David there sings of the Church, as in the Reformation period? The "great mountains" had for centuries enjoyed the first-born of Cain; yet at last the mountain of God triumphed, merely because God had a desire to dwell upon it, because Abel's sacrifice pleased him, and the cry of his blood (11:7.) was at last stronger than the arm of murderers drunken with victory. Foolish speech: "he was victorious at last!" He had been victorious long since! To men it seems only as if something began with their seeing it. But nothing really peeled away in the Church Reformation. For once men were given the honor of recognizing as truth, in the light of eternal truth, what had been genuine heavenly light before, when they had condemned it in John Huss and others. The curtain fell, but it had long since been a spectacle of the angels, which was now discovered on earth behind it.

To remind us of what has just been alluded to, and to prove the uninterrupted louse of the Gospel down to the time of the Reformation, it is said here: "And I saw a Lamb standing on Mount Zion." The standing indicates the struggle it had continually under the Papacy, but also that it never moved from its place. "I saw" indicates that it is now to be revealed again which is the right church, whereas hitherto Mount Zion had been shrouded in mist before men's eyes. - At the same time, with this beginning, the Holy Spirit opposes the lie that has prevailed in the papacy. It presumed to be Mount Zion. But the Lamb was not there. Rather, the witnesses of Christ were killed, so that they were a reappearance of the Crucified One, and the Lamb who had made his dwelling in them was again revealed through them as "the Lamb who was sacrificed. Before God, the despised confession of such martyrs was "Mount Zion," and the suppression of it a victorious "standing" of the Lamb. - Against the false appearance of papist idolatry is also directed the following: "and **with him** an hundred." Cut off from the Lamb: was it said, on the other hand, in the papal bulls; and how does this agree with the mediatorial office of the Roman harlot, when these stand "with him" (betrothed by faith to Christ Himself) on Mount Zion, and no "saint" between them? The number (144,000) points back to the 7th chapter. There so many of the children of Israel were sealed. From this

It is said that those who come to Christ from the papacy are to be regarded as equal to those who accept the pure gospel in spite of the Jewish statutes, precisely because the papacy was a new Judaism. It was also the believing Jews of the apostolic age who were first able to appreciate the struggle that their successors in the papacy had to endure.

"They had the name 2c." -: this is opposed to the mark wherewith the beast adorned his worshippers, and made a name for himself. Faithful courageous confessors ("in their foreheads"), full of the Holy Ghost ("written" -: they were thereby suffering, could not give themselves the steadfastness which they should prove), must have been they who would honour God before the idols ("the name of his Father"). Through them Christ made a name for himself, as once through Abraham's family, after the children of men at Babel had preceded him in building the tower.

(v. 2) The faith itself, which was preserved in battle under the papacy and escaped the embraces of the harlot in chaste love for the Lamb, has now been placed by the Holy Spirit where it belongs; while it was pressed down into hell by the lie that ruled the world, it is resplendent in the light of heavenly truth on Mount Zion. Now also the dung is washed away from the preaching which had been his life, wherewith the world and its prince covered it. Whereas for centuries it had been cursed in the banns of Antichrist as a spawn of hell, here it is called "a voice from heaven." She who seemed to disappear without a trace in the wilderness of Papacy, has found an echo in so many souls before the eyes that count the seven thousand who do not bend their knees to Baal, that she is heard "as a great water" roaring. The fainting one smothered in fire is mighty, "as the voice of a great thunder." The world stopped up its ears before it; but in heaven it sounds as sweet, "as of harpers playing on their harps."

V. 3. "A new song" it is called here, because it had become unknown on earth. That it resounds "before the See 2c." indicates that, like the breath of the Holy Ghost, the constant looking up to the invisible Head of the Church, and the cord of the Gospel, belonged to it, if the voice of the Bridegroom and the Bride were not to be silenced. The addition: "before the elders," however, mocks the papal consecration of bishops, and lets the thread of pure doctrine, which the so-called apostolic succession had torn asunder, be spun out of the skirt, which deceased witnesses of the truth bequeathed in their confessions to their descendants, to the glorious prize of the unity of the faith. The close of the verse is the same as we confess in the interpretation of the third article ("not of his own reason nor strength"), and St. Paul thus expresses it, "No man can call Jesus a Lord without by the Holy Ghost." At the same time he explains the opposition which the evangelical preaching found in the papacy.

V. 4. "These" must be emphasized, because the following gives the lie to the glory of celibacy with which the papacy crowns its priests and monks. For that here no bodily "defilement with women" is to be thought of, but rather the defilement of the soul with impure doctrine ("the woman Jezebel," 2, 20-23.) must also be evident to him who has forgotten Genesis I, 27. 28. I, 27. 28. should have forgotten, according to which, in any case, the conjugal union of a man with his wife cannot be a defilement, if the word of God itself should not contradict itself, from the addition: "for they are virgins." - The spiritual chastity of those who belong to Christ as wise virgins (Matt. 25) is especially described in the words, "These are bought of men." In this they proved their pure faith, that in the prevailing apostasy of men they remained faithful to the Lamb, even when the whole world was practicing idolatry under Christ's name, and when they recognized with a keen eye the track of the Bridegroom, and followed it unwaveringly alone. The persecutions which the confession of the Gospel brought upon them made them "firstfruits" before God, who sacrificed themselves to the Lord in self-denying love, so that their example might one day draw many more to God. All this, however, so that they might be distinguished from the papist saints, they were able to do only as those who had been "bought," redeemed by Christ's blood, and not as men who were burdened with "women."

V. 5. This verse also flashes as the sunshine of the divine judgment through the pitch-black clouds of smoke of antichristian falsehood to invalidate it. Nothing but "false things" were "found in their mouths": for the heretics condemned their preaching as the inspiration of the devil, and esteemed it "criminal" before the papal see. To this God here counters His judgment, saying, "in their mouth is found no falsehood, for they are blameless before the See of God!"

So much for the preparatory reformation work of the Holy Spirit. Like the roots, at the time when the papacy was bleeding, it was hidden from the eyes of men; the tree itself was cut down again and again. But this happened only so that at the evening the body of Christ might once more appear to the world in the form in which Esai. 11, 1. the holy spirit showed him to the prophet from afar. How now again "a branch from the root" brought forth fruit, how the kingdom of God, which had been hidden before, was revealed to the world anew, is described in v. 6. ff.

(To be continued.)

the devil has become aware of the light and has blown, When the devil hath cast out a pane, or a window, or a door, blown, and blown against it from all angles, with strong, or a roof, to put out the light; for die not before the latter great winds, to extinguish such divine light. And whether day: I and thou must die, and though we be dead, yet is he one or two winds have been controlled or prevented, he has that ever was, and cannot cease his raging. always blown and stormed against the light from one hole to I see there from afar how he puffs out his cheeks so another, and there has been no end, nor will there be before violently that he immediately turns red, wants to blow and the last day. storm. But as our Lord Christ from the beginning (even in

I think that I alone have suffered more than twenty his own person) smote his chubby cheeks with his fist; so tempests and storms that the devil has blown. First of all, shall he do now and evermore. For he cannot lie, saying, I there was the papacy; indeed, I think all the world should am with you unto the end of the world, Matt. 28:20, and: The know with how many tempests, bulls, and books the devil gates of hell shall not prevail against the church, Matt. has vowed against me through them, how miserably they 16:18; nevertheless we are commanded to watch, and to have torn me to pieces, devoured me, and destroyed me, administer the light, as much as is in us. It is called vigilate, even though I have breathed on them a little at times; but because the devil is called leo rugiens (a roaring lion), which nothing has been accomplished with them, except that they prayeth and devoureth about, not only in the apostles' time, have become angrier and more furious, blowing and when Peter spake these things, 1 Peter 5:8, but unto the end spraying, to this day without ceasing. And when I was afraid of the world: then let us follow, and let God help us, as he of such spraying of the devil, the devil made another hole for helped our forefathers, and as he will help our seed, unto me, through the coiner and the rioter, that he might almost the praise and honour of his divine name for ever and ever. put out my light. But when Christ also almost blocked up the For it is not we who are able to maintain the church; neither hole, he tore several panes out of my window through were our forefathers; neither will our seed be; but he that Carlstadt, roaring and roaring, so that I thought he wanted to was, is, and shall be, who saith, I am with you unto the end lead away light, wax and light with each other. But God of the world: as it is written in Heb. 13:8, Jesus Christ heri helped his wretched lantern here, too, and kept it from going et hodie et in saecula; and Revelation 1:4, He that was, he out. After that, the sacramentans and anabaptists came and that is, he that shall be. Yea, so is the man called, and so is threw out the door and the window (as they thought) to no other man called, neither shall any man be called so. extinguish the light: they did everything, but did not For thou and I were nothing a thousand years ago, when accomplish their will. yet the church was preserved without us, and he that is

Some have also vowed against the old teachers, pope called qui erat, and heri, Heb. 13:8. So are we not now with and Luther together, as Servetus, Campanus, and the like; *) our lives: For the church is not preserved by us, because the others, who did not vow publicly in print against me, we cannot resist the devil in the pope, the mobs, and wicked which poisonous evil writing and word I personally had to men; and our half the church before our eyes, and we with suffer, I will not tell now; but so much that I have had to learn it, must perish (as we daily know), if there were not another from my own experience (since I do not respect the man that might seem to preserve both the church and us; histories) that the church, for the sake of the dear word, even that we might take hold of it, and feel it, if we would not for the sake of the joyful blessed light, cannot have rest, but believe it, and leave it to him that is called guiest, and hodie. must always wait for new and new tempests of the devil, as Neither shall we do anything to preserve the church, if we has happened from the beginning, as you may read in be dead: but he shall do it that is called, Qui venturus est eccles. and tripartita Historia, also in the holy fathers' books. (he that cometh), and in saecula (for ever). And what we say And if I should live another hundred years, and had not of ourselves now in these things, our forefathers also said only laid the former and present rolls and tempests (by of themselves, as the psalms and scriptures testify; and our God's grace), but could also lay all future ones so, yet I see posterity also shall know it, that they shall sing with us and well that thereby no rest would be made for our with the whole church the 124th psalm: If God were not with descendants, because the devil lives and reigns; therefore I us this time, Israel shall say 2c.

It is a pitiful thing that we have before us so many being. You also, our descendants, pray, and diligently press dreadful examples of those who have let themselves think on the word of God; keep the poor lantern of God; be warned that they ought to and prepared, as those who must wait for every hour,

*) Deniers of the Holy Trinity. D. L.

The poor lantern of God and the storm winds that try to blow it out.

So Luther writes:
From all this we see, and, if we would, we might well understand the histories from the beginning of the churches, that it has always been so when God's word has gone forth, and

as if the church were founded on them, which at last are so and rendered perfect obedience to all parts of the law and shameful doom; and yet such cruel judgment of God cannot sufficient satisfaction to God His Father. Is. 53, 4. 5. For break nor humble nor resist our pride and iniquity. What hath although the other two Persons of the Most Holy Trinity are happened to the Muenzer in our time? (will be silent about the not to be excluded from this supreme and truly admirable old and the former) who let himself think that the church work, in that they desired the blessedness and redemption of could not be without him, that he had to carry and govern it. the human race, and also contributed to it out of mere grace, And recently the Anabaptists warned us terribly enough that the fallen human race is not to be excluded from it: Because, we should remember how powerful and close to us the however, the fallen human race could not be restored, or in beautiful devil is, and how dangerous our pretty thoughts are, any way reconciled again to God, till the divine wrath and that we should first look into our hand, according to Esaias' justice had been fully done, and there was no other means left counsel, chap. 44, 19, when we plan something, whether it be for the performance of it, but the Son of God himself, who God or idol, whether it be gold or glue. But it is of no avail, alone both could, and really now has, laid and most perfectly but we are safe, without fear or care, the devil is far from us, paid a sufficient ransom, so that we now believe in him as our and is not in us such flesh as was in St. Paul, whereof he Redeemer and Mediator, and hold him for our righteousness complaineth, that he could not prevail against him, as he and sanctification, Jer. 23:6, 33:16, 1 Cor. 1:30, - the pious and would, but was taken captive. Rom. 7, 23: But we are the orthodox church has justly instituted and enjoined the heroes, which must not be afraid of our flesh and thoughts: uncovering of the head at the mention of the name of Jesus. but we are of the spirit, and have taken our flesh captive with Therefore, all believers and orthodox believers must shy the devil. All these things that come into our mind, or that we away from this and, in defense of their claim, take the reason think, are surely and assuredly of the Holy Ghost: how can from Phil. 2:9-11, where it says that God has exalted Christ to they fail? That is why it comes to such a pass in the end, that the highest height and given Him a name that is above every horse and man's neck is broken. This is the time of such name, that at the name of Jesus all their knees should bow, in lamentation. Our dear Lord Christ be and remain our dear heaven and on earth and under the earth, and that every Lord Christ, praised forever and ever, amen. tongue should confess that Jesus Christ is the Lord, to the (From Luther's writing against the antinomians or glory of God the Father. Whoever, therefore, has his piety and lawbreakers of 1539. See Anders Werke. Hallische Ausgabe, religion at heart, and whoever truly believes that God the Tomus XX, page 2025 ffl.) Father has given His Son a name which is above all names, cannot fail to uncover his head at the mention of this supreme name, and thus also bear public witness before all the world to his disposition, which lies hidden in the inmost recesses of his heart. And if all the knees of those who are in heaven and on earth and under the earth should bow, I pray, why should we refuse? To do him the honour of laying bare our heads, and not rather confess also that Christ is the Lord, to the glory of God the Father?

Of the uncovering of the head, bowing and genuflection at. Mention of the Most Holy Blessed Name

JESU.

Thus writes the Wittenberg theologian Balthasar Meisner (died 1626):

"If ever the infernal dragon, in denying an indifferent thing, has disputed an article of faith, and aimed at the utter overthrow of it, he certainly seeks to attack the worship to be rendered to Christ JEsu himself, by attacking the uncovering of the head at the mention of his name. Our churches therefore fight with all earnestness for the uncovering of the head even when the name of JEsu is mentioned, in order to testify before all the world, 1. That they not only do not depart a finger's breadth from the purity of that article of faith by which it is asserted that Christ Jesus, by virtue of the same worship, is to be religiously revered not only as God, but also as man by worship; but also 2. that the prayers addressed to him are not coldly and thoughtlessly uttered, but are fervent, and proceed from the Spirit and from truth.

They take the reason for their assertion from the fact that this second person of the Most Holy Trinity alone has accomplished the work of our redemption.

In this way, too, they reveal what children of the spirit they are, on whose impulse they do this, and what they secretly nourish in the depths of their hearts. In the meantime let us keep that godly decency, and at the most holy name of Christ JEsu not only bow our knees, but also uncover our heads, bear witness to our reverence for JEsu Christum before all the world, and in this way also let our light shine before men, that they may see our good works and praise God our Father in heaven. Match. 5, 16.

For although God looks at the heart, 1 Sam. 16, 7, examines hearts and kidneys, Ps. 7, 10, also hears the sighs of the heart of those who pray, 2 Mos. 6, 5, and thus does not really and for the time being respect the outward infirmities, but rather wants to be worshipped in spirit and in truth, Joh. 4:24: but because the body is moved by the soul, it is not otherwise possible than that, as the soul is moved, so also the body is moved outwardly, and that therefore also such outward acts, when they proceed from a pure heart, please God. This can be proved by several examples of famous men who have also made known the inward thoughts of their hearts and minds by outward gestures. Paul, kneeling, prays earnestly with inward motion Ephes. 3, 14., Mosis prayed with outstretched hands and bowing down to the earth 2 Mos. 9, 29. 34. 8., David with tears Ps. 6, 7. Yes, Matthew writes Cap. 26, 39. that even Christ applied the genuflection, and prayed upon his

It is very much in keeping with the spirit of reason that reigns in the Reformed Church, that it scorns such ceremonies as other-worldly and superstitious. The false spirits Zwingli and Calvin were already of this mind. The latter writes the following on Phil. 2:10: "More than ridiculous are those who conclude from this passage that one should bend the line as often as the name JEsu is pronounced, as if it were a magic word that had all its power locked up in its sound. But Saul speaks of the honor to be paid to the Son of God, not to the syllables." - So a Calvin raisonneth. Every one knows that it does not occur to the Lutherans to bow down before the sylves, or to seek in those words of the apostle a command for this ceremony; but only a swarming spirit can be so blinded as not to see that from those apostolic words, however, every act of worship which one makes in honor of Christ can be justified. Blessed Arndt adds to Calvin's words: "How? Calvine! is this how one is to bend the knee when one calls magic words, and is thus to worship the devil? This certainly follows from your speech, for this is your argument: if this name is not a magic word, which has its power in sound, then one should not bow the knee. Must it therefore follow that one should bow the knee when he hears magic words. I thought that such a great rabbi should have better arguments. They must be ridiculous people, who are so soon persuaded by Calvino, with such vain and ungodly arguments, that they will no longer bend their knees in the name of Jesus. Is it not to be pitied that Calvinus recognizes no power in this name where it does not have a magical power? It is a short concept of the whole gospel, so it cannot be without power to the believer. To whomsoever this name, with the sound of its joy, is not the power of God, or the savour of life, 2 Cor. 2, to thee it shall surely be the savour of death. To ridicule the outward honour of this name, is blasphemy.'" (See Arndt's, "*Iconographia*, or Account of Images, of the Ceremony of the Cross, also of d.;r outward Reverence to the highly praised Name of JEsu Christ, our one Redeemer and King of Honour." This scripture is usually found with Arndt's Psalter and Catechism sermons).

face fell to the earth. Nothing forbids us to imitate these examples, and either by uncovering our heads, or by any other gesture, to show reverence and holy reverence for our mediator, both in our prayers and otherwise; only that it be done without hypocrisy, and that there be no conceit of any worship or merit or holiness connected with it; for this is rightly held to be something idolatrous and detestable to God.

So then, let us keep this outward gesture of uncovering the head with all godly and orthodox believers and not allow ourselves to be dissuaded from it; yea, let us the more earnestly defend this custom, with the greater sacrilege and with the greater boldness those (not reformers, but) deformers (traffickers), by asserting the contrary, seek to deny, and by this crooked way to deny, that worship is to be rendered by religious adoration even to Christ JESu, the Son of God and our Mediator, according to both natures." (See: Collegium adiaphoricum. Disp. 4.6.)

May this testimony of an excellent theologian, translated by us from an old Latin work, contribute something to the fact that the old Lutheran custom of bowing down and uncovering one's head when the name of Jesus is mentioned (e.g. at funerals, where one sings at the grave with one's head covered), would again become general here. Whose heart is not moved in a faith-strengthening and joy-inspiring manner, when, as often as JESu's name is mentioned, the whole congregation bows and boweth? There can hardly be a more edifying ceremony. To this is added, that now not only the Reformed still deny the worship of Christ according to His human nature, but that now all things themselves are filled with deniers of the Deity of Christ. Should it not be our double duty at such a time not to be ashamed of the name of Jesus, and also to confess the same by bowing and bending before all the world, as often as this most holy name is mentioned, in the deepest filial humility? Even the scoffer, when he comes into a church in which the whole church bows down reverently like one man at this name, will not remain without impression at this sight, even if this impression often consists only in the fact that he sees with consternation that there are still whole congregations who recognize the Lord Jesus for their God and Saviour and are not ashamed to confess this publicly with words, gestures and works.

In the year 1600, a synod was held in Dresden to put an end to the abuses that had broken out in the churches of the duchy. In the admonition issued to the preachers on this occasion, among other things, the fact that the preachers demanded that their listeners uncover their heads when the name of Jesus was mentioned was also criticized, but that they themselves, "one does not know from what privilege, hardly touched their caps with a fingertip. We

Therefore, it is further said, they want to have admonished that they themselves should do what they command others and not let themselves dream in papist arrogance that they have a letter of freedom from it. (Kapp's Sammlung von Alten und Neuen theolog. Sachen. 1750. p. 670.)

Cheers to Celebration of the Peace - Jubilee

September 25, 18555.

Mel. O that I had a thousand 2c.

1) Lift up your songs of joy, you Lutherans, everywhere! Through all lands it echoes again With harp and trombone sound: Joyfully ascend to God's throne The songs of praise joyful sound.

002 Yea, praise the LORD, ye hosts of stars, thou sun, and thou fair moon; Praise him, ye mountains and ye seas, And all that dwells of the earth; To the whole creation wide circle Bring praise to our God!

Ye blessed in the crown of victory, Who behold the face of the Lord, Ye angels also in the glory of heaven, Who sift before the throne of God: Join in the song of thanksgiving with rejoicing, Which we dedicate to your Lord this day.

Blessed be God, that he hath broken the bands that bound the church; Praised be God, that he hath shattered The proud foes' power and deceit; Praised be God, we are now free From the pope and his tyranny.

005 Triumph, triumph, the LORD hath heard the sighing of his children; triumph, triumph, the LORD hath destroyed the enemies wonderfully; Triumph, triumph! thanks be to the Lord, that he has won us salvation and victory.

6th The church seemed almost lost through the tyrant's superiority; The bride, whom the Lord chose, Sank into the deepest night of misfortune; The Antichrist rejoiced greatly: Now shall Luther's doctrine perish.

007 He would have swallowed up Zion, and put her under the yoke of old; But he should not succeed, For our Lord God still lives: The Prince of Victory, the hero in battle, Appeared in his glory.

008 He made peace for our fathers in spite of all enemies' cunning and fury, And thereby also hath given us his pure word, the highest good; Therefore with the fathers praise him, That he also hath given us his salvation.

009 For if he had not delivered them from the antichrist, the Roman throne, We too would still be chained in his den of shame and lies; Therefore praise and extol the Lord's power, Who brought us peace and freedom.

010 Yea, let us rejoice and praise and honour our God, And sing joyful hallelujah, That he hath made a mockery of the pope, And hath not forsaken his church, But hath made it glorious.

011 The church cannot lose that stands on the pure word: it must always triumph again,

Though it seem to perish; Therefore give praise and honour to the Lord, For he never leaves us.

012 Now, O Lord, let it please thee that our mouth shall shout for thee, Till we in thy heavenly halls, Where our song of praise shall resound more fair, Shall shout for thee in triumph all eternity long.

Hermann Fick.

(Sent in by President Schieferdecker.)

Excerpt from a letter of the pastor Metz from New - Orleans concerning the death of the late Rev. Fick concerning.

"The dear Pastor Fick has become a victim of the yellow fever, torn away from this world by it on August 14" midnight at ut one o'clock. Certainly you feel with me the blow that has n dealt me by the death of this brother of my ministry, you part with all your heart in the grief in which especially the r Zion congregation has been plunged, you feel with me the i that has overtaken all the Lutheran Christians of New ans at once. Truly! God is a hidden God, wonderful and mprehensible is His work and activity, His thoughts are not thoughts, His ways are not our ways, unsearchable are His yments and incomprehensible are His ways. No sooner had time come when there was a certain hope that His work lld now be done, that His Zion would be kept, and that His ised kingdom would come with all its might - behold! the d, according to His unsearchable counsel, cuts off all our ounts, and throws us down in the dust, and makes us bow rn and sigh despondently, "Lord, why hast Thou done this s? and makes us lament, lament with little faith, "The Lord forsaken us, the Lord has forgotten us. Now the dear rch of Zion is again without a shepherd and pastor of its i, without proper care and pasture. Oh the good shepherd us Christ, who mourns for the sheep that wander scattered forsaken, have mercy on them and give them again a her after his own heart.

As I could see from your letter to dear Fick, you were iously worried about him for this summer season. I, too, n realized that if God did not protect him wonderfully, he lld hardly be spared the yellow fever. He himself seemed to pect it. Unfortunately, two brave members of his gregation were seized by this disease. His excitement was it, his zeal for the salvation of these souls knew no measure, made him forget proper caution. He caught the yellow fever self from these yellow fever patients, both of whom passed sfully from this world. Enough, Friday, August 10, it pleased l to lay him, his dear servant, on the sickbed himself. I had n with him the night before and had held the weekly service him in order to spare him. He promised

He asked me and my wife, after he had accompanied us Thanks be to the Lord - he takes care of her and her young home a few squares away, to visit us the next morning. child in grace. She knows how to bear her heavy suffering. Instead of this he sent us a letter about ten o'clock on Friday, with right calmness and Christian composure and saying that he was suddenly very ill. We hurried up to see composure. The dear Zion congregation wishes her to him and found that he had all the symptoms of yellow fever. remain in the parsonage until the new pastor arrives.

He already had the fever in a violent degree, and was inwardly violently agitated and restless. I comforted him, and his soul was now serene and calm. With the word of comfort I called out to him: This is certainly true and a precious word, that Christ Jesus came into the world to save sinners, among whom I am the most noble - he began his bed of death and with it it closed. For soon afterward his heat got so out of hand that he often fantasized and talked madly. Thus, in spite of all the pleading and entreaties of the congregation, in spite of all the medical care and anxious waiting, it grew worse from day to day, from hour to hour. On Monday evening there seemed to be an improvement. The doctors, Dr. Wolff and Dr. Kennedy, expressed the best hopes for me. How great was the joy of us all. But lo and behold, by Tuesday morning, to everyone's horror, the disease had doubled in strength again, and the doctors gave up all hope. So his poor life worked with death until evening. The blessed man had no rest or respite from the heat of the fever; at last, about seven o'clock, he lay down on his right side, obviously to enter the blessed sleep of death. He became calm and more and more calm. Consciousness was no longer present. At one o'clock in the morning his soul had escaped from the body of pain and entered into the joy of the Lord.

You can imagine what a shock the news of the sudden death of our Blessed Fick caused in both our congregations. The next day his earthly body was buried in the old Lafayette churchyard in the company of both congregations and many strangers. There he now rests in the hub of his blessed sister lo early from all his labors and awaits with his body toward a glorious resurrection to eternal life. In the Zion Church I only said a prayer at his corpse, since Pastor Fick was also seriously ill with yellow fever at the time. At the graveyard I spoke about the saying: The righteous perishes and 2c. and dealt with it:

How we as a Christian community should rightly view the untimely death of our confrere and pastor? We're supposed to look at him

- 1. as a broodmare, and
- 2. as a love rope of God.

Dear Mrs. Pastor Fick, as already mentioned, also became ill herself during her husband's illness. Now she is on the way to a speedy recovery and if she keeps right, she will soon be completely restored.

The "readers" in Sweden.

In Sweden, certain religiously zealous people, called "readers," because of their zeal in reading the Scriptures and edifying books, are causing much trouble to the Lutheran church. Since his conversion a preacher and pastor State Church. In the journal "Kirche des HErrn," published in working with great blessing, a warm and zealous servant of the Lord, in the Revolution a subject tried and tested by severe persecution, he has hitherto (but now no longer) "You will permit me here to remark, that the general name sought room for his confessional convictions and of Reader or Pietist is applied to different classes of pious people. The Norrland - Readers are, I believe, the oldest and most numerous. They have preferably nourished their spiritual life by reading the divine Word and Luther's writings, and are usually stock Lutherans. They not only come together for mutual edification, but cherish a deep reverence for the old liturgy, which was abolished in 1819, and especially for erorcism at baptism, which is now omitted. They have repeatedly petitioned the government for permission to use the old liturgy in their churches, and since this has not been granted them, many have maintained the use of the sacraments according to the old form in their assemblies. Had the old liturgy been left to them, the greater part of these pious but resolute people would have remained in the church, for they strictly hold everything Lutheran in doctrine and church order. But their resolution to administer the sacraments in the form which seems to them most consistent with the Bible and Luther's writings, and which in many cases are administered by pastors freely elected by the congregations, has been regarded and treated as an outrage against the State Church; and in these districts the persecutions have been most violent. In many cases the parents have sought to avoid the difficulty of baptism by declaring that they do not recognize the obligation to baptize children, and the law has been enforced against them that all children born in Sweden must be baptized within a certain time after their birth.

A second class of readers has arisen from the activity of the Brethren. They follow its institutions for edification without being further burdened, and are found scattered in small clusters throughout the country.

In the following the Correspondent reports that there are also Methodist and Baptist so-called readers in Sweden.

(Submitted.)

Church News.

From Baden.

The separation from the united state church gains progress. The separated Lutherans in Baden are said to already number 700 souls. Even a pastor has recently been urged in his conscience to return to the Lutheran Church. A Unirt correspondent in the "Evangelische Kirchen-Zeitung" says of him: "We sincerely regret that now also Pastor Ludwig of Söllingen has separated from the Unirt state church. Since his conversion a preacher and pastor working with great blessing, a warm and zealous servant of the Lord, in the Revolution a subject tried and tested by severe persecution, he has hitherto (but now no longer) effectiveness within the Landeskirche." -

From Bohemia.

Johannes Evangelista Borzinsky.

Among the more equitable barriers that have been erected in recent times for Protestants in Austria against the former tyrannical obstacles is above all the law issued in the year 848, according to which every Austrian subject of the Roman Catholic confession is free to profess the Protestant faith of the Augsburg or Reformed confession after registering twice with the respective Catholic pastor. According to this law, every Austrian subject of the Roman Catholic confession is free to profess the Protestant faith of the Augsburg or Reformed confession after registering twice with the respective Catholic pastor. This law, after the publication of which many clergymen left the Roman Church in the aforementioned year, has remained in force and validity until today; however, the following recent case may show how it has been applied for the last four years.

A merciful brother and prov. senior physician in the Preger Convent of the Order of Merciful Brothers, Johannes Evangelista Borzinsky, as a result of his convictions and the new reforms introduced in his order, to which he did not want to commit himself, and was therefore regarded as a mangy sheep with several like-minded brothers and treated harshly, decided to convert to the Evangelical Church of the Augsburg Confession on the basis of the cited law. The Protestant clergyman in question, to whom the aforementioned friar applied for conversion, declared to him, however, that he could not accept him into his church in spite of the law. For the Roman high clergy had introduced the practice in such cases for full four years that they immediately seize and imprison every cleric who reports himself for conversion (or apostasy, as they say), and torture the same with all kinds of adverse penitential exercises in the dungeon until he vows to remain in the bosom of the Church which is the only one that can save. And then no excuse is valid, and no state protection is granted to the sufferers, since the hierarchy claims that it only corrects its disobedient members and also has full right to do so. By

By such a procedure every conversion on the part of the priests and religious is thwarted in advance and made impossible. -

Foreseeing this, good and well-meaning Catholics advised Borzinsky to convert to the Evangelical Church of the Augsburg Confession abroad. And so, on January 17 of this year, the friar Bvrzinsky converted to the Augsburg Confession in the Lutheran Church at Petersheim in Prussia and returned to his home country on the same day. He and his friends counted on the fact that they would let him go quietly as someone who had already converted. But not long after his return he was picked up at his parents' house in Prosnitz in Moravia at night time by soldiers and police agents and escorted to the monastery in Prague, where he was handed over to the superiors. His conversion was declared by the Apostolic Visitor of the Order, Canonicus Dittrich in Prague, to be a greater crime than if he had given the monastery 10,000 florins (which is also said to have happened to some members of the Order), and he was put into a strict prison. All previous attempts, threats, sufferings and promises have, however, remained fruitless on the imprisoned confessor of the truth up to this point and have only intensified his suffering and fasting in prison. The same was even recently declared a fool for his faithfulness, and imprisoned in a dungeon with the fools in the monastery next to the monastery cloacae."

(Evangelic Church Newspaper.)

Remark on the Luther Book.

As an afterthought, we will mention what was accidentally forgotten in the last advertisement, that the person who collects eight subscribers will receive a free copy.

With the limited space allotted to us, it was of course not possible for us to treat everything in great detail. Nevertheless, we believed that we had to describe the first part of Luther's life in more detail, because it is of particular importance. On the other hand, we felt compelled to give a somewhat more concise account of the latter half of his life. Since we found such an account in the excellent description that Pastor Keyl gives of Dr. Luther's life in the first volume of the Lutheran, we thought it most appropriate to retain it. For it gives a clear overview of all the important things that happened in the latter period of Luther's life, and gives a complete description of his blessed end. We have therefore taken from it the last three chapters, allowing ourselves only a few insignificant changes which the plan of our work seemed to make necessary. At the same time, we take this opportunity to express our heartfelt thanks to Pastor Keyl for the help his excellent work has given us.

Since the booklet is to be bound in colored linen and delivered to the subscribers, and the binding also requires time, it could not be sent out before the Jubilee celebration, but will be sent out in these days. To cover the costs, the request is repeated once again to send the money as soon as possible after receipt of the books to Mr.

to send.

Hermann Fick.

Heartfelt request to concerned Lutherans in America.

The Synod has expressed the wish that a memorial of the local celebration of the anniversary of the Augsburg Religious Peace be published. For this purpose it is necessary that all those congregations which have arranged such a celebration, if I have done so in a simple manner, send a description of it to the editor of the intended memorial through their preacher or another suitable person. Therefore, the heartfelt and urgent request goes out to all those concerned to send such a description first to the editor of the "Lutheran", who will take over the task of submitting these contributions to a history of the jubilee celebration to the author, who is yet to be determined. Both complete sermons and speeches delivered at the celebration, as well as excerpts of such, would certainly be very welcome at the same time.

The editor of "The Lutheran."

To the message.

The St. Louis District Conference, by resolution, will meet at St. Lours on Friday in the week following Michaelmas <5 October this year>. A. Biewend,

of the time secretary.

The Middle District

of the German evang. luther. Synod of Missouri, Ohio, and other States, God willing, will hold its next Sessions at Indianapolis, Ja. from Wed. to Fri. 18th p. Pein, the 10th of Oct. to the 16th of Oct. incl. The honored Synodicals who are traveling here on railroads will be picked up at the Union Depot. The rest may apply to the undersigned, whose residence is at the corner of Washington and Alabama streets. Earl Fricke, Secr. Indianapolis, August 23, 1855.

Notice.

Sessions of this year's Michigan Preachers' Conference will be held, Lord willing, on Thursday, Friday, and Saturday, the 4th, 5th, and 6th of October, at Frankenlust, Mich. Steam boats are in the habit of leaving Detroit for Lower-Saginaw on Tuesdays and Fridays, mornings at 8 o'clock. Ferdinand Sievers, of the time secretary.

Receipts and thanks.

I hereby qu'ttire. to have received from the Young Men's Association at Detroit, through Mr. Pastor Fick P5.00, and through Mr. Moll H6.00 for my support. E. Schnitz, Concordia College, the 1. Scpt. 1855.

Cordially thankful I certify to have received from Prof. A. Crämer at Fort Wavnc 821.00 (inol. the 86.00 in No. 16. and the \$6.00 in No. 25. of the Lutheran) for my support from ^uü 1851 to July 1855.

Joh. List. Concordia College, Sept. 8, 1855.

With heartfelt thanks to God and the benevolent givers, I acknowledge having received four shirts and three pairs of socks from the Detroit Virgins and Women's Association. E. Schultz.

Concordia - College, the 12th of Sevt. 1855.

With heartfelt thanks to God and the benevolent givers, oesck>emigk I received the following gifts in supportcn-.

From some friends in St. Louis for the months of June, July and August 512.00; from Heinr. Kalbfleisch seu. \$1.00; Hcmr. Kalbfleisch jun. 1.00; Dr. koch in Franken- muth \$5.00; Ranzcnberger ibid. \$1.00; Schäfer 51.00; Mr. Pastor Röbbelen 51.00; Mr. Joh. Hubin- ger \$2.50; Mr. Roth 25 Cts.; Mr. Robrbnber 50 Cts.; Mr. Joh. schnell 51.00; Hrrrn Stob \$1.00; Mr. Gänsbauer 55 Cts.; Mr. Winkier 50 Cts.; Miss' Helena kolb 52.00; Mr. Pastor Gräbner, Macomb Co., Mich. \$2.00. The Lord God, bless the lenient givers according to his great good. Joh. M. Moll.

Concordia College, Sept. 8, 1855.

I hereby acknowledge with heartfelt thanks to God and the benevolent givers, to have received from Mr. Hainbaum of Detroit 51.00 through Mr. Pastor stick, and from the congregation there- P1.00.

E. Schultz, Concordia College, Sept. 12, 1855.

With heartfelt thanks, the undersigned hereby certifies that he has received 51.00 from. Mr. ^mnbach to have received. G.W. Weiler.

Concordia College, the 16th Scpt. 1855.

Collected at a child's baptism at Mr. Dcmzer's for the benefit of two Fort Wapner sophomores the v^ummeof 52.13.

Pastor stick.

With heartfelt thanks to the Women's Association in Detroit, Mich, I certify to have received from the same \$2.50 travel money, three sheets and three shirts, for which the gracious God bless the givers abundantly.

Friedrich Lutz.

ssM' Correction. In the previous number read; 512.00 instead of: 542.00. C. F. Th. Grebel.

Received	
a. to the general synodal treasury:	
From Mr. Past. Dulitz in Milwaukee sent in - - -	55.00 ""
Also in Auchville, Wich. „A	
Thank offering to the Lord for his and his wife's salvation from serious illness	5.00
from the Cmtcasse of the municipality of Frohna, Mo. - - -	5.75
for the general presiding officer:	
by the congregation of Mr. Pastor Stin ken in LoganS- port	Yes. 8.00
"Mr. Christian Liider in p-t. Louis	1.00
"" Stephan Günther Daselbst	
50	
" the same to whose travel expenses	50
b. to the Synodal - MissivnS - Casse: from the congregation at St. Louis	10.45
Collection at the wedding of Hcrrn E. BurkhardtS in Frohna, Mo.	---"- 2,10
„ Mr. Christian Müller in Altenburg, Mo. - - -	1,00 "
of Hcrrn Pastor Hcid in Pomeroy, O. 12.00	
o. for the support of Concordia College: by Mr. Rev. Dulitz in Milwaukee ettgcs.	5.00
by the congregation at St. Louisi22	00 ä.
for poor pupils and students at Concordia- College and Seminary:	
from Mrs. Schmidt in Logansprrt, Yes.	2.00
st. W. Barthel, Cassirer.	

For the Lutheran have paid:

The 10th year: Messrs Johann Bendel, Homann, Heinrich Schwalm, Heinrich Theiß. The 11th year: Messrs. Johannes Bienz, Jmman. Estel, Past. Hattstädt (7 Er.), Peter Henrich, Homann, kuhlmann, .Christoph Krciscmeicr, Caspar kerklwf, LLrsch, Göttlich Mrrtzi Gottlob Müller, Christian Müller, Past. Pinkepank (13 Er.), Neumann, Schrack, ^Past. Stücken (17 Er.), Heinrich Schwalm, Christian ^chubarth, Jul. Schlimpert, Pancraj Schimmerer, Heinr. Theiß, Eberhard Zimmermann. The 12th year: Messrs. BlödcI, Dr. Bünger, Past. Devcr, Heinrich Hcllwge, Dietrich Hcllwge, Ilse-mann, Kreutel (50 "Cks.), Gottfr. zdästncr, Heinrich Matter, Past. Riemensckmeider, Schrack (5l> Ets.), Past. Schlicvsiek, A. Schnppan, Heinrich schwalm, Heinrich Theiß, Gustav Wolff.

Remark.-The payments of Messrs. Hill- m a n n and Heckendorf for the ninth, tenth and eleventh years have been erroneously receipted for the eighth, ninth and tenth years.

Altered Atddrefse.

Rsv. Lrunät,

Jlinnesota l^rritorv.



Year 12, St. Louis, Mo. 9th Oct. 1855, No. 4.

(Sent in by Past. Röbbelen.)

The Revelation of St. John.

The fourteenth chapter.

(Continued.)

So now we stand before the mirror which shows us the Reformation work of blessed Dr. M. Luther in the light of eternity. That faith is necessary in order to recognize it, now that the divine prophecy has been fulfilled in time, is self-evident: when a flower falls into the dust, it loses its luster; how should not that which sprouted in heaven out of God's eternal counsel be defiled as soon as it comes out of the earth, where sin reigns? Enough that the uncleanness belongs to the earth and falls to it, not to the noble gift of the Lord! Whoever recognizes this, and does not unjustly attribute the dirt that is splashed from the street into God's garden to the seed out of which the plants have grown, whoever adds that a building designed in heaven can only be revealed in heaven in its completion, to him the repentance, which, however, is especially befitting for him, will become clear, To whom "much is given," because his guilt grows in the same measure, will be no obstacle, in the pure splendor of our unmistakable mirror, the faith-tribute of Elijah, after whom a Lutheran calls himself with equal right, as the God of Abraham, Isaac, and Jacob asked to borrow a vine full of these from his confessors, the Lutheran Church Reformation:

1. according to v. 6. and 7. as a certain divine, 2. they made to shut Luther up, testify that he was "an angel," according to v. 8. as a victorious,
 3. after v. 9.-11l. as a faithful one,
 4. according to v. 12. and 13. as one marked with the cross,
 5. after vv. 14.-21). to be welcomed as a finished work, as the last visitation of grace, on which the earth becomes ripe for judgment.
- V. 6. "And I saw an angel"-: he holds the contradiction to the one who appeared Cap. 10, 1. "flying" - heavenly kind, not "fallen from heaven" (fallen), like that one, on the foot of the Holy Spirit - "in the midst of heaven": - he does not shy away from the light and does not let his flight be hindered, he also finds a free course, because he holds himself above, where there are no chains.
- Let us pause a little and watch his flight. Let us then ask what movement in the kingdom of God, what servant of the Lord we should look to. If only we could ask longer, we should not be so ashamed. But we are soon at the end. Now since the apostles' time nothing has happened in the Church of God to which this flight rhymed but the Reformation, which began in 1517 on October 31, and no teacher appeared who could introduce this angel but Dr. M. Luther. Was it not a free flight "through the midst of heaven," when the 05 Theses, with clear courage, which only God in heaven can give, admonished Christendom in the night of the Papacy to the bright light of noon? And had not the enemies themselves by the great efforts,
- where he would stay before pope and emperor, cried cheerfully without hesitation, "under heaven!" and on the wings that bore him, by faith and prayer, still protected those who for his sake left the world and came in danger of death? In short, these words are so clearly and manifoldly pronounced in the history of the Reformation, that it cannot occur to one to wish first to explain them, and to confirm them by what Luther did with God; but this work alone becomes explicable in their light, since otherwise it is impossible to understand how a man could have undertaken it. An uncoined coin is the Lutheran Church Reformation without the stamp which is received here in heaven, whose spectators were only the inhabitants of the earth. The God of this world knows this, and therefore he seeks to cover up such a stamp from unbelief (he cannot, thank God, grind it off) and to mix among his coins, in the eyes of the children of men, what once had a good sound as noble gold.
- "who had an everlasting gospel"-: already his flight "through the midst of heaven" testified to the fact that he had tasted it, that his free access to the throne of God could no longer be made doubtful by any deception of the devil's stick-masters, since, according to Rom. 5:1. in faith alone, he had become able to

To bear the rays of God's grace in its full noonday glory, yea, to bathe in the midst of it. But he is not blessed to be it. alone: he has "an everlasting gospel to preach":- a living witness that it is "everlasting," and therefore could lose nothing of its youthful power through the long night of idolatry and lies; but also a comforting prophet that no time will be able to dim it, nor change it, nor mend it.

"To them that sit and dwell on the earth":- "sit and dwell," yea, to be sure, they remained sitting, partly hardened, like Sodom's citizens, when the angels saved Loth, partly from levity, laughing, like the oath-maiden of that righteous man, partly wavering, and in anxious belly care, or false, carnal love, like the woman that was turned into a pillar of salt. But the little fruit, no matter how many complaints it squeezed out of him, did not keep him from showing himself to be the messenger of the sower who did not spare the seed of the fourfold field, although he foresaw that three parts would deceive his hope, yes, whose holy, precious blood also flowed mildly for those who did not believe in their redemption and gave up even the right of grace of the children of God. All the world should hear that the Lord spoke, as the end of our verse testifies: "and to all nations, and kindreds, and tongues, and people" (cf. Eph. 11:9: but there only "some"). He "had" to preach the "everlasting gospel" at least "to all the Gentiles," &c. If it has not reached all, it is neither his fault, nor God's, as little as the apostles could help it if many Gentile nations kept their idols. But great enough is the multitude of those to whom it can be proved that they have heard it in their "languages" to accuse those of lying, to whom it must be welcome that the devil, with his powerful errors, has made Luther's doctrine a very narrow road in the world, on which few walk, because they are so eager to deny it the stamp of catholicity (universality), which it has, after all, received from the Holy Spirit. The papists may praise their "catholic church" as lukewarmly as appearances can deceive; they do not even preach to all their "kindreds" what they call the Gospel, but let the priests keep the best for themselves, let alone that they should bring more to "all the heathen" than they already have themselves, and in addition they put on all who put up with their yoke the Latin Mass, which testifies in all the world that the spirit of the papacy is not able as much as Luther ("to spare all -speaks"), of the Holy Ghost and of the divided tongues on the day of Pentecost.

' In this verse, too, the speech of the Holy Spirit, though it rhymes with wisdom, which the world calls foolishness, is directed against sight and reason, and therefore remains a

Need for our weak faith. He whom God calls "an angel" is cursed by millions as a devil. On earth, "to fly through the midst of heaven" means sometimes as much as to rush out of hell, sometimes basically nothing better than to swarm, sometimes to be caught in the corner of preconceived opinions. Few do not read: a mayfly, or a flower of the grass, soon withering, where here is "an everlasting gospel." This goes without saying, that "unto them that sit and dwell on the earth" nothing is preached, if they may not hear it. The "angel" himself translated "to all the heathen" in the spirit of Elijah only mockingly, because he saw with his own eyes how they everywhere, in their heathenism, were quite at ease with his "gospel," and could prophesy to his namesakes an accomplished heathenism, over which, of course, his "everlasting gospel" would hover as a threatening weather cloud until the last day. Whoever today wants to make the end of the 6th verse somewhat comprehensible to the pavement treaders of the broad way, must instead of: "all - peoples" put: "some few stock Germans." All this, however, does as little to the "angel" and his "eternal gospel" as it does to Noah's sermon's divine authority and the power to make all the world blessed and to condemn it, so that only eight souls were lured into the ark and saved from the flood.

V. 7. "And said with a loud voice" -: it was loud because it rose against great enemies and only sounded louder and mightier the more powerfully it was threatened; it drowned out the terrible thunder with which that "strong angel" in the service of the prince of the world smoked the whole earth. - "Fear God and give him glory" -: again a reminder of the idolatry of the papacy. - "For the time of his judgment is come" -: thus the "angel" did not want to proclaim a new doctrine, but to remind the world of God's wrath, which it had awakened by the darkening of the old eternal gospel, and to be a comforting messenger that now the Lord wanted to see in, to judge the Antichrist, as he had promised in 2 Thess. 2, 8, "with the spirit of his mouth" and to hear the sighs of the captive Christians. This was first to be believed, and then to be done, and was only done in such a way that it could be grasped by faith alone: therefore the judicial work of the Lord was preceded by the word. - "And worship him that made heaven, and earth, and the sea, and the fountains of waters."-For by this alone could any one get up the courage to wrest himself from the power of that "strong angel" who had subjected heaven and earth to his command (Cap. 10:2, 5.); but "he could but set his foot upon the earth and sea, and lift up his hand to heaven; he had not "made" them." The "fountains of water," in the spirit of Eliæ, mock the Roman holy water, and recall the belief that the fountain is more than the jugglery of consecration. Moreover

we must also remember the meaning of "heaven, earth," 2c. already mentioned once: the pope barred the "heaven" from the followers of Luther when he forbade them to hear the apostles: therefore they should hold to the fact that God alone is Lord of it. The "earth," ----- the ancient hereditary soil of Christ's church, had been occupied by the pope with a semblance of right: therefore faith would be uplifted by the ancient right of the Creator and Lord of the church, if it must suffer contestation by tearing asunder the tissue of lies of popery. The "sea"--all the ways and means by which the papal faith is spread throughout the world--shall not frighten Christians, because God is Lord over it also. And at last, as far as the net of the antichristian lie reaches, there remain for the soul that is content to quench its thirst the living "fountains of water" which God has power to make spring up according to His will in all places where His word is accepted.

V. 8. The fact that the "angel" with his "gospel" has won through must again be proclaimed through the word, precisely because the papacy still stands in the flesh. But the less it seems to have fallen, the more certain is its fall, and therefore it is twice testified. Babylon is here called the antichrist empire, because it held Christ's members captive, and its fall gives them freedom and imposes on them the duty of returning as the Israel of the new covenant to the land of promise and inheritance of the fathers. That another was meant than Nebuchadnezzar's residence is shown by the addition of "the great": the end-Christian empire makes the old heathen pious, because it contends against a brighter light of truth. It fell as soon as its chalice of whoredom had made the rounds: when "all the heathen" had been seduced, and now the Papist dominion thought its catholicity firmly established, only the measure of its wickedness was filled; so little is the happiness of the world to be trusted.

Although it is not necessary to point out this and the third angel in the following verse to a special gifted servant of the Lord and successor of Luther, because once Luther did everything that is attributed to them and then the servants of the Lutheran church as a whole are called upon, to bear witness to the overthrow of the antichristic papacy, as well as of all other spawns of hell, and to warn against the contamination with the powerful errors of the last time, we are nevertheless also at liberty to counsel certain persons among the guards who have stood on the battlements of our Zion. We must not fear that Luther, who in any case wanted to be surpassed and is only so great because he allowed himself to be adorned by Christ with humility to such an excellent degree, would thereby be deprived of his fame or that the unity of the faith would suffer from it: for the "other and third angels" only follow the first and therefore confirm that no other than "Luther's teaching" should ever arise. Therefore the Holy Spirit, who knows all things beforehand, would like to have a look at the "other angel".

Martin Chemnitz. He had after all

It was precisely his vocation to assert, against the lie of the Tridentine Council that the papacy had by no means fallen, the fruit of the victory which had been won by Luther.

V. 9.-11. The office of the third angel is now to warn and save from damnation the papists themselves and all who are in danger of falling to them. Who therefore could

better apply to the main bearer of the same than Joh. Gerhard, who in the *Confessio catholica* took the trouble to prove to the papists from their own warrantors that they lead erroneous doctrines? He has indeed

He showed motherly love and care, just as it was predicted here. The word "with a loud voice" also fits him perfectly, because he was a trumpet to which all the witnesses of truth, who were held up by name even in the papacy, once again put their mouths,

To let their unanimous sentinel cry ring loud, That in a thousand contradictions of papist teachers The rubble of broken walls answered, as once at Jericho.

As now already the warning of the third angel against it! has testified, that also after the fall

of the papacy still his mixed chalice of whores will entice many to drink from it the "purified wine of the wrath of God", that the fire of his pyres has not yet gone out and his lion's roar has not yet ceased .be, to make those who are unbelievably terrified of temporal chastisement of body and conscience, be consumed by the fiery zeal of the LORD of hosts, and be chased into the eternal fiery hell, that, notwithstanding the many proofs how near the angels are to the confessors of the truth, and notwithstanding the glorious revelation of the Lamb, earthly-minded hearts are in danger , to cloud their souls with the incense that perfumes them from the altars of Baal, and to fear the torture chambers of the harlot, whose torture must one day cease, more than the damnation that has been threatened to them only to greater torment; So also v. 12. and 13. remind us, that the fruit of reformation, as faithfully as the Lord has it guarded by his armourers, is continually hidden under the cross, that faith may be exercised, and the eye directed to where also the faithful-

first find rest from their work. The pointer that points to this is at the same time a spur to those who still bear the burden and heat of the day, because it gives their works (i.e. souls whose faith has been awakened by confessors of the pure gospel in a similar way as one lights a candle upon another) the promise that they too shall shine gloriously when they have come out of the noise and dust of the workshop into the heavenly hall. - At the same time, these two verses sum up the Lutheran Gospel in a short phrase: "here is patience of the saints"-this is directed against the self-tortures of the Roman saints. "Those who keep the commandments of God" - this rejects the papist statutes of men, "and the faith of Jesus" - this is directed at the Jesuits who "keep the faith of Jesus".

cover with his name. "And I heard a voice from heaven" - confirms the gospel of the free grace of God in Christ. "Write"-: that flashes through the rebel cloud of poltergeists, dreams, and visions, wherewith the Papists feed their heap from the Scriptures-.

ren. "Blessed - from henceforth" -: shakes his head at the doctrine of purgatory. "Yea the Spirit speaketh - their works follow them" -: thus the mediatorial office of estates and Order rejected, as well as the merit of works: for if they follow first, they cannot open heaven.

With this, God's work is finished. No further goal is set for the work of the church. In the spirit in which God has directed His chariot through this last visitation of grace, it shall proceed. There is but this One track: for the way is narrow. So then there is nothing further lacking to this last revelation of the Creator.

The power of the triune God, as the judgment. The work must be "very good": after all, v. 13, his crown in heaven is with him.

has been laid. But another question is, whether the children of men will also so place themselves that it may please the Lord. This question is solved by the last part of this chapter, v. 14-20.

In order that the end may correspond to the beginning, Christ appears again. Only now he is no longer in the form of one who struggles for truth in his members, but comes as a judge in royal glory. The "white cloud" shows au that He is true God and His throne in heaven, and is a comforting image of the spotless righteousness of Him who descends upon it. The tender humanity of the woman's seed comforts the faith that he will not come into judgment. The "golden crown" reminds of the office to be administered by Him on whose head it shines. The sharp sickle in his hand threatens the world with imminent destruction.

(15) How can the bride pass over when the bridegroom is mentioned? She must hasten to meet the one who comes. Her messenger ("another angel - from the temple" - indicates that the preaching ministry is still upheld) announces to the Lord her great longing for the near revelation of his judicial glory. Thus the church, with her sighs and prayers, agrees with the counsel of her head, or rather is only the echo of it. The wise virgins have also noticed the signs of the times and remind the Lord of his promise.

016 After the Lord had been asked with one accord to do what he had determined before he was asked, the harvest of the earth begins, that is, his wrath from heaven is felt by the despisers of his threatenings: faith comes into their hands.

The temple in heaven" is in contrast to the "grapes" of the vine "on earth" (v. 18). Before it was called par excellence the "temple" (v. 15.), and signified the bride of the

Lamb. This can be explained in this way: Even the church before the beginning of the "harvest" or the judgment, only a small part was sincere.

The greatest number were hypocrites. Since the judgment began, the enmity of the flesh has also become manifest. The world no longer tolerates the church. Therefore "the temple" is now built in heaven, a little higher. Its only refuge is the Lord. Its only building blocks are the faithful. The roof of authoritative protection has fallen in. So he asked again the figure of the old temple at Jerusalem, which was open above. The cement of civic honors, fat sinecures, and quiet days no longer holds. There's a rumbling. So many run out. What remains generally belongs at the same time to the invisible church, out of which it goes straight into the

Heaven goes. - But yet churches remain, as altars remained, although the nations forsook the God of the arch-fathers. Now the story of Cain and Abel is repeated. The children of God have a hard time. They not only have to let themselves be slaughtered, but they also have to bear strong witness against the flesh that is worshipped in the synagogues of the devil. This is what v. 17 describes. The "other angel" introduces the five wise virgins, who were separated from the five foolish ones by the cry "the bridegroom is coming!

They go out from those who were formerly connected with them by going to meet the bridegroom and once more enter into battle at the end. They accompany with the testimony of their mouths the judgment that their bridegroom holds. With the judgment itself also its sharpness grows. It is precisely this sharp testimony that is the "sharp hip.

(18) Now it is fulfilled what the souls under the altar asked for (chap. 6, 9). Now, of course, they are no longer under it. The Church breathes like them, and has her cross form. The blood of Abel cries out for vengeance against the "vine of the earth," against the multitude that has Cain for an ancestor in holiness and bloodthirst, and God answers with fire from heaven, as to Elijah, after His prophets were strangled. But this is done after the manner of the New Testament. Therefore "the fire" is the destructive zeal of holy witnesses of the truth, by which God throws their hypocrisy and wickedness on the heads of His "strange children." In Gosen it becomes brighter and brighter, the nearer the Egypt of this world with its sorcerers is to the infernal darkness. The forces of the Luge can no longer evade the shining rays of the loud confession. Exposed, their priests bared their teeth at each other; but the bloodlust of their impotent rage only makes it fully evident that "the berries are ripe," and that the hip cuts "the grapes," i.e., declares them to be plants of "the earth," so that even their own conscience must say yes to them, and separates them from the "vine" (John 15:6).

19 - So then the unfruitful, withered, and false branches, by the discipline of the newly awakened Spirit of Elijah, come into the cellars of the wrath of God, that is, among the innumerable multitude of the apostate children of men: for they are counted like the rest of the Gentiles.

20. "The city" is the holy city, the new Jerusalem (Cap. 21, 2.), the church of God. Wrath shall not befall her. In the judgment that has begun, her citizens may cheerfully lift up their heads. But those whom it strikes at least learn to understand the saying, "Terrible is it to fall into the hands of the living God!" But they learn too late. Those who believe learn from our verse the same saying, and in good time, but besides, many another which is just as little to be despised, e.g.: "Many are called, but few are chosen." For how many may be left, if the good God must build so great a winepress, that he may accommodate all the "impenitent" whom his judgment shall overtake? The blood that overflows flows, according to our measure alone, about fifty German miles far and so deep that it goes to the bridles of the horses, as if God wanted to say with it: "Look, why have you not heeded the saying that I have so often had preached to you: - "Do not be like horses and mouths that have no understanding, to which bridles and bits must be put in their mouths, if they do not want to come to you?"

Here, of course, there is now again something to guess. Try it, whoever feels like making a new riddle out of the bloody solution of the riddle in the previous chapter. I put this dark passage to myself like this. Heavy and bloody judgments are coming. The (Lutheran) church is to bear the blame, is actually to be "the winepress. It is charged, for example, that it is the seed of every outrage, that one must take refuge in the papacy, otherwise the world will end. Because the world looks upon it in this way, the Holy Spirit must cry out: no, "out of the city the winepress is pressed- not the true church is the cause of the affliction, but that one has turned his back on her, and has remained "out of the city. But his objection is of no avail. Although the winepress was intended to avenge the church, and to subdue her enemies, that henceforth peace might be within, the devil turned it about. Now the blood proceeds from the winepress: i.e. God's punishment becomes the cause that the world lays hands on the children of God, and will by no means let them live. This then becomes the ruling principle of all the power of the earth, which, like the fashions, gets far wider application ("through a thousand six hundred country lanes"). But that is still the least: blood of the souls goes also from the winepress ans. A new yoke of law takes the place of the pure doctrine, which at least until then had rightly existed in name. That is what the addition means: "to the bridles of the horses." If it is not called papacy, it is still papacy.

The historical evidence for this interpretation is obvious. Just think of the French Revolution (quite "out of town") and how it was exploited for the papacy, if one wants to look for a benchmark for movements of a more distant time in the vicinity.

But the knot can perhaps be untied more simply in this way. The "city" is at this point

Rom (Cap. 18.): She is still spared for a time. Judgments go forth more on the Lutheran Church, which has not brought forth her fruit, as Luther threatened her already. The blood is a great danger that many souls will be so ensnared by the that goes out of the winepress is wars. They arise from the house of God having been punished in vain by emphatic actual blessings of the divine means of salvation and grace. preaching (v. 18.). Their fruit is that one is more likely to submit to those who contend for the glory of God (the which confesses law and gospel in entire purity) I need only (steeds). But it is not by faith, but in a legal manner ("unto the remind of his own experience made through God's word, - bridles of the horses"). The worship which now arises is a and he will agree with the above sentences. - An evangelical- new trouble, since it had had a good beginning: for it was Lutheran Christian will therefore and therefore alone remain not intended to abolish the Lutheran church, but only to faithful to his church, because he knows that these make it more alive. This then is the meaning of the fundamental doctrines are preserved in it as its most "thousand six hundred ways:" 1000 indicates the good precious jewel; he will beware of joining any other beginning, which one wants to improve, so that it should community, for if he inquires into their confessions, they become 1 - 1000; but 690 finally comes out, the evil numbers soon deviate from God's word in this, soon in that article of of work, which lacks the Sabbath. After this, the historical Christian doctrine, and in consequence of this the danger to trace is more certain, for it is impossible to think of anything the soul becomes the greater, the more these deviations else than the Thirty Years' War. affect the main and fundamental articles of law, gospel, sin,

May then what has been said before about v. 20. over grace, repentance, faith, 2c. A true Christian desires to look as a prophecy above this prophecy, as a mountain peak, for nothing where his poor, afflicted, anxious soul is not which is still behind it, rising in above the near height.

(To be continued.)

(Sent from the Chicago Pastoral Conference.)

Of some soul-corrupting heresies of the Roman Church.

Every truly living Christian knows from God's Word and his own heart's experience, that only a truly thorough realization of man's "total" depravity and complete turning away from the holy and righteous God and the curse and damnability caused thereby, on the one hand, and a confident, firm adherence to the fully valid merit of our Lord Jesus Christ, which is given and imputed to us by grace, i.e. a life in the faith of the Son of God, on the other hand, makes a righteous Christian, a joyful child of God, certain in his child and inheritance. i.e. a life in the faith of the Son of God - on the other hand, constitutes a righteous Christian, a joyful child of God, certain in his childship and inheritance - that, on the other hand, mere belonging to an outward church community, even if this be the oldest, or most numerous, or most brilliant and most formed in its service to God and constitution, contributes nothing at all to a certainty of the attained childship to God. - Where, then, on the one hand, the earnest, pure preaching of the law of God, which is the knowledge of sin and repentance, and, on the other hand, the pure preaching of the gospel, as the message of divine grace, goes forth in complete sincerity on the basis of the prophetic and apostolic Scriptures, which works faith - both without any admixture of human wisdom - there is the church of orthodox confession, and there, too, children of God can be born, unhindered by human statutes which shroud the pure word of God in night and mist. - Where, on the other hand, a community in its public teaching and preaching does not keep the law unaltered, it is not a church.

But how many are there who are connected with their orthodox church only by outward ties, who have experienced and tasted the terrors of the holy law of God as little as the consolations of the pure gospel-these, of course, are amenable to delusion and seduction. Some are lured into their nets by the fanatical sects: some by the Roman church, which they believe to be ahead of their mother church, which they can only have left because they did not know its treasures and riches, or because they were still too carnally minded to delight in such treasures. In what follows, we have to do with the Roman Church; some of the

For their abominable doctrines, which profane and desecrate God's Word and our Lord Christ, and belittle His work of salvation, we want to show how they teach souls to build their hope on sand, instead of on the rock, Christ; how they help souls to die and perish, instead of saving and making them alive, we want to point out, God willing! The Roman pope's church calls itself "the only one that saves," and it is to be shown here how, with its false doctrine, in spite of all the brilliant services, and the praises of itself, since, with the holy father at its head, it pretends to be the representative of the souls of all its members, it perverts and murders souls. We want our brothers who are still with us, who perhaps have much praise for the Roman Church, but do not know her corruption, to have a few glimpses of the corrupt pieces, in order to stimulate them to become even more thoroughly acquainted with the abominations which the man of sin and the child of corruption have set up in the holy place. In the following lines we want to stop only at the main articles that put the soul in danger of its blessedness. And so we say first of all, and with God's help we will also prove, through the teaching of the Roman church no man comes about obeying the Word of God of her Lord. - If we have to righteous repentance and knowledge of sin: for 1.1. hitherto seen how she makes sin small in man, let us now observe how she makes repentance easy, by giving a wholly wording, yet a scriptural explanation of them is to be false description of it, and therefore not at bottom leading to sought in vain in the Roman church, since, though so right repentance; For if, according to the Scriptures, much is preached in the Roman church about sin, and about atonement for sin, yet, apart from the gross outbreaks of sin, most noise is made only about the transgressions of men. - In how glaring contradiction to God's word and to a clear experience of heart does not the Roman doctrine of the nature of the natural man stand? Does it not make man pious and good by natural powers, to the dishonour of the loan and merit of our Lord Jesus Christ? Scripture clearly teaches in many places e.g. Ps. 14, 3. - Ps. 5, 10. - 1 Cor. 2, 11 - Rom. 7 - Ps. 110, 11. cf. Rom. 3, 4. The natural corruption of man, apostasy from God, unbelief, evil desire, that it is sin - what does the Roman church do against this? She says that evil desire and inward irritation in the baptized is not sin, but is called sin by the Holy Spirit only because it has its origin in sin and irritates again to sin. Do we not think we hear a rationalist who declares that carnal sensuality and lust are also sinful, and that he knows only of external sins? - The Roman church teaches that even a man who is not justified may do works that please God, and is cursed, who, on the other hand, contradicts the Scriptures, which clearly enough preach the corruption of all flesh, whether of the born-again or the unborn. Can we pay more homage to the natural flesh and blood than the Roman church does; can we, better, put our consciences to sleep and put all things to shame?

To be entitled to the consolation of the forgiveness of sins and thorough knowledge of sin than by teaching, as the church does, the one way to life? If the law is not more earnestly enforced, if the corrupt nature is flattered and credited with the ability to do good in the sight of God, how can a Christian desire for the salvation of the soul, for the forgiveness of sins, for grace in Christ arise? - The whole doctrine of the Roman church concerning the sin of man and the moral powers of corrupt nature is basically only heathen worldly wisdom, dressed up with a number of falsely applied passages from the Bible. This teaching is certainly not the instrument and voice of the Holy Spirit. It is only the voice of natural reason and the unenlightened conscience. From this knowledge, however, no one comes to repentance and corruption, to have a few glimpses of the corrupt pieces, in order to stimulate them to become even more thoroughly acquainted with the abominations which the man of sin and the child of corruption have set up in the holy place. In the following lines we want to stop only at the main articles that put the soul in danger of its blessedness. And so we say first of all, and with God's help we will also prove, through the teaching of the Roman church no man comes about obeying the Word of God of her Lord. - If we have to righteous repentance and knowledge of sin: for 1.1. hitherto seen how she makes sin small in man, let us now observe how she makes repentance easy, by giving a wholly wording, yet a scriptural explanation of them is to be false description of it, and therefore not at bottom leading to sought in vain in the Roman church, since, though so right repentance; For if, according to the Scriptures, much is preached in the Roman church about sin, and about atonement for sin, yet, apart from the gross outbreaks of sin, most noise is made only about the transgressions of men. - In how glaring contradiction to God's word and to a clear experience of heart does not the Roman doctrine of the nature of the natural man stand? Does it not make man pious and good by natural powers, to the dishonour of the loan and merit of our Lord Jesus Christ? Scripture clearly teaches in many places e.g. Ps. 14, 3. - Ps. 5, 10. - 1 Cor. 2, 11 - Rom. 7 - Ps. 110, 11. cf. Rom. 3, 4. The natural corruption of man, apostasy from God, unbelief, evil desire, that it is sin - what does the Roman church do against this? She says that evil desire and inward irritation in the baptized is not sin, but is called sin by the Holy Spirit only because it has its origin in sin and irritates again to sin. Do we not think we hear a rationalist who declares that carnal sensuality and lust are also sinful, and that he knows only of external sins? - The Roman church teaches that even a man who is not justified may do works that please God, and is cursed, who, on the other hand, contradicts the Scriptures, which clearly enough preach the corruption of all flesh, whether of the born-again or the unborn. Can we pay more homage to the natural flesh and blood than the Roman church does; can we, better, put our consciences to sleep and put all things to shame?

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The fact that God gives complete forgiveness to the poor, that it is too plain. They must make Christ the Lord small, but sinful they have it as soon as they believe, is drowned out by so many great. - Christ the high priest is impaired in his office by many human statutes that no heart that has been crushed by the Roman priests, who, after Christ has once sacrificed the law can come to the certainty of grace, to comfort and himself for all, of their own accord offer his body repeatedly peace in Christ, to blessed joy in the Lord, when it comes to in an unbloody manner at every mass; further, by the doctrine the teaching and preaching that is carried out there, where the of the saints' merit, which is only to accomplish what Christ's gospel really wants to take us. The bright light, which God, work was not sufficient to accomplish; finally, by the through the gospel of Christ, has given up to comfort us poor intercessory office which is ascribed to these saints, but people, is darkened by the mists and darkenesses of human especially to Mary, the mother of the Lord, as in which they dreams, - the eternal word of God, of free grace in Christ, is are to assert their merit and ability before the judgment seat stunted in the enjoyment of poor souls, - so that one may well of God for our good. Where is there grace, and nothing but say, whoever knows God's grace, Christ, his work, of faith, Art grace, in effect, when it comes to the attainment of our 2c. by the Roman confessions, does not learn to know the blessedness?

height, breadth, depth, length of divine mercy; for many Wherefore the word of the Lord, spoken by Paul, Rom. 3:28, Roman doctrines are factual rejections of the gospel, and of We hold that a man is justified without works of the law, the work and merit of Christ "preached" in it. Christ is not through faith only. Where is this of the same Lord, by the same always and only regarded as Mediator and Throne of Grace. Or apostle, Eph. 2:8; By grace are ye saved through faith; it is the is this the sincere preaching of grace, that man may prepare gift of God: not of works, lest any man should boast? Is not himself for grace by his own will and power? Is this what Paul, the Romish doctrine of grace polluted by works? Is not the the preacher of free, undeserved grace, teaches in the glorious comforting gospel of the forgiveness of sins in Christ, which Epistle to the Romans? Is this Christ's opinion when he says: is the delight, rest, and consolation of all anxious souls, most "No man cometh unto the Father, but by me" and: "No man miserably mutilated among them? And let us consider the can come unto me, except the Father draw him"? Or does not effect of this doctrine: it is that the secure hearts are made the following impugn the sermon on grace? that the justified more secure, and the anxious ones more distressed, even man is now so strong as to do the will of God perfectly, and brought near to despair. Nothing is taught of the right living, thereby to merit blessedness with it? By such lying confident trust in God's word of promise, of the undoubted propositions, for every one who knows himself knows that it appropriation of the full rich grace in Christ, but which is the is nothing with complete obedience to the commandments of right faith demanded by Scripture, as the human hand that God and with the merit of the works even of the sanctified and takes hold of the divine graces - benefits. For the faith which born-again, on the one hand only human self-righteousness is the Roman church demands is nothing else than a dead, cold, cultivated, on the other hand, however, Christ and his salvific bald assertion of the Roman church doctrine. -

work are profaned and degraded. The crown, however, is set Where the gospel prays purely and loudly, another kind of on the head of the Roman church by the impudence with which faith is the delicious fruit of the word. It is a faith that lets it teaches that a believer can do more than necessary works, God's promises be its only comfort, a faith that finds peace in clear contradiction of Luc. 17:10. If ye have done all things, and rest for the soul in the Word, a faith that is kindled to 2c. and these self-willed works might then serve for the divine life in the love of Christ. Such faith was awakened in the salvation of others, who have not done so well in perfection. apostolic church by the pure word of the apostles; such faith God's word must, of course, gloss over the matter, with what was also found in the Roman church, where, even if only fugue? may the Christian reader decide: What more grievous secretly, the word was practiced, and one inwardly at least got errors can penetrate into a community that calls itself rid of the Roman heresy; such faith lived in our godly Christian and professes God's Word than those mentioned? reformers, who, by God's grace, have been powerful Are they not errors that make a true knowledge of salvation proclaimers of the word; such faith arises everywhere where impossible? Once this has been done, it is a small thing to say the word of the Lord lusts in its purity. If, on the other hand, of the work of Christ that it does not put away all sin, but only the word is corrupted, silenced, and mixed with the words of original sin; it is better to belittle Christ and diminish his workmen, then faith also falls away, and there arises the dead than to subdue the self-righteousness of the proud flesh and, activity, frozen in outward ceremonialism, as we see it before with God's help, make it more and more null and void every us in the Roman church. Hold fast only this, that thou art a day. This is the way of the Roman church. One poor sinner, having nothing, and nothing.

that all your brothers according to the flesh have no other glory either, that your and their blessedness lies in Christ, only in Him, without all other intermediaries, and can be attained by you through faith - just do not let this evangelical light fade from your eyes, Let no bartering darken it for you, and you will be well equipped to resist all temptations and enticements to convert into the church of Antichrist, where they do not want to make your soul happy through Christ, because they have rejected his word. When then Satan comes in the fine, sweetly flattering form of a Jesuit and presents his devil's synagogue with antiquity, greatness and splendor, then you know how to answer freshly and cheerfully: Devil depart: Your church's pretended age, great expansion, humanly wise constitution, splendid, richly decorated churches, the eye-pleasing services do not help my poor soul; what you have to save sinful souls is wretched human poetry. I know and have already found the ground that holds my anchor forever, that is Christ, whom you do not preach, whom you reject and deny, if not in word, then in deed. Let them then only point to the apostolic origin of their church, which is the favourite hook, that they may most surely and happily arrive at the purpose. Knowest thou that it is not the apostle's person, however venerable it may appear, that founds the church, but only the apostle's word and doctrine. Apostolic n. Christian, then, is the name of the church which has apostolic word and doctrine among it, though no apostle crossed the borders of the land, since such an apostolic church flourishes by the word in it. Only let them first thoroughly purify themselves in all points from the reproach of unapostolic, false doctrine, and let them return to the faith and doctrine of the apostles, from which they have wickedly and obdurately fallen. Precisely because our fathers in the Reformation period thoroughly recognized the apostasy in the Roman Church from the apostolic Church, they greedy from it and back to the apostolic Church by faithfully confessing and preaching apostolic doctrine and faith. And we should do the miserable backsliding from the truly apostolic church and faith, as we have it in the most confessed of our Lutheran church, and turn to that synagogue of Satan, where the word of the Lord is rejected, the apostles' doctrine is denied, and under the most beautiful name, human poetry is trumpeted as saving?

God preserve us from such a fall; HE keep us in HIS only saving word and in the knowledge of HIS Son, in the blessed enjoyment of HIS grace and mercy over our poor sinful souls, whom HE can and does make blessed, alone, but also completely, totally, and surely. To God alone the glory. Amen.

"The Heidelberg Land Lie."

Under this not exactly honorable title, there is a story that Luther, shortly before his death, confessed to Melanchthon that he regretted that he had fought so earnestly against the Zwinglians or Sacramentarians. This story bears the above name because it was first spread by several Heidelberg Reformed theologians (among whom were also the authors of the Heidelberg Catechism) in a writing. This happened in the year 1505 in the writing: Uosponsio äst rmrratioioiu IVnerton- borZonsium sts (Nstkocplio Alaistln'unnenrst, which means in German: "Antwort auf die Erzählung der Würtemberger von dem Colloquium zu Maulbronn;" thus only nineteen years after Luther's and five years after Melanchthon's death. That the whole story is nothing but an impudent lie, probably first invented by an apostate Lutheran, the cathedral preacher at Bremen Albrecht Hardenberg, whom Melanchthon himself declared to be a liar Hai/) we have already proved this almost ten years ago in the "Lutheraner" (Vol. 2 No. 12) and repeated it in the same sheet in the penultimate volume No. 14 against Dr. Kurtz.

We thought the matter was now settled; least of all did we suspect that the silly fiction would even be brought out again by people who want to be counted among the orthodox Lutherans. However, it has happened. The New-York so-called "Lutheran Herald" really does, in its number of September 15, of this year, publish the unworthy Heidelberg story. The New-York so-called "Lutheran Herald" in its number of September 15 of this year really does regurgitate to its readers the unworthy Heidelberg laudatory lie, referring to an old manuscript of Hardenberg's which has recently been found, in which the story is really told in clear letters,"that is, as exaggerated false Lutherans, who, as he expresses it, "in the confessional disputes caused by the spirit of dissent against the Union, refer to the noble man of God, Luther, .. how he scolded those who thought differently about the doctrine of Holy Communion, sacramentaries, how he, who was rightly celebrated, measured against the words of Scripture and the precepts of doctrine, did not appear in a brilliant light, which he (Luther) himself, admittedly late in his life, recognized and regretted. **)

We consider it superfluous to defend Luther against this attack, on the one hand because, as we have said, we have already done so, and on the other hand because anyone who knows Luther's life and writings even to some extent will immediately see the brand "Luge" written on his forehead.

We have, however, at least had to report the matter to our readers, so that the same learned *) See Rudelbach's Journal. Year 1840. Quarterly. S. 102.

**) We give the German as it stands in the Herald and must leave it to your reader to construct it himself.

It is easy to see what kind of spirit is now becoming more but in Luther's works, Walchische Ausgabe, XVII. 2635. - and more evident in the "Herold," and that the hope that this then decide for yourself - And then to give birth again to the paper will after all enter into the service of our Church, Heidelberg land lie! O shame! O ignorance! Or, O malice!" - instead of confirming itself, has now almost entirely "Read the Lutheran, Volume 2, pages 3 and 4, if you are disappeared, in that it is rather proving more and more to be really in such a miserable condition as a historian that the an organ of the most poisonous enemies of our Church, and Lutheran has to instruct you. Where is your motto: "God's only now and then takes up a better testimony; but it is easy word and Luther's teaching" 2c.? I mean well and faithfully to think why this is so.

We can assure the Omniscient that we ourselves have for the better. But when one has to read such essays - to say always wished the "Herald" the best, expected good things nothing of other pretty things - should one not wish from the from it, and only out of concern to disturb what we hoped bottom of one's heart: O if only a little German could be would be a developing work of blessing, have mostly kept found in the hearts of such writers; o if only they would learn silent about the errors that have always occurred in it, a little before they tried to teach others."

because we considered them to be weaknesses. It is with Although the above excerpt is somewhat harsh, we deeply saddened hearts that we now see the leaf turning nevertheless let it find a place in our columns, because we down a road where we must take leave of it. May the merciful do not want to excuse ourselves at all. The error lies in the God open the eyes of all righteous people who take part in fact that we should have checked these articles better. The the paper and help them to make the paper useful to the truth manuscript, however, as we have already said, was written after all. so closely together that we did not do it this time. However,

After the above had already been set, we received a new issue of the "Herold," in which there is a confession concerning the essay discussed, which we are passing on, How far it partly invalidates our remarks, we leave to the reader to decide.

The confession found in the "Herald" is as follows:

We publicly admit here that the article: "The Ultra-Lutherans," in No. 106, would have fit much better into a reformed newspaper than into the Herald. The author has delivered some very good articles for our paper; but not this time. We would not have included the same if we could have read the manuscript, which was somewhat unclearly written^ with less loss of time. It is again a proof that we must better au (fit, so that the "foxes" do not steal the sheep away from us.

We ask our correspondents to spare us as much as possible from polemical articles, or even those that contradict the teachings of the Lutheran Church. If we do have to take up polemics from time to time, we would rather argue for our party than against it. Finally, we ask both the readers and the correspondents not to misinterpret these remarks, which we have thrown out at random. When we had thus far dispatched this, a letter came to our hand, wherein a preacher in the interior expresses himself very strongly against the articles mentioned in No. 106. In reference to it he says: "With quite deep pain I tell you that such essays are beneath all criticism for a paper that wants to be Lutheran. Where then is the fidelity, the honesty, indeed only the natural righteousness of the Herr Schreibers and the editor of the paper?"

"Is it not disgraceful to distort Luther's words as was done page 76? If the writer is so ignorant, I should think that you could easily have discovered such fraud." - "Read

The Purified Brethren in Christ and the Methodists.

A controversy is now pending between these two parties, which is not without general interest. The "United Brethren in Christ," in their organ, the "Merry Messenger," published in Dayton, Ohio, accuse the Methodists of three things: 1. That they teach Lutheranism in regard to baptism, that is, that baptism works regeneration; 2. That they support the institution of slavery; and 3. That they tolerate members of secret societies among themselves. As to the first point, the United Brethren are in the right so far as the form of baptism taken from the Episcopalians really expresses the scriptural doctrine of regeneration by baptism. The Methodists, namely Dr. Nast in the "Apologist," also admit this, but excuse themselves with the fact that every Methodist preacher reads out and uses that form, but that no one believes what he reads out! As to the second point, the apologist also admits that there is indeed a party among the Methodists who support slavery.

favor. Yes in the Christian Advocate of July 11, a Methodist Pettijohn writes: "I could shed bitter tears of sorrow this moment, when I remember that not only do our members deal with slaves, and keep memberships in our church, but that they are bought and sold by our members, like the ox out of the stable." With regard to the third point, Mr. Nast writes: "Individual English preachers have become Freemasons and Oddfellows here and there, but the Methodist Church is not responsible for it!" Truly, a disgraceful confession for a religious community that makes so much fuss about its conscientious church discipline! Mr. Nast, however, seeks to excuse, even to justify, even the Oddfellows among the Methodist preachers, by saying that the Lord ate and drank with publicans and sinners; to which the "Merry Messenger" not improperly replies, "We would here merely ask, Did the Saviour also become a publican and a sinner?" - It is grievous to see two parties contending with each other, neither of whom stands on the immutable ground of the Word of God. They can expose each other's shame, but neither can show the other the right way.

Johann Arndts

Explanation what the purpose of his books "on true Christianity" was and how he wanted them to be understood.

Thus writes the godly Arndt at the end of the second book of true Christianity:

"In conclusion, I must kindly remind the Christian-loving reader of several points: that I have and seek no other *end*, aim, and purpose in these books of mine, than that besides and with this pure religion and creed, so resounding in the churches of the Augsburg Confession and echoed in 6oneorstisö (to which I also profess with heart and mouth, and also want that these my writings shall not be understood otherwise than according to the same) also the holy Christian life may be perpetuated."

Let those remember this who now so often sit in inquisitorial judgment on our dear Arndt, and who perhaps, never so sincerely and warmly professed the symbolic books of our church and wanted to have their affairs judged according to them. But let those also notice who regard and declare every zeal for pure doctrine and every earnest adherence to the church confession to be a sign of dead orthodoxy, while they build graves for Arndt and other deceased godly theologians who clung to pure doctrine and the church with a zeal and fidelity and fought and condemned false doctrine such as both are hardly to be found anywhere now. Matth. 23, 29.30.

The Cantica Sacra.

Those who do not have the opportunity to see this work can judge its value to some extent from the following table of contents.

First part.

This part contains about three hundred chorales or church melodies, almost half of which are taken from Layritz and the rest from various German and English collections. In the selection of these melodies, special consideration has been given to the versarteu of the following hymnals: German, the Pennsylvanian and the Missourian, and English, the New Ohio and the Baltimore. The text is mostly in both languages.

Second part.

First. Choral songs appropriate to church feasts and other important occasions, with the text mostly in both languages.

Secondly. Psalm chants, ((Munis,) ans German and English works, with the text, one piece excepted, in both languages.

Thirdly. Altar service, or the liturgical acts at the ordinary main service and at communion times, with German and English texts.

The melodies and songs in both parts are, with few exceptions, set in four parts and with the seven shape notes, and the whole is preceded by a short, practical presentation of the basics of the art of singing. 352 pages. Price by the stucco 75 cts, by the dozen eight dollars.

The above work has just left the press, and can now be obtained through the bookshop as well as from the publisher.

Canton, O., Sept. 20, 1855.

I. 2- Almost.

For the Lutheran have paid:

The gentlemen: Dörner, Past. Best (2 Er.), Joh. Foßln, yoach. Luck, 7escb, Watel.

The eleventh of the month: The gentlemen: Johann Läckmann, Dav. Lüstrin, Joh. Mich" Lauer, W.ttwe Luck, Gvtthotd Darnstädk, Helene Depvr- Carl Fr. Liess, Eißfeldt, Engelhaupt. Wilb. Friese, FohM Fehler, Flottmann, 3rd Gerhardt, Fr. Heinicke, Hartiert, Past. Hattstädt (I l. Er.), Past. HnSmann (I 1st Er.), Will). Hallemann, I. laioe, Past. Klügel, G. Knete, DaM Keller, Joh. Lunö, Traug. Me-er, Gvttrfr. Marksorth, Prisslaff, Wilh. Poppib, Rahe, Friedr. Runge, P. Sau- vage, Schropvel, G. mieten, Heinr. Steuerwald (50th Cts,' Fr. Sorge.

The 1 2th I a h rgang: Messrs. Anger, Aufderheide, Christoph Beclüoldt (50 Cts.), Martin Lecker, Wittwe Luck, Dirtmer, Mich. Ebrcnwein, Georg Eißscldt, .ab. Fvßlcr, Flounurm, Aast Grotber, H. Hack, Past. Husmann (1st Er.), Hermann Hlnnau, Past. Klügel, Johannes Keil. Fr. Kollmann, Carl Landen, Past. Lochner. Past. Lebmann, E. LcemhuiS, ste- hanncs Leicrzapf, Wob. Langkamp, Past. Lange, Mauß, Heinrich Meyer, Möbkmkamp, G. E. Niemann, H. H. Niemann, A. Otto, Friedrich Otte, Wilh. Poppitz, Pagenkopf, Wich. Niemann, I. P. ^ckmlze, Fol'. Will). Schmidt, Heinr. ^tnerwaid(5l>. Crs.), 6>ebr. Samntciinger, Scheer, Peter Schwarz, Adam Lebmiot, L. H. Succop, Heinrich Scgedruch, Past. Lchirferdecker, Rudolf VoSkamp, Fr. Wille, Past. Werfelmann, Friedr. Wernke, Christoph Wil- ker, Past. Zeumcr.

Changed address.

Zulius Koeli
Lremen, nine 8t. Iwuiss,

Book Ad.

In the publishing house of I g. Kohler in Philadelphia the following works have been published. which have already enjoyed a? general acclaim? and good meow:

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„Gottes Wort und Luthers Lehr' bergeth nun und nimmermehr.“

Offenb. Joh. Cap. 14, v. 6., 7.

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 12, St. Louis, Mo. October 23, 1855, No. 5.

(Sent in by Past. Röbbelen.)

The Revelation of St. John.

The fifteenth and sixteenth chapters.

"After this, in the fifteenth and sixteenth chapters, the seven angels come with the seven bowls, and the gospel increases, and the papacy is overthrown at all ends by many learned and pious preachers, and the chair of the beast, the pope's power, becomes dark, unholy, and come from, if there is no progress of the events, but only despised. But they are all angry and confidently resist. For unfolds what has already been laid down in the previous three frogs, three unclean spirits, come out of the mouth of chapter, if only the seal of the letter is loosened, while one the beast and provoke kings and princes against the has already heard the contents of it from the mouth of the gospel. But it is of no avail; their quarrel comes to messenger? Will the three then all at once become seven? the end of the previous chapter applies as well to Luther's Armageddon. The frogs are the sophists, as Faber, Eck, Is this how Revelation plays with numbers? Answer: Yes, aday as to later centuries of the Lutheran church. One Emser 2c. They do much against the gospel, and yet holy game! Luther has accomplished all that is said of the returned in repentance to the eternal beginning of the Gospel accomplish nothing, and remain frogs."

As the 12th chapter told us again from the beginning what had already appeared before our eyes in larger outlines in the 11th, so also in these two chapters the content of the previous one is taken up again. While the horizon on the mountain, which would have given us a panoramic view up to the borders of eternity, has widened, it narrows as we steer into the valley. Therefore, we get to see again one after the other what we overlooked above.

The overthrow of the antichrist papacy, which the 14th Cap. has already depicted, will therefore' only be described in more detail in the following,

just as money is not counted until it is received.

V. 1. is the heading of the two chapters, which is almost the same as Paul's Rom. 1. The number seven corresponds to the end of the verse: "with them the wrath of God is finished," and confirms what has already been said in the previous chapter, that nothing more can be expected of the church reformation than the last day.

But where, one might ask, do the "seven angels" always come from, if there is no progress of the events, but only unfolds what has already been laid down in the previous chapter, if only the seal of the letter is loosened, while one the has already heard the contents of it from the mouth of the messenger? Will the three then all at once become seven? the end of the previous chapter applies as well to Luther's Armageddon. The frogs are the sophists, as Faber, Eck, Is this how Revelation plays with numbers? Answer: Yes, aday as to later centuries of the Lutheran church. One Emser 2c. They do much against the gospel, and yet holy game! Luther has accomplished all that is said of the returned in repentance to the eternal beginning of the Gospel accomplish nothing, and remain frogs."

1. Preaching the everlasting gospel (14, 6.7.).
2. reveals the overthrow of the antichristic papacy (14, 8.),
3. faithfully from being defiled with the Roman

a whore, warned against apostasy and backsliding (14, 9. 10.),

4. from the signs of the times, that judgment is **now at hand**, and called upon Christ for it (14:15).
5. after the invisible church had again become manifest and had also outwardly renounced the fellowship with the antichristic multitude, led a sharp hip and testified against the lie (14, 17.),
6. as a sweeping sacrifice of all people in the spirit and power of Eliä unabashedly and with fiery zeal condemns the Antichrist (14,18.).

He has also already seen the fruit. For what was said at the end of the previous chapter applies as well to Luther's Armageddon. The frogs are the sophists, as Faber, Eck, Is this how Revelation plays with numbers? Answer: Yes, aday as to later centuries of the Lutheran church. One Emser 2c. They do much against the gospel, and yet holy game! Luther has accomplished all that is said of the returned in repentance to the eternal beginning of the Gospel accomplish nothing, and remain frogs."

And as toward this side, so toward the other. For as the one sun the blueness

of the firmament, the clouds illuminating changing shapes have not supposed that they would be saved." He brought them through the Red Sea and raised the Lamb and land and sea at the same time, the ray of lightning that V. 2.-4. A face in which the blessedness of those is from the dead. They escaped from Pharaoh and were raised descends at the end of the 14th chapter to witness the sea reflected who have escaped the Antichrist through the from death. Their song, then, is above all a song of victory. of flames of the Last Judgment not only strikes the service of the "seven angels". It is as it were the crown of "Great and wondrous are thy works, O Lord God Almighty"- congregation of God entrusted with the pure Word (heaven) those messengers of God. : such works are the faithful whom the Holy Ghost by the in order to purify it, but also strikes the empire of Antichrist On v. 2. cf. what has been said about chapter 4, 6. word alone begets. Doubly great and wondrous, however, hardened in the open struggle against the confession of Christianity shines again in the same pure beauty as it did the monument which Almighty God has erected to truth in order to make its temples give way to the lake of before our eyes after the first persecutions at the side of its Himself in the same, because the hostile power which brimstone (the earth) in the eyes of those who can see. The Bridegroom. - She needs nothing more than what she resisted these His works made it impossible in the sight of 20th verse of the preceding chapter, thus conceived, shows received anew in the Reformation. Who can say that in order men to become a child of God. "That which is impossible us the papacy in the following form. The curled 666 can no for her to become glorious, the adulterous generation of our with men is possible with God" is therefore the keynote of longer bask quietly, but must come out of its nest of rocks. day must first cart in its dung? Hail to us, that the Holy Spirit the praise with which the saved seed of Abraham honors its But because in the light of the Gospel it can no longer cope has forestalled our weakness, and praises as perfect what Creator, "righteous and true are thy ways. with a mere six, it harnesses its hundredfold work of law to men would gladly take under their shear-knives, - that the King of the saints," the holy multitude praises the victorious the eternal beginning of the grace of JESUS CHRIST (1600), Philistines might prevail, when the hair ornaments of royal right hand of the Lord, which has struck down the enemies and in this way, stretched out to wander ("field path"), priests had fallen to the ground! - How deliciously does not of the pure Gospel. These held up the truth in strives anew to bring the world under itself with lies. Where all this fit the Lutheran Church! "And saw as a sea of glass." - unrighteousness, presumed to pervert the way of God our cunning is not enough, she resorts to bloody violence This is precisely what makes it so excellent, that the Saviour, and to subject the saints to the scepter of the devil. ("Blood came out of the winepress"). Without this, however, knowledge of God in it flows so clearly, so deeply, and so Men could not hinder this. For centuries the father of the she is always killing: for she murders souls with the lie widely. "The knowledge of Luther and of the Lutheran Church lies of the Lord mocked the way of mischievous boys. He dressed up as a gospel ("Blut ging aus der Kelter"). is not a barren, unfruitful play of reason and imagination, as made it so that God's ways were considered unjust ways. Luther accomplished all this by his testimony "cutting it was in the days of the "school theologians," but has welled Whoever dared to walk them in pure faith and to welcome the branches of the earth and casting them into the up out of the Holy Spirit and is powerful to beget children of him who, even in these terrible times, found his way to all God. Nor did he lack the baptism of fire of battle and those who allowed themselves to be led by the Holy Spirit, persecutions. - Concerning the following, see what has been was counted as a transgressor of the holy papal statutes on has already been fulfilled with Luther, and only in order to remarked on Cap. 13, 16, 17. The lying powers of Antichrist, a par with the malefactors. But he who wanted to defend transfigure his work, every branch of the gigantic work that therefore, have not been broken by reformation in them was rejected as a liar and a devil: God's ways should he was commanded to do finds its representative in a special, themselves, but have been excited, as fire boils water, not be true. Thus the saints lay under the bear, as Luther messenger of the Lord, it is just as true, as we have already however little power they have over faith. In the struggle with says, and had no king. - All this has now turned. The convinced ourselves, that the Holy Spirit has not forgotten of glass": - i. e. i. e., the pure knowledge of God, which they said, "I am the way, and the truth, and the life; no man those who later, as servants of the Lutheran Church, were to have found in the Gospel, equips them sufficiently to be able to cometh unto the Father, but by Me," and which is imputed share Luther's work according to the needs of the time. The to resist the enemy of truth, "and they had God's harps." Into faith, has again come into honor. It is not necessary to mouth belongs to the stream as well as the source. outward pomp, in song and sound, the followers of popery prove that they are true; the Lord, by revealing them, has certainly precede them; but in contrast, the hymn of praise justified all who were condemned before, because they Here, all the already mentioned sides of Luther's that resounds from their believing heart in pure adoration of recognized in them the right and true ways, so that those reformatory activity are summarized. The six angels of the Lord serves God in truth and is God's own work of them must seek a remedy, and with an evil conscience adorn chapter 14 are joined by a seventh, who, as chapter 16, 17, Holy Spirit, just as there are no more glorious church hymns their lies, whose heart still wants the wrong way. Now we testifies, reaps the fruit of the work that has gone before and than the Lutheran ones. see that the saints have a king, and that all the world is celebrates the Sabbath. He is the Lord Himself, and is also V. 3. "And they sang the song of Mosiah the servant of subject to him. found among the six in chapter 14. God, and the song of the Lamb." - They are thus in agreement V. 1. "Who shall not fear thee, O LORD, and praise thy The work of the seven angels is called a plague, with the Israel of the old band, as they are with Christ, when name?" - This exclamation is directed against the threats of because through it the Antichrist was to be forced to release they sing, that is, when they are justified and saved by grace the adversaries. As soon as the gospel is made known, they the Israel of God, as once Pharaoh, from the Egyptian alone, without the work of the law, through the joyful sound rise up. After all, they go before Christ; He must follow them. servitude. of the gospel. Where, then, is there room for their opponents, For this reason they alone want to have the right and power when they boast that they are the church? They keep the to establish something that is valid in the church. One That the sign is called "great and wondrous" reminds us to think of something that seems small and contemptible names; but the song they cannot sing (cf. 14:3.). As the should cling to them, but not to Christ. If someone to the world, as the papists boast that our Lutheran church content of their song resounds in the old and in the new nevertheless wants to reach Christ himself and freely call covenant, so they themselves are a monument of the same on his name in public, they forbid him to do so, just as they glorious power of God, which Moses with his multitude once did to the blind man at the who love the truth.

Wanted to refuse his Kyrie eleison. To this the confessors, and that now the gates of hell should no longer succeed in of the Gospel answer, "We do what God has commanded; keeping it closed, because it will be opened "in heaven". who should not fear God 2c.?" But they turn with their responsibility to the Lord Himself, saying: Who shall not fear thee? For the world understandeth not their language: it "cannot learn the song." So much the more is it pleasing to the Lord to hear the echo of His voice, because He Himself has called out into the world for those who have ears to hear, "Fear not them which kill the body, neither be afraid of them which kill the soul. But rather be afraid of him who may destroy both soul and body in hell!" (Matth. 10, 28.).

"For thou alone art holy: for all nations shall come and worship before thee, because thy judgments are made manifest." - If there were any other way to be justified and saved than by the gospel, it would be to keep silence, and not to incur the wrath of antichrist: but men have no holiness of their own; they can only receive it by the word of him "whom God hath made unto us wisdom, and righteousness, and sanctification, and redemption. Neither may any man exclude himself: "all the Gentiles have been called, as for a testimony against those who remain behind from all nations, some have rather endured torture than have disobeyed the call, "Come to the wedding." Before the power of the Gospel to save all who believe in it, the wretched delusion that chains the Catholic Church to the chair of Antichrist, as with iron bands, has been extinguished. At last, those who, for fear of man, wish to depart from the confession of the name of Christ, have now no excuse at all: for they must confess: "Thy judgments have been revealed;" now every one knows what God's word is about the Antichrist, covering how to be saved.

V. 5. now follows the vision that was announced in v. 1. The preceding verses first crowned the work, and showed the glorious fruit of it from afar, that it might be so much better appreciated if eyes were first fixed on its blessed goal. Now it itself comes into the full light of the celestial lamp with which the sacred revelation leads us through the spaces where human wisdom still bumps against itself, when the curtain behind which time hid it has long since been rolled up.

"After this I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened." On earth the devil kept the door shut by his servants, and yet made the world believe that it was open, and that it was not necessary that "the temple should first be opened. For this reason both things are testified here by the Holy Spirit: that the temple had hitherto been closed, i.e., "the temple of the tabernacle of the testimony," wherein God reveals Himself, as His witnesses have proclaimed from the beginning, at the same time with the unmistakable testimony of the Holy Spirit.

V. 6: "And out of the temple came the seven angels who had the seven plagues," i.e., they came on the scene and revealed by their confession that they had been in the temple and that God had revealed Himself to them in it, namely, through His Word and His Holy Spirit. This is again directed against the floods of papist lies with which the altar of our Elijah was inundated in the Reformation, just as this whole passage is to be compared to the fire that descended on Carmel and set fire to the sacrifice that was despised in and of itself. One used to cry out: Luther comes from the devil's impulse to attack the Holy Roman See. Instead, it bites here: "and went out of the temple," that is, out of the arms of God they came, and at his bidding, to contend against Antichrist. The enemy sought to make the truth suspect by attributing the confession of it to the man whom God had chosen for it, and by stripping, as it were, the wick of the candle that burned on the candlestick of its rays. On the other hand, the Holy Spirit, with the number seven, points us from the bearer of the apostolic sermon to this sermon itself, which is the work of the Holy Spirit, as Luther himself interprets the vision of the "seven angels" when he sings:

"Thou art with gifts seven-fold The finger of God's right hand, The Father's word Thou dost soon give With tongues in all the land."

"clothed in pure linen of fine linen, and girding their breasts with girdles of gold."-Thus they are the right priests, and adorned before God like kings, while yet those who bear to them, and supplant them. In this connection compare Dau. 10, 5. and Is. 11, 5: there Christ is painted just like this to

indicate that the "seven angels" are the true governors of Christ.

Vr 7: "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, which liveth for ever and ever."- Again a testimony that the wrath of the "seven angels" is not human passion, as the Antichrist, who must feel it, so readily pretends, but the glow of the coal with which the seraph touched the lips of the servant of God (cf. Is. 6). The Holy Spirit knew well how difficult it would be for the world to recognize as God's messenger a man who, like Luther, had soaped off the make-up with which the Roman whore had dyed her impudent forehead virginally: therefore he besought her at times to make it known, that Luther was not angry with the brood of vipers, whom he was to expose, but that in the holy spirit ("seven") and pure faith ("golden bowls") he only revealed the wrath of God ("full of the wrath of God"), and that the power to do so had been "given" to him, because it was almost thought that God had died ("he that liveth for ever and ever"), and the saints, who in secret had put their hands to

God had already pleaded long enough for such a sign of life (cf. Cap. 5, 8: "golden bowls - which are the prayers of the saints").

V. 8. "And the temple was filled with smoke for the glory of God, and for his power." - The smoke the Lord Himself interprets Isa. 6:4, 8. when He says to the prophet, "Go and say unto this people, Hear it, and understand it not; see it, and perceive it not." He bites the eyes to this day, when one seeks visible glory in the church, and will not draw near to God in faith alone, with a blindfold on. - But as in the old heathen days Christians had to pay when God punished idolatry with general plagues, and they were regarded as being to blame, so it is here also. The fact that the radiance of the gracious gospel only refreshes those who open the invisible shrine of their hearts to it, while for those who look upon the city of God from without, the clouds of smoke of shame and affliction alone testify to the fire of the Holy Spirit, gives the world cause, to banish the presence of the Lord from a work that has neither form nor beauty before reason, and to put the contempt that the enemies of truth pour out on the multitude of faithful confessors to the account of the latter, since it only proves that the former are of the devil. Then again the Holy Spirit must disperse this most dangerous smoke, and cry aloud: "The smoke" does not come from the fact that there is no glory of God, and Luther's work, as a mere work of man, lacks divine power; but "the temple was full of smoke from the glory of God, and from his power"; thus, the more smoke, the more comforting sign that God is at work.

"And no man could go into the temple until the seven plagues of the seven angels were finished." - That is, no man could hinder them: for "to go into the temple until 2c." had no other purpose than to raise up a manner of worship which would not take part in the controversy against the Antichrist; but that only meant to hinder such a controversy. - Otherwise it could be understood in this way: Now the antichristian papacy must first be overcome with the weapons of the spirit; before it was not possible to build the church again.

This is then once again a consolation for all who are regarded as quarrelsome for the sake of Luther's teachings, a divine seal for the authenticity of our Church, which has risen in the struggle against the Antichrist, and a refutation of the delusion that a Reformation was possible which, in the pure confession of the Word of God, peacefully opened the gates of the temple without first slaying the beast which concealed itself in the sanctuary as a god.

But if anyone still has any doubts about Luther's thunder, just remember that after a sultry summer's day the black storm clouds do not part until the lightning passes through them.

For the "Lutheran."

This year's meeting of the Wittenberg Synod of Ohio.

Every day brings something new; but it is not always something good, and men are ceaselessly active, but not always for their own and others' salvation.'

During this year's session of the Wittenberg Synod of Ohio, early last month, the following distressing proceedings took place. A document entitled "A Clear Outline of Doctrine and Discipline for Lutheran District Synods in Accordance with the Principles of General Synod" was submitted to a committee for report. The Committee recommended its adoption and the publication of its accompanying introduction and resolutions in the Synodal Report, and Synod (though less numerous than usual) adopted the Committee Report unanimously. The main reason the Committee recommended the outline was that it certainly asks the question, "Do you believe that the doctrines of Holy Scripture are substantially correctly stated in the Augsburg Confession?" and gives a clear and satisfactory answer to all who desire to know, "Which is the doctrine and practice of the American Lutheran Church." The following are those introduction and resolutions in their own words with the omission of the less essential.

"Christians from of old have established confessions of faith; such were the Apostolic, the Nicene, etc."

"So also the Lutheran Reformers published the Augsburg Confession as an exposition of their noblest doctrines; "in which, according to their own confession, they only repudiated the greater part of the errors which had crept into the Roman Church. Nakedly, Luther and his assistants still further changed their views on some items in the Confession, such as the Mass, and seven years later taught purer views in the Schmalkaldic Articles."

"Again, a quarter of a century after Luther's death, these and other writings of Luther and Melancthon, together with another work which neither of them had seen, the Concordia Formula, were made obligatory on preachers and congregations by the civil authorities of certain kingdoms and principalities, and not by the church itself, according to its own free choice. The majority of Lutheran kingdoms, however, rejected one or more of these, and the Augsburg Confession alone is recognized by the entire Lutheran Church." (Hutterus Red. p. 116. § 50.)"

"And since the entire Lutheran Church in Germany has rejected the symbolic books as a whole and has also dropped some of the teachings of the Augsburg Confession, among them by far the majority of the doctrine of the bodily presence of the Lord in the Lord's Supper, and also our fathers in this country since the beginning of the Lutheran Church.

more than half a century have ceased to require a of the doctrinal obligation which the Constitution of General Synod prescribes for District Synods, and as a more correct commitment to any of these books." --

"Further, since the General Synod of the American Lutheran Church has for about a quarter of a century reinstated a conditional recognition of the Augsburg Confession, without designating the doctrines to be passed over other than by saying that they are not fundamental doctrines of Scripture, and the desire has been generally manifested among our preachers or congregations that this foundation should be more definitely designated."-:

"Thus, as something we owe to the cause of probity, as well as to ourselves and to the public, we see fit to state more precisely which doctrines of the Augsburg Confession and of the former Symbolic System are rejected, in part, by all, in part, by the great mass of the preachers and congregations of the General Synod in this country."

Accordingly, the enclosed "American Review of the Augsburg Confession" has been prepared at the special request of Western brethren, whose congregations are in special need of such, since they are mixed with German congregations which recognize the entire mass of the former symbols - after consultation and through the cooperation of a number of Lutheran preachers of Eastern and Western synods belonging to the General Synod. In this review, not a single sentence has been added to the Augsburg Confession, while the various doctrines have been omitted which the great mass of our congregations have long regarded as contrary to Scripture and as remnants of Roman error. The only errors in the Confession (all of which are omitted in this review) are 1. the approval of Mass ceremonies. 2. private confession and absolution. 3. denial of the divine institution of Sunday. 4. regeneration through baptism. 5. the real presence of the body and blood of the Lord in the Lord's Supper. The other errors which are rejected in the second part of this outline of doctrine, such as Eoricism, etc., are not found in the Augsburg Confession, but in the other former symbolic books, and are listed here as being among the reasons 'for which we reject all other books with the exception of the Augsburg Confession. Nevertheless, while we do not wish to admit into our Synod anyone who accepts exorcism, private confession and absolution, or the Mass ceremonies, we grant liberty in regard to the other doctrines omitted (in the recension), and are willing to cooperate in peace and harmony with those who reject them (those omitted doctrines) and subscribe to this outline."

"Be it therefore resolved, 1. That this Synod hereby expresses its belief in the following outline, which incorporates the so-called Apostolic and Nicene Creeds and the American Recension of the Augsburg Confession, as a definite expression of

exposition of the Scripture doctrines acted upon in it, and that we regard unanimity among brethren on these points as a sufficient basis for unanimous co-operation in the same Church." -

"Further, 2. That we will not admit any preacher into our synod who does not adopt this ground plan."

In this introduction and resolutions, we are first struck by the words: that the Reformers, according to their own confession, only reject the greater part of the Roman errors in the Augsburg Confession. What do the authors mean by this, for instance: that, in spite of the Reformers' own confession, a remnant of errors was still retained in the Augsburg Confession? or, if not, what is the purpose of the sentence?

That Luther and his assistants teach purer views in the Schmalkaldic Articles than in the Augsburg Confession is something that earlier centuries and other eyes have not seen, and is only discovered in this enlightened century by those few and rare writers.

Further, it is said that the symbolic books were made obligatory for preachers and the congregation by the civil authorities and not by the church itself, and so on. In the Hutterus red. to which the authors refer, it is stated that the Concordia formula was "signed by more than 8000 church and school ministers"; and since the other symbolic books have found even more general recognition, it is incomprehensible to us how men can speak as the authors do. What document of the "General Synod" is signed by 8000 church and school servants, i.e. preachers and teachers of institutions in the service of the church? And if the Concordia Formula is signed by 8000 church and school servants of that time, who will say: From this one cannot recognize the actual opinion and will of the church? But the authors of the introduction and resolutions speak in this way. Honesty, conscientiousness, steadfastness, faithfulness to the confession must seem to them a mere fable; or they themselves do not know what they are saying.

When it is said by the authors, "the majority of the Lutheran kingdoms rejected;" it is said in the Hutterus, to which they refer, "Formula Conc. is rejected by several national churches." Thus they make "several," plural, and extend what is said of one book to the rest. This is indeed an exactness or conscientiousness, which is most unpleasant to people who want to take important matters into their hands. If it is further said that the entire Lutheran Church of Germany has rejected the symbolic books as a whole and has also dropped some of the doctrines of the Augsburg Confession; then we cannot help it, and every-

Anyone who has knowledge of the matter will agree with us that this is an untruth. It is true that unbelief and encroachments of the secular authorities have played havoc with the Lutheran Church in Germany, so that now and then people have fallen away in heaps from the confession of the fathers, and state governments have set aside the symbolic writings; but nevertheless, thank God, there are still a number of preachers and congregations who hold firmly to the confessional writings with heart and mouth - perhaps as many, or more, than the "General Synod" numbers - and whole states which have retained them. Now, though this is by no means an unknown fact even in this country, yet let us suppose that the untruth pronounced by the authors is founded on ignorance. But then shame on the ignorance in a matter which is not an insignificant fact in recent church history, and of whose importance they themselves bear witness by referring to it as influencing their own proceedings. Why do the authors not mention any of the

They refer to "some of the doctrines of the Augsburg Confession," "which the whole Lutheran Church of Germany has asked to be dropped," and instead make a turn, such as one is accustomed to find among authorial tacticians, by saying, "among others, by far the most doctrine of the bodily presence of the Lord in the Lord's Supper?" By this they themselves lead us to believe that they do not mention any, because they do not know any, and that their discourse is not based on facts, but it only pleases them to say so. That is right; first make up facts, and then appeal to them; and there will be no lack of wise and good results.

Then it is a new and strange spectacle to see people make a confession by taking an older confession and saying: it contains errors, but we nevertheless retain it, and eradicate the errors. Where is an example of this in history? Such a procedure seems to us either somewhat simple-minded or somewhat devious. For, if the Augsburg Confession no longer expresses its faith, why should it? do they not act independently and let them go, and set up something of their own and better? Surely they could express what is still correct in the Augsburg Confession in their own words much better than it is expressed in those still half-dark times and, what is more, in connection with remnants of papist errors. Or is it a trick to make the ignorant believe, through the name and partial content of the Augsburg Confession, that the authors still stand by their own words?

on the same ground with the Lutheran Church?

With regard to the five Roman errors which the authors single out as being in the Augsburg Confession, we can do nothing more here than refer to what has been said at other times and in other places, and only recall that they speak as the authors do.

ser, either do not understand the teaching of the Lutheran Church, or do not want to understand the teaching of the Wittenberg Synod, which has allowed itself to be carried away, will set aside the resolution passed at the next opportunity. But if this hope should fail, we still want to hold

The reader of the introduction and resolutions is only surprised that, while according to the author's own statement, Luther, after seven years, expressed purer views in the Schmalkaldic Articles than in the Augsburg Confession, they nevertheless retain the Augsburg Confession, but reject all other confessional writings because of the "errors" contained in them. Thus the impure is retained, and the pure is rejected.

But the end crowns the work. Although "the great mass of the congregations of the General Synod" have "long regarded the five points listed as contrary to Scripture and as remnants of Roman error," the authors still want to allow freedom with respect to three of them (3, 4, and 5), and to work together in peace and harmony with those who accept or reject them. Thus teachings contrary to Scripture, Roman errors, are to be tolerated, even approved; and this is publicly pronounced as a principle. Then such passages of Scripture as "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves" have no meaning.

no longer has any meaning or validity; and it is a folly to want to make a special confession.

After this, we believe that hardly anything more insubstantial, more pernicious, and less creditable to the authors could have emanated from them.

It probably did not occur to the authors that, if they did not think they had reached the summit of enlightenment, from which there can only be a descent, their descendants would also discover in their "American Recension" doctrines that were once contrary to Scripture and remnants of Roman errors, and, if they are otherwise worthy sons of their fathers, they would organize a new recension, and so on, until finally the Augsburg Confession is reduced to a piece of the first article, namely, the doctrine that there is one God; and so on, until at last the Augsburg Confession is reduced to a piece of the first article, namely, the doctrine that there is one God, which the devils also have, and so the author's poor deceived descendants help to fulfill the sad word: Do you also believe that the Son of Man will find faith when he comes?

And have they no idea what dishonor they do to the Lutheran Church and most of all to themselves with prepare them for their work? Other denominations will perhaps not say to them what we have said to them, because they like the fact that their beginning has as its goal an apostasy from the Lutheran church and thus a falling in with the sects, but they can already and judge about the introduction and decisions the same as we do, and this sums up in the fact that he who sets up the same and persists in doing so is more skillful in leading a natural herd than a spiritual one.

But we hope that the authors have only been hasty, and will yet think of another and better, and withdraw their writing, and

"The Pilgrim in the Union South."

In the 15th number of the previous volume of our paper, we wrote the following about the members of the "Lutheran" Texas Synod: "Unfortunately, they have allowed themselves to be accepted into the association of the so-called Lutheran General Synod here, which has fallen away, and have thus made it only too clear that reformed doctrine is basically just as right for them as Lutheran doctrine. Furthermore, in the 19th number of the same volume, we reported some of the speech of the editor of the paper mentioned in the headline, with the remark that this excerpt shed even more light on the character of that Synod and thoroughly cleansed it of the suspicion of decided Lutheranism.

Now what does Mr. Wendt, the editor of the Pilgrim in the South, reply to this? He writes the following:

"The Lutheran in St. Louis is a strict Lutheran, but unfortunately he has a bad nose, because he smells reformed doctrine in our synod. Strange logic that! See "Lutheran," Item, the "Lutheran" should be ashamed of himself if he cherishes a spirit other than peaceful and brotherly, not only against Methodists, but also against any other denomination that stands with us on the common ground of the Word of God. And it seems that the spirit of enmity animates the "Lutheran," because he so shamefully misinterprets our brotherly and peaceful spirit. I highly respect the confessional fidelity and determination of the "Lutheran" for the Lutheran doctrine (???), but equally disapprove of the contemptuous and arrogant look down. To cherish and spread such a spirit, along with rigid adherence to Luther's letter, without turning to the spirit, is what I call planting the old Lutheran flag, and under this I would no more argue than I would erect a penitential bench. Item, is this then a pure impossibility, to be a good Lutheran and at the same time to belong to the General Synod? Does not the General Synod allow the District Synods complete freedom? Mr. Walther, together with his appendages, should leave the United States, in order to have nothing to do with the shameful Constitution of the States, which makes millions happy, and which allows freedom of conscience to all denominations, even to unbelievers." -

A. B.

We have little to note here.

I. From this the reader sees anew that it is the custom here to strike the so-called Old Lutherans in the face in the most uncharitable and unbrotherly manner, because they want to keep their church pure and therefore testify against false doctrine and against church and religious misconduct, and then to attribute to them the sin that one commits oneself. Compare what the "Lutheran" and what the "Pilgrim" wrote, and you will soon see on which side the unpeaceful and unbrotherly spirit expresses itself. Strange, we had not said a word about Mr. Wendt's wanting to cherish a brotherly and peaceful spirit against all denominations which stood on one ground with him, and he writes - we misinterpreted this shamefully and should be ashamed of ourselves that we wanted to cherish a different spirit; the spirit of enmity seemed to inspire us! Ps. 120:7: Again and again we are reminded of the old saying, "Sic nos, non nobis," that is, "We will do so, but we shall not be done so.

(2) The second thing we have to note here is that it is impossible for a synod to be well Lutheran and yet voluntarily allow itself to be admitted into the union of the General Synod and remain therein, for the simple reason that a true-believing synod cannot stand in ecclesiastical fellowship with a false-believing one. Now it is known throughout the world that the union of the Synods into the General Synod here is not based on the one pure faith, doctrine and confession of our Church, but rather on the principle that, for example, the highly important doctrines of the Holy Sacraments are secondary doctrines. Sacraments are secondary doctrines, with respect to which everyone is free to believe what he wants; although this freedom is also not a little limited in the General Synod, in that the heads of it declare the symbolic doctrine of the Sacraments and other parts of the Lutheran Confession to be Papist grayness and publicly combat and blaspheme them. Just read what Drs. Schmucker and Kurtz and other so-called American Lutherans write in the *Lutheran Observer*. A synod, then, which cultivates ecclesiastical fellowship with such declared enemies of our church and its pure doctrine, cannot possibly be decidedly Lutheran, but must, even if it professes the symbols of our church, consider at least Lutheran and Reformed doctrine to be equally right. In the tenth article of the Augsburg Confession, i.e. in the fundamental confession of our church, it says: "Of the Lord's Supper it is thus taught that the true body and blood of Christ are truly present in the form of bread and wine in the Lord's Supper and are distributed and taken there. For this reason the contrary doctrine is also rejected." Now does this mean to be faithful to the confession, if one first signs it and then asks to be admitted into the ecclesiastical union with those whose doctrine is publicly and solemnly rejected in the confession? Does this not mean to keep company with the enemies of one's church and to include them in one's church?

How can we strengthen our struggle against the orthodox church? Thus it is further said in the Schmalkaldic Articles: "It is hard that one wants to separate from so many countries and people and lead a special doctrine. But here is God's command that every man take heed, and not be of one mind (socii) with them that teach unrighteous doctrine." (1. Appendix.) Where, then, is the "faithfulness to the confession," if one holds the doctrine of our church to be right, and yet does not separate himself, but against "God's command" is "in agreement with those who lead the unrighteous doctrine?" Of the Concordia formula we will bespeak the following confession of Luther is elevated to the confession of our church: "I count them all in one cake, that is, for Sacramentans and enthusiasts, as they also are, who do not want to believe the bread of the Lord in the Lord's Supper is his right natural body, which the ungodly or Judas receives orally just as well as St. Peter and all the saints. Peter and all the saints; whoever, I say, will not believe this, let him leave me alone, and hope for no communion with me, for nothing else will come of it." We ask, can an honest man hereafter subscribe to the confessions of our church, and yet have ecclesiastical communion with the General Synod? - Impossible! -

It is true, Mr. Wendt admits in the article referred to, "that the General Synod harbors many errors of sectarianism in its bosom," but is this final admission an excuse for him and his Synod? Certainly not; it is nothing other than a self-condemnation, for the General Synod is not only tainted by errors, but founded on indifferentism. We confess, however, that we do not abandon our hopes for the Texas Synod. It has acknowledged the truth among itself; this will and must finally swallow up error, unless a courageous unfaithful person closes himself off to the further leading divine grace, which we certainly cannot trust the erring brethren of this Synod to do. In addition to this, synods of the General Synodal Union (such as the Wittenberg Synod) are now taking steps that are quite suitable to open the eyes of those who want to stand by the truth and have allowed themselves to be entangled in the nets of that Union. If this happens, we will gladly accept the disgrace of the Texas brethren, that in our testimony against religious warfare only "enmity" and "arrogance" animated and drove us. We know that we have only had to deal with false doctrine, but that we sincerely love the people. 1 Cor. 4, 1-5.

Englishmen approached on the whole south side of the city. The English, of course, were repulsed with great losses, also the French had to give way six times from the Malakoff Tower, and the impetuous bravery of the latter finally succeeded in occupying that tower and thus taking the main fort of the (1. south side. Admittedly, 20,000 English and French and about 10,000 Russians lay on the ground on the evening of September 8. During the following night the Russians blew up everything that was left of the fortifications and houses on the south side of the city and burned their fleet, more than 25 ships in number, in the harbour, so that the area was illuminated far and wide by the enormous flames and resounded with the thunder of the explosions. Afterwards they proceeded on a bridge of ships across the harbour to the enormous fortifications, forts and redoubts, which lie on the cliffs of the northern shore of the harbour and are themselves capable of accommodating about 50,000 soldiers, holding more than 500 cannons against the enemy, while the French and English cannot send a bullet up to them from the southern side. Smoking, blood-spattered ruins, that is all that the allied Western powers now possess of Sebastopol. They must now penetrate further into the country and seek to get into the rear of Sebastopol's northern fortresses.

One can imagine that the joy in England and France is great. In Paris, on September 13, there was a Te Deum in the church of Notre Dame, which was decorated from top to bottom with French, English, Sardinian and Turkish flags. In the end, the appearance of the Turkish flag in such a place is not so wonderful; after all, Pope Alexander VI had a familiar alliance with the Sultan. But the flags of England, the Protestant power, in the Catholic church of Notre Dame at Paris!

Austria has considered the moment favorable to renew its attempts at peace, and now calls upon Russia to desist from her refusal to reduce her war power in the Black Sea, failing which Austria will comply with the treaty she has concluded with France. One can see that Austria wants to win the main prize in the whole war, Moldavia and Wallachia, which it already occupies, without going to war, a dangerous undertaking which in the end will drag Germany into the war with it.

England has harvested a fair crop, but France's wheat harvest is 14 million bushels short, and bread is already quite expensive there. Western Germany will also be short of grain, while in the East and in Russia the barns are exceptionally full. Grain prices here in the Adjusted States are apparently holding at such a significant level because strong sales to Europe are expected. The yield of wheat in the United States is estimated at 175 million bushels-truly a rich blessing from God, which will bring grateful and penitent hearts.

World Trade.

The war in the East is again occupying the minds more than it has for a long time. After Sebastopol had been most terribly shelled for three days from September 6, at noon on September 8 the French and the Germans entered the city.

and to encourage rich gifts to the needy, who have hardly I., Dom. 15th p. Pr., was solemnly inaugurated into his office. overcome the hardship of the "previous" winter.

How gracious the Lord our God is to us in all things, and occasion. In the morning the undersigned preached on Tit. how little we take it to heart! I was reminded especially 2, 1. and in the afternoon Mr. Pastor Birkmann on the Sunday vividly of the blessing of religious freedom, which we Gospel.

rejoice in, when a document from the government of May the Lord make his servant, whom he has entrusted Tuscany, reported in the local German "Kirchenfreund", with a heavy ministry, a threefold blessing and may the churches not suffer any lack of spiritual goods! In particular, caught my eye. It reads as follows:

"Considering that the public authority, when it forced its may he give the two congregations in Columbia and Holy way into Cecchetti's house on December 16, 185,4 to hold Cross a "faithful school teacher" soon. Cross soon a a search there, found him in the company of his two sons faithful school teacher by grace!

and Ciolli, seated around a table with a Bible translated by I. F. Büniger. Diodati open in front of them, another closed, a third in the drawer of the same table..... Considering that on inquiry made to the government it has been learned that Cecchetti holds to and openly professes principles opposed to the Roman Catholic religion, principles which are in fact identical with the Calvinistic faith; Considering that he communicated these principles to others and did not keep his eldest son, now 17 years old, to the ceremonies Confession at Memphis, Tennessee, to be their pastor, was prescribed by the Roman Catholic religion, instead hereupon both in writing and orally publicly eraminated before the St. Louis District Preaching Conference, and after purchasing Bibles for his two eldest sons and would have passing the examination was ordained in the Lutheran purchased Bibles for his two younger sons if he could have Trinity Church at St. Louis by the District President, Pastor obtained them; considering that on certain evenings there Schieferdecker. Louis District Preachers' Conference and, were people in his house who did not belong to his family, after passing the examination, was publicly ordained by the and there is reason to believe that these gatherings had the District President, Pastor Schieferdecker, assisted by purpose of spreading Cccchetti's anti-Catholic ideas; that Pastors Schaller and Strafen, in the Lutheran Trinity Church Cecchetti himself has confessed that when, according to in St. Louis, with solemn commitment to all the symbols of his usage, he read the Bible in the evening and strangers the Evangelical Lutheran Church on the 18th Sunday after were present, he did not refuse to interpret the Scriptures Trinity, October 7, a. e. to his office. at their insistence, since, on the contrary, he considered it May the Lord give to His young servant, to whom He has his duty to give such instruction to those who ask for it; given a burning zeal to serve Him, the need of the same in considering that it seems necessary to thwart Cecchetti's the new important field of labor, and bring to fruition the efforts to damage the Roman Catholic Church, - in view of beautiful hopes which Memphis has opened to the Church. of the law of November 16, 1852, Domenico Cecchetti, who had been a member of the Roman Catholic Church, has been appointed to the position of the Pope. November 1852, Domenico Cecchetti is sentenced to one year in prison." -

Hear ye the Lord's preaching unto us:
Dost thou despise the riches of God's goodness, patience, and long suffering? Do you not know that the goodness of God leads you to repentance? (Rom. 2, 4.)

How do we stand
Sync and corrections by n17t01
Father Loeh?
A Voice from the Missouri Synod
on
North America.

It gives us no small pleasure to announce a two-sheet booklet written under the above title by Mr. Pastor Röbbelen in Frankenmuth, in the State of Michigan, and published in these days, which we consider highly worth reading.

It is true that this little book seems at first to be of interest only to those to whom the
It is not completely clear how the relationship of Pastor Löhe to our Synod is in all respects, who would like to know how it came about that our dear man, who we always hold in high esteem, so suddenly withdrew his hand from the Franconian colonies in the state of Michigan and turned his activities to his own territory, to Iowa. This incident was the next cause of this little paper and one finds the course of events briefly recounted in it, but then also the actual reason for this separation stated as being based precisely on the deviating teachings of Father Löhe. It shines from this writing

Church News.

The three small Evangelical Lutheran congregations at Centreville, Columbia, and Holy. Cross in St. Clair Co, Ills, after the admitted departure of the former pastor of the two last named congregations, Mr. Pastor Rennie's, have thus united in the present preacher shortage, that together they form One Parish with One Pastor. Mr. Pastor Holls of Centreville, called by the other two congregations, was appointed by request the 16th Sept. d.

a truly stirring fusion of personal, heartfelt love for Pastor Löhe and resolute rejection of his views, which deviate from the Lutheran confession. One can read between the lines that the words are drawn with the pen of hot melancholy, with many a deep sigh, and we believe that the heart of Pastor Löhe would hardly ever have received a more palpable and at the same time more benevolent stroke of love from a loyal friend. To many of his former grateful students and friends, the words of Rev. Röbbelen's words are written as if from the soul, or rather torn from the heart with the greatest pain.

Let no one believe, however, that these are the only persons for whom the aforementioned writing has meaning. It is of far more general interest. In our opinion, it is a very powerful and mighty word, a word in which the author displays a depth, a richness of mind, a strength and elevation of spirit, a fullness of thought, in addition to certainty and clarity in pure doctrine, so that we are indeed astonished to perceive such a gift in our midst, which cannot be described otherwise than as a "gift". with the name of originality and originality. And with all our hearts we wish only that this rare gift may be brought forth and set to work in a way that is entirely appropriate to it.

We do not deny that the aforementioned work, especially its first pages, is somewhat difficult to understand and requires some thought. However, it is not, as in the case of many "newer" scholarly works, the ambiguous, philosophical mode of expression that makes comprehension difficult, but rather the numerous magnificent images that the author draws from his abundant mind and expresses in them his powerful and bright thoughts as if in lovely riddles, which by their charming form awaken the reader's mind to reflect of its own accord, and whoever does not shy away from some reflection will be amply rewarded for the effort expended. -

Copies of this pamphlet (the piece at 10 cents) may be obtained from Mr.

E. Roschke,
! your ok Uov . Drok. 0. D. IV. Walther ,
8t. Louis, Uo.
S. * * s

Receipts and thanks.

With heartfelt thanks to Gort and the benevolent donors, the undersigned certifies that he has received H9.00 from the Young Men's Association of Paizdorf, Perry Co. Mv. for his support.
G. Grüber.

Undersigned hereby certifies to have received the following from members of the Buffalo community.
by Mr Wilhelm Sprötge G2.50
,,, Lbomas Jansen1,00
" " Count 50

May the merciful God repay these generous givers abundantly, here temporally as well as eternally.

Karl Kirsch.
Fort-Wayfle, the tz. Sept. 1855.

With heartfelt thanksgiving to God and the bountiful givers, I hereby certify that I have received the following gifts of love.

82.00 from the Young Men's Association of Sheboygan
2.00 from Mr. M. Grübet of Pastor Hnö- mannS parish.
5.00 from the Cleveland Young Men's Association.

May the gracious and merciful God repay the lenient givers abundantly.

I. G. Schäfer.

Fort-Wayne, Sept. 5, 1855.

I, the undersigned, hereby certify that I have received the following in support of my attendance at this seminar:

To the first 815,-15 which was collected by individual good friends of the parish at St. Loniö.

On the other hand from Gottlieb Sauer, likewise a member of the local community six shirts.

Thirdly from Johann Umbach cloth for a skirt, trousers and waistcoat; furthermore a neck ribbon.

May the merciful God richly repay all of these generous givers, here temporarily, as well as eternally.

Joseph Herrmann.

Fort-Wayne, Sept. 6, 1855.

With heartfelt gratitude, I hereby certify, against God and the benevolent donors, that I have received 821.26 from the congregation of Frankenmuth, partly as travel money, partly for my support in the local seminary.

May the merciful and rich God repay rS the lenient givers temporarily and eternally.

Carl August Rittmaier.

Fort-Wayne, Sept. 7, 1855.

With heartfelt gratitude I hereby certify to have received the following gifts of love, namely -.

From Herm I. Goose farmer from Saginaw 8-50
" Maid Helena Kolb " 1.00
"Mr. M. Blümlein from Frankentrost 1.00
" A. Quick " 1.00
" L. Rhorhuber" " 50
" I. Mäder" " 25
" A. Ranzenberger from Frankenmuth 1.00
" / G. Hubinger from Frankenmuth 1.00
" Schoolteacher Riedel " 50
" Dr. A. Koch from " 50
" M. Veitengruber from " 25

May the merciful God reward the generous givers abundantly.

Joh. Kon. Lud. Moll.

Fort-Wayne, dm 7 Sept. 1855.

I hereby certify with heartfelt thanks to the Lutheran congregation in Detroit that I have received from them the sum of 85.00 for my trip to Fort-Wayne, for which the gracious God may bless the dear givers abundantly.

Wilhelm Heinemann.

Detroit, Mich. 1st Oct. 1855.

The undersigned hereby certifies to have received 85.00 from the worthy Young Men's Association in Cleveland. May the faithful God Grüber 50 Cts.; Scholz 81,M.

ErnstRolf.

Fort-Wayne, Oct. 12, 1855.

Received

a. on the Concordia College building:
by the Lutheran congregation at Mempbis, Denn. as a firstlingSgabe86,M

" Mr. Fried. Bernthal in Frankenmuth, Mich.- 2.00 Subsequently from the DreifaltigkeitS-Gemeinde in Buf-
falo, N. I.3.00

Subsequently by some members of the congregation of the Lord
Past. Lochner in Milwaukee6.30

Bon of the congregation of the Rev. Slater in
Altenburg22,00

i. Mr. Cbrift. Müller "n Altenburg50

" Wilh. Belster in Franklin Co, Mo..... 1.00"" Fried.

Kohnin Sheboygan, Wisc..... 75

" Joh. Michael Bauer in Town Portland,
WiSc.50

Yield of a Collecte in the Gem. of Mr. Pastor Stubnatzy in
Thornton, Ill.10.50

From Mr. Hassberg the same 81,00
"" I. Bergrter " 1,00

Crlo's from the old college - building in Altenburg, first payment 20,50
From the congregation of Herm Pastor Ottmann in Neu- Melle, Mo
..... 9,53

" Mr. Mich. Sasse, near Mayville, Wiöc.' 1.00
....." Past

Lemcke, at Monroe, Mich..... 2,00

By Mr. Rev. Eppling sent in, by Messrs. C. Kimbel and G. Horarh L
81.00; M. Bauer and Pöllciu L 25. cts.; and from the bell-bag
81.65- 4.15

Ueberschuß einer Collecte von den Gemeinden in Cleveland, Euclid
und Newburgh, gesammelt bei der Festfeier des Ausgb. Frieden
- Jubiläums35M

From the congregation of the Rev. Sallmann in Elk Grove, collected on
25 Sept.5 00

" Mr. Jost. Meyer in Benton Co, Mo.1.00 " to
the congregation of Mr. Past. Ways in Benton
Co. collected on Jubilee Sept. 25 - - - 5.85 d. to the Synodal -

Treasury of the Western District:

From the parish to St. Louis83 40
"of the Lutheran congregation in Memphis, Denn.10,00 " Mr

Pastor Riemenschncider1,00

" of the congregation of Mr. Past. Volkert, collected
on 25 Sept 19.00

" of the congregation of Herm Past. Miracles in Chicago, Ill. .. 7,65

" Mr. Past. Best inHalmyra, Mon.1.00

" of the parish of St. Louis 4,05

" Mr. Past. Ways 1,00

sK -s? E. Roschke.

L-->

Received

for the schoolteachers Heid:

By Herm B. H. Succopin Pittsburg81,M
"" Past. Seidel 1,00
"" Stephan 50
""Steinbach 1,00

" Herm Eckert near St. Louis1.00

E. Roschke.

Funds

received on 16 October.

u. for negotiations of the first meetings of the western district of the
German Evaug. Luth.
Missouri Synod 2c.

Of the gentlemen pastors: Rennicke 40 Cts.; Birkmann 60 Cts.; Selle
81.00; Daib 35 Cts.; Schieferdecker 81.50 i Stephan 10 Cts.;
Werfelmann 10 Cts.; Straßen 81.00; Fricke 25 Cts.; HollS 35 Cts.;
Wunder 82,00; Klaus 40 Cts.; Schwan 81,00; Stürkm 50 Cts.; Jünge
81,00; Schieferdecker 50 Cts.; Wichmann30 Cts.; Lochner 86,80

b. for the scripture: "Zur Eriuuierung an das dritte hundertjährige
Jubelfest 2c."

Of the pastors, Claus 84.00; Clöter 81.00; Grüber scn. 81.00; Grüber
jun. 50 Cts.; HollS 81.8-5; Hahn 50 Cts.; Harms 50 Cts.; Heid 83.00;
Hattstädt 85.50; Jungk 50 cts; John 50 cts; Jüngel 50 cts; Lehmann
81.00; Löber 82.00; Lemcke 50 cts; Riedel 81.M; Riemenschneider 50A-
cts; Schieferdecker .81.50; Scklicvsiek 81.00; Seidel 82.00; Sievers
83.50; Strassen 82.35; Stubnatzy 81.50: Steiubach 81.00; Streckfuß
50 Cts.; Trautmann 60 Cts.; Werfelmann 90 Cts.; Wichmaun 81.M;
Wunder 83.00; Steinbach 81.50; and Teacher Leemhms 88.00.^ e. for
the "Luther Book." M,

Bon the men's pastors: Claus 82.00; Fredcrking 86.00; Heid 89.25;
Jäbker 86.00; Stricter 81.00; Scheeleigh 25 Cts.: Sallmann 81.00;
Werfelmann 82.00.

E. Roschke.

Afterthought.

Since, according to the current postal law, the recipient of unstamped printed matter has to pay double postage, I have, in order to save the subscribers of the "Luthrbuch" expenses, paid the postage for their ordered copies here. Those concerned will therefore kindly send in the amount of the postage, 6 Ctö. per copy.

E. Roschke.

Received

u. zur allgemeinen Synodal - Casse: Sammlung am Neligions -
Friedens Jubelfeste in der Gemeinde des Herrn Past. F. Also 84,85
from the congregation of the Rev. Trautmann in
Adrian, Mich., from Ccntcasse3.50
Collecte of the congregation of Mr. Past. Wagner in
Watertown at Jubilee collected6.50
By Mr. Rev. ScleZu Crete, IllS., on Erndte- - feste in seinen beiden
Gemeinde gesammelt, zur Besoldung ver Professoren in Fort Wayne
.....11,33^

>. zur Synodal - Missions - Casse:
Of the parish of CollinSvillc, Ills. 4,40

" " to St. Louis.13.05
, Mr. Past. Lemke collected at a baptism - -73
" of the congregation of the Rev. Trautmann in
Adrian, Mich. 5,00.
" Mr. Cordes, Jr. in Benton Co, Mo, by Herm Past. Ways5.0g

e. for the support of Concordia College: from the township of
Collinsville, Ills. 6,95
" to St-Louis- 22,00

>, " of Mr. Past. Lemke at Monroe,
Mich.- 4,25

ä. for poor **pupils** and students in the Concordia College and
Seminary:
by Heem Windhorst in Neumelle2,00

Collection of the Rev. John in Benton Co.
Mo. in his congregation, at the Rcligionsfriedenö - Jubilee ..7,
.....25
from the Southern District Juugwomen's Association to St.
Louis 945
" of the congregation of Mr. Past. Nütze! near Wittenberg, O-, for
student Gotthold Grüber4,50

For the Lutheran have paid:

The ninth year:
Mr. August Claus.

The 10th year:
Messrs. August Claus, Johannes Groß, Johann Meyer Pastor Meyer
(4 ex.), Johann Otterbacher, Roßwag, Au. gust Träger, Past. Wege
(83.34.)

The 11th year:
Messrs. Adam Ambrosius, Past. Bauer, August Claus' Johannes
Groß, Heinrich Haserodt, R. Haß (second half), Past. Jüngel, Conrad
Kalbfleisch, Johann Christ. Mcyer, Georg Müller, Jacob Metzger,
Johann Meier, Christian Otterbacher, Wilhelm Rinne, Roßwag,
LeonhaHt Schnell, Joh. Schneider, Friedrich Schwarz, Heinrich
Seubert., Schulz, August Träger, Thümling, Past. Trautmann (11 ex.),
Past. Wege (12 ex.).

The 12th year:
Messrs. Past. Auch (8 Er.), Wittwe Arndt, H. Bette- meier, D. Buntrock,
H. Buchmann, Bensen, August Claus, E. Foljahn, Fr. Fellwock, C. A.
Frenzel, Hunning, Heim. Haserodt, R. Haß, Bro. Henke, K. Hermann,
Past. Jüngel, Conrad Kalbfleisch, F. Klug, W. Keup, H. Koch, Gottfr.
Kiese, F. Milke, Carl Ploß, Rathe, GottM "Dcin, Leon- hardt Schnell,
A- Schatz, M. Stüfer, Wiß-
mann, W. Welker (first half), W. WWkolter, Aug. Wcsenberg, Past.
Wege (6th ex.), GvttMZilliox.

Modified Addefsen.

R.ov. Zolin Kili an, D. 0.
Lastrop 60th, Texas.

kov. Xold, 0.
Oo.,



Offenb. Joh. 14, v. 6, 7.

„Gottes Wort und Luthers Lehr' bergeth nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

St. Louis, Monday, November 6, 1855. No. 6.

(Submitted.)

Be not deceived; God is not mocked. For whatsoever a man soweth, that shall he also reap, etc.

Galat. 6, 7. 8.

The words are to be understood in the context of the maintenance of preachers and teachers, which is incumbent upon Christians, and then in general of the support of fellow-believers in need of help. And it is in this context that saying is now to be considered, so that we pass from the general to the particular. First, we will consider the general

The attentive observer will perceive that this well-known equation of sowing and reaping; then, in relation to the neglect of teachers, we will take a closer look at the words, apart from than in its connection with what precedes and follows in that passage. In Christian periodicals the words recall other biblical passages in which the words "Do not be deceived, God is not mocked" are often used as headlines when the apparent judgments of God are recounted, which have fallen upon presumptuous evildoers, e.g. cursers, here and there. Such an application of the saying is "similar to faith" (Rom. 12, 7.), but does not violate any article of the Christian creed. But Paul does not speak of such crimes in the passage, but of the neglect of teachers and fellow-believers. For immediately before, v. 6, the apostle exhorts that he who is taught by the word should impart all good things to him who teaches him, i.e., he should entertain his teacher and rejoice from his good. This is before the above saying. And immediately after it, vv. 9, 10, is written, that in the prospect of an everlasting harvest, one should tirelessly do good to everyone, but mostly to his fellow believers. The context, therefore, compels us to interpret the above saying first of all from the point of view of the

What then is the seed that has come into the heart and is to come? Since Paul says, "What a man sows," he cannot mean merely good seed. Otherwise one would say that the seed is "all good things," which is spoken of in verse 6. But the words "what a man sows" are quite general, and thus comprehend all that is sown in the hearts of the world, good and evil.

We begin, therefore, with the equation of sowing and reaping. This is thus: "What a man sows, that shall he also reap. These words are put in such a way that we are to consider the seed that is sown. After this it is said, "He that soweth to his flesh," etc., and "He that soweth to the Spirit," etc. These phrases indicate the distinct ground on which seed is sown.

The seed cannot be, as some interpreters would have it, the good or evil desires and impulses, that "to follow them" means so much as "to sow them in the heart." For the impulses and desires, whether good or evil, grow out of the seed which is sown in the heart, but they are not themselves the seed. The seed is rather something that has come and is coming into the heart, not from the heart, but from without, and, growing in the field of the heart, has become the seed of the heart.

The Lord has not given up the word of God and all lies in the new mind, turned to the truth, love of God and peace, must. But they have their reward in this, because their against the word of God, which now grow out of the heart which God through the Holy Spirit, by means of His Word, ground is worldly, carnal. Paul and all the believers as weeds, not only in ungodly teachings, but also in has wrought, infuses and strengthens in those men who complain that he does evil that he does not want to do, that ungodly works. Such a work was Cain's fratricide. For the allow themselves to be drawn. he takes pleasure in God's law according to the inward man,

devil is not only a liar and a father of lies, but also a But what about the seed? Every good gift, i.e. bodily but sees another law in his members that contradicts the murderer from the beginning. (Joh. 8, 44.) And he that benefit and contribution, and every perfect gift, i.e. all in his mind and takes him captive to the law of sin that committeth sin is of the devil: for the devil sinneth from the instruction in the word of God, is a good seed if it is intended is in his members. (Rom. 7, 19. 22. 23. Galat. 5, 17) But in the beginning. (1 John 3:8.) This is the tares, which also are to plant, preserve and increase the spirit, i.e. to bring about midst of such misery he still gives thanks to God through sown continually, and bring evil temporally and eternally. his own and other people's blessedness and God's glory. Jesus Christ our Lord. Paul's basic direction is therefore "They sow wind, and shall reap tempests" (Hos. 8:7.). The sower whom God sent into the world, the Son of Man right. His faith is the victory that overcomes the world, and

Hereafter we have to consider the ground on which, and (Matt. 13:37), sows such seed through men. But it is well all the manifestations of his flesh that so grieve him are the seed which is sown in the world. The soil is either good known that many good seeds, that is, many gifts of bodily under forgiveness. He whose thoughts and aspirations are or not good. And the kingdom of nature points us to the and spiritual care, are lost. For some of it falls by the directed to God's glory and to his own and other people's following real or conceivable cases:

1. good seed is sown on good land. wayside, where it is replaced and eaten by the birds of the happiness, lives in the spirit and has the impulse in himself
2. good seed is sown on barren ground, on bad land. air; some of it falls into the stony places, where it withers to walk in the spirit. Thus the application of the gifts he has
3. evil, noxious weeds are sown on good land. and dies; and some of it falls into the thorns, where it is been given, both physical and spiritual, is a seed of the
4. evil, harmful seed is sown on bad land. choked. (Matth. 13, 3 - 7. Luc. 8, 5 - 7.) spirit, even though he may experience many hindrances

Although the latter two cases do not occur in the earthly land, when the devil is driven out of it by the strong hero After this discussion of the general parable of sowing world, because even after the fall of Adam men are still quite Christ, and lies and sin are let in again (Luc. 11, 24 - 26.), and reaping we will now look at how the apostle Paul uses wise enough in their earthly housekeeping or farming to whereby the good land becomes bad again, even worse than the generally expressed diligence to inculcate the perceive their advantage, these cases are nevertheless it was before. (2 Pet. 2, 20. 21.) It is also an evil sowing of Christians especially the charitable conversation of the conceivable. In spiritual husbandry, however, foolishness good land, when the conscience is anesthetized after having teachers and the poor. For this is the actual special is so prevalent that really harmful weeds are sown in the experienced good emotions, by which the land was first meaning of the passage Gal. 6, 6-10, as the natural context hearts, and we must therefore regard these cases of evil made good. And when seducers produce evil thoughts and of it gives it. He who omits to do good to him who teaches foolishness in the spiritual cultivation of the heart as inclinations in pardoned souls, e.g. in young well-bred him the word of God, as well as to his fellow believers in general misery. children, by poor examples and false principles, as the devil general, is of the opinion that the servants and children of

The bad land is man's flesh, which is also called "the old once did in mother Eve, this is a horrible sowing of good God are at the mercy of men, and that God does not punish man" (Ephes. 4, 22.), which was born of the devil through land. (Matth. 18, 6.) But how finally evil, harmful seed is sown them if they are treated unmercifully by withholding the Adam's fall and is man's own, which is why it is called on bad land, is shown by daily experience in all vicious or gifts of God, and if the gifts of God are used merely for "sowing to his flesh," as the rich man received his good pharisaical worldly children, who walk in the vanity of their worldly, carnal purposes. But this opinion is erroneous; for things in his life (Luc. 16, 25.). Flesh is all that in man which mind and are alienated from the life that is of God, in that the minister of the word, and the children of God in general, is bare and void of the Holy Spirit of God. Yea, the whole former practice their abominations openly, but the others forget that they are destitute, and must see such man is "flesh," when he is no longer under any discipline of hide them under pious appearances. unkindness with sorrow, or even scoff at it, that is, mock

the Spirit of God, as men were before the flood, of whom What have we gained from this explanation? We learn God their Lord and Father. In this respect Paul says, "Be not God says, "Men will not let my Spirit punish them any more, from it that the basic direction, the basic instinct, the basic deceived; God is not mocked." As also King Solomon, because they are flesh." Gen. 6:3, which are "carnal, having desire, the basic nature of man decides whether he sows to Proverbs 14:31, saith, "He that doeth violence to the poor no spirit." Jud. V. 19. "But they that are carnal may not his flesh or to the spirit. The sower, therefore, is not judged (by commission or omission) blasphemeth his Maker: but please God." (Rom. 8:8.) The good land, on the other hand, by the success of his seed, but by his intention and he that hath mercy on the poor honoureth God." Now the is "the Spirit," which is also called "the new man," (Ephes. prevailing opinion of will. Soil that is trodden, stony, or apostles and other servants of God, according to their 4:24.) which is God's own, and not man's, as it is written, overgrown does not make the good seed of the good sower outward appearance before the world, "are represented as bad. Rather, God's mercy is to be admired that even such the very least." (1 Cor. 4:9.) To these therefore Christ also unfit soil is still sown and not immediately left to be cursed. saith for comfort, "He that heareth you heareth me; and he He, however, who turns away from the truth, his direction that despiseth you despiseth me; but he that despiseth me becomes carnal, as is the direction of the worldlings. Now despiseth him that sent me." (Luc. 10:16.) And when the the children of the world speak good words at times, as the children of Israel were not satisfied with spiritual spirit of Philippi did when Paul was cast out (Acts 10:17, 18), government, but desired to have a temporal power over them, as the Gentiles had over their kings, the Lord God said unto Samuel the prophet, "They have not rejected thee, but have rejected me, that I should not

Be king over them." (1 Sam. 8:7.) Yes, so much is the honor The same is the case with the despisers, from whom also this of God and the honor of his witnesses blended together, that destruction, namely, the destruction that one no longer they cannot be despised and rejected without at the same believes in eternal life, actually proceeds. But "they go after time despising and rejecting God, and that those lie who say their fathers and never see the light. In short, if a man be in they honor God, when they fail and mock his servants. So dignity, and have not understanding, he leadeth away as the despisers of God are those who say of the clergy: "We cattle." (Ps. 49:20, 21.) Yea, damnation, that is the second need preachers only to keep the rabble in check and to harvest which is in store for the despisers and scoffers of maintain external order. But what they say in their sermons God and his servants. What will these wicked, who live only we can say to ourselves, and therefore need no church." for themselves and not for Him who died and rose again for Yes, one may well hear, when the entertainment of the them, be able to say to the King and Judge Jesus Christ when preachers is spoken of, and when the pastors demand their He turns them to the left and rejects them into the eternal fire remaining wages, the scornful remark which Dr. Luther, in to the devil, because they did not show mercy and help to his interpretation of the Epistle to the Galatians, already these His least brethren in the time of their manifold need on makes at our passage: "2st yet the devil in the miserly earth, and thus did nothing to love Him, their Lord? "There parsons, no one can give them enough, and satisfy their shall be an unmerciful judgment upon him that hath not insatiable avarice. If they were rightly evangelical, they shown mercy; and mercy boasteth itself against judgment." should have nothing proper, but be poor beggars, as Christ (Jacob. 2, 13.)

and the apostles were, should suffer all manner of miseries Therefore the apostle Paul exhorts so diligently, not only and want." Dr. Luther, in his interpretation of the Epistle to in our passage, but also elsewhere, that Christians should the Galatians, explained the whole passage Gal. 6, 6-10 only sow a good seed and feed their teachers properly. He says 1 from the conversation of the preachers, in which faithful Corinthians 0:7, "Who ever goes to war on his own pay? Who interpretation right Lutherans should follow their great planteth a vineyard, and eateth not of the fruit thereof? Or church father. We therefore maintain that people who could who feedeth an herd, and eateth not of the milk of the herd?" communicate all kinds of good things to the preachers and As he means this, he says there v. 11: "If we sow you spiritual teachers and who, out of wanton indifference to the word things, is it a great thing if we reap your corporeal things?" and the servants of God, neglect to do good in general to And v. 13. 14, "Know ye not that they which sacrifice eat of fellow believers and to everyone, such people are despisers the sacrifice? And they that minister of the altar, enjoy of the and mockers of God. altar? So also the Lord commanded, that they which preach

But God is not mocked. For the blessing of the children the gospel should feed of the gospel." And Paul is all the of God, who hear and keep the word of God, and love the more free to inculcate this duty on Christians, because he preachers and teachers in deed and in truth, is first himself "used none of them." (V. 15.) He speaks to the elders withdrawn from the scoffers. This is the first harvest of evil of the church at Ephesus, Acts. 20, 33-35: "I have not desired seed, which comes to and is bestowed upon every despiser any of you, neither silver, nor gold, nor raiment. For ye of God and his church servants. "He would have the curse, yourselves know that these hands have ministered unto me saith the scripture, it shall come unto him: he would not have for my need, and for them that were with me. I have shewed the blessing, it shall be far from him." (Psalm 100:17.) Read you all things, that it is necessary to work so, and to receive in Proverbs Sal. 1:20-33. the description of this curse, and the weak, remembering the word of the Lord Jesus, which he how wisdom laments. "When the prophecy is out, the people said, "It is more blessed to give than to receive." And to the become wild and desolate." (Prov. 20:18.) As Luther writes: Thessalonians he brings 1 Thessal. 2:9, "Ye are well mindful, "Satan arouses such great disgust, envy, and hatred of false brethren, of our labour and our toil: for day and night we Christians against the ministers of the gospel, that they do laboured, that we should be burdensome to none of you." As not grant them the dear bread, wherefore also many are he also 1 Corinth. 4:12, of himself and his helpers, we "labor urged by poverty and hunger to leave their office. Above this and work with our own hands." Since, therefore, the apostle he also brings it about that henceforth no one or even a few does not have to speak for himself, he is able to hold up the will let themselves be used for the ministry, because they Lord's command to the churches, to nourish the ministers of see that they are led so abominably, from which it will further the gospel, all the more freely and confidently to the follow that the poor people will be robbed of the divine word, Christians. Among other things, Dr. Luther says this about even become vain beasts and unreasonable animals." To our passage: "I lay down such sayings as are for us, the such beasts and unreasonable animals are especially the servants of the word, so-called educated ones among

It is to be looked upon, if one acts such sayings before the people with diligence, as if one did it for the sake of avarice. Now, nevertheless, one must inform the people of this, so that they may know what honor and entertainment they owe and are obliged to their teachers." This benevolent care of teachers is a principal part of the tax which is to be paid to the poor saints, of which Paul writes in 2 Corinthians 9 and elsewhere. And every man is to bear the apostolic words in his heart, which are, "He that soweth sparingly shall also reap sparingly; and he that soweth in blessing shall also reap in blessing. Every man according to his own will, not with displeasure, nor by constraint: for a cheerful giver God loveth." (2 Corinthians 9:6, 7.) Nor forget what is further written in this 9th chapter of the second Epistle to the Corinthians, then vv. 8-15.

The church of Christ is a stranger on earth, rich in heavenly goods, but poor in earthly, as even her head, the King of kings and Lord of lords, lived in the days of his life on meager gifts. (Luc. 8:1-3.) Dr. Luther says, "Christ gives no man nothing; for when he was born, he had to lie in the manger for poverty, for otherwise he had no room in the inn. When he walked the earth, he had not so much as to lay his head to rest. Finally he was stripped naked, stripped of his clothes, and hanged on the cross, and there he died in the air between two murderers, most dreadfully, as an arch-villain. This is how the world can care for and honor its Lord and Savior. If this has happened to the Lord himself, let his servants also take it for good." But whoever lovingly helps the church's servants in their earthly needs, God blesses him in return with all kinds of blessings in heavenly goods through Christ, here temporally and there eternally. But the apostate, whose heart departeth from the Lord, and from his word, and from his servants, he suffereth to abide in drought. (Ps. 08, 7.) And at last their defiance must perish in hell. (Ps. 49, 15.) Therefore be not deceived; God is not mocked. He will not let his word and his witnesses go unpunished, nor will he let the insolence of the scornors go on forever. The seed is ripening for harvest. "They that sow with thirst shall reap with joy. They go and weep, and bear noble seed, and come with joy, and bring forth their sheaves." (Ps. 126:5, 6.) But "they that say unto God, Remove thyself from us; we will not know thy ways: who is the Almighty, that we should serve him? or what are we improved, if we call upon him?" They shall be as stubble before the wind, and as chaff which the whirlwind sweepeth away. (Job 21:14, 15, 18.)

Now therefore "arise, O God, and plead thy cause; remember the reproach that was unto thee.

daily by the foolish. Forget not the clamour of thine enemies: the raging of the wicked increaseth the longer. (Ps. 74:22, 23.) "Help us in our trouble: for there is no profit in help. With God we will do deeds. He will tread under our enemies." (Ps. 60, 13. 11.) Amen.

I. Kilian, Lutheran pastor in Texas.

(Submitted.)

Excerpt

from the proceedings at this year's annual meeting of the Norwegian Evangelical Lutheran congregations in Wisconsin and Illinois, which included all the symbolic books of the Lutheran Church.

Church, and have united themselves to the same.

The meeting was held on Spring Prairie, Wisconsin, on the first Monday and the two following days in June. In attendance were the Rev. A. Rasmussen and E. Eielsen, deputies from many churches in Wisconsin and Illinois, and a large number of other Christian friends. E. Eielsen was chosen spokesman, and P. A. Rasmussen secretary.

The speaker called attention to the importance of arriving at a certainty as to the extent to which one or more Christian congregations have the right and power to establish an ecclesiastical order among themselves, and to appoint preachers from their own midst, if the teachers already appointed do not wish to "conduct themselves according to the doctrine of the Lutheran Church. Father Rasmussen thought that an illumination of this point would be of great benefit to the members of their own association, as well as a duty against those outside it, if they did not join the Synod, which would orderly harden the preachers who had come over from Norway. It was decided to hear some testimonies from Luther and other teachers of the Lutheran Church, and to read and dismiss Luther's paper "Grund und Ursach aus der Schrift, dass eine christliche Versammlung oder Gemeinde das Recht und die Macht hat, die Lehre beurheilen und Lehrer zu berufen" (1823)". Thereupon Father Rasmussen remarked that "if they had now come to a conviction in this matter," they would have to consider further whether there was also such necessity for them as would entitle them to avail themselves of the right and power of the congregation in question; he believed this to be the case. An affiliation with the synod formed by the volt of preachers who had come over from Norway could not take place, since the synod did not strictly adhere to the symbols of the Lutheran church, which was especially evident in its treatment of the third article, in that it had changed "a holy Christian church" into "the holy, general Christian church," a definition of the Lutheran church that was quite different from that of the Augsburg Confession.

Church, and taught "faith in the Church" against the Scriptures and the testimony of the Fathers.

The speaker now called attention to the measures taken during the last meeting in Lisbon, Ill. to relieve the existing need for preachers, and desired to be informed of the result of these measures; among these measures was the appointment of Candidate Thalberg, the letter sent to O. Nielsen in Friedrichshall to enable young Christian men equipped with teaching gifts to come over, the election of Torbjörn Tjentlaud as preacher, and the establishment of a seminary. Father Rasmussen announced that Candidate Thalberg had accepted the call that had been sent to him, and could be expected in the course of the summer; whereupon it was decided to invite him, if he came, to make a journey to the various parishes, in order to find out the place most suitable for his effectiveness and most in need of it. Father Rasmussen also informed him that O. Nielsen had answered that a young man currently studying in the theological seminary in Christiana and a school teacher, with the best recommendations, would come over in the summer.

Torbjörn Tjentlaud wanted to give a call to a congregation if he wanted to accept it; but he refused this offer, partly because of his advanced age, partly because of lack of the qualities necessary for such an office, but he allowed himself to be "moved" to "postpone" a decisive answer until he had paid a visit to the congregation. Wilhelm Weltzin was elected as preacher, but did not accept the election because he considered himself unfit; however, since ideas were made to him, he asked for time to think it over. Father Rasmussen called attention to a school teacher who had agreed to officiate within their parishes; and the parishes on Spring Prairie 2c. appointed him.

On Tuesday, Pastors A. C. Preus of Koskonuny and H. Preus of Spring Prairie arrived; Fr. H. Preus remarked that several members of his congregation, as well as some of "ours" there, had requested him to come together with "us" so that the difference between the doctrine of their church and "ours" might be explained. He said that he believed "there could be only one Lutheran church fellowship," and that since he found three fellowships "calling themselves Lutheran" here in America: the one to which he belonged, the one where E. Eielsen and P. A. Rasmussen were preachers, and the one which went by the name of the "Northern Illinois Synod," it seemed to him that only one of these three could rightly be called Lutheran, while the others must be schismatic. The question now was, what was the cause of "our" separation from them? Father Rasmussen first cited as such the change made by them of the article "one" into "the" in the third article of the Apostolic Symbolum, their doctrine of, faith in

the church and its explanation of what the church is. On the first point, S. Preus appealed to the Latin text as the aucturity for that change. Father Rasmussen replied that the Latin had no article, either "the" or "one." After some further vain attempts to justify the change made, S. Preus remarked that it concerned only a "grammatical" difference of "no particular" importance, and A. Preus that he had no "fixed" definite object for his belief in the use of "one," but that he had when "the" was used. To this Father Rasmussen replied that he thought it dangerous to make any change, however slight, in our symbols, as this might open the way to more and greater changes; but that the change made was not even a slight one, in that thereby the right concept of the church would be explained away, and in place of the invisible one rather a certain visible one would be put, which could be pointed out, and of which one could say: there it is. Likewise, he replied that, according to A. Preus' explanation, earlier and later teachers of the Lutheran church must have had no fixed object for their faith, but necessarily found themselves in ignorance and, as it were, floated in dream images and in the air. Although H. and A. Preus did not want to admit this," they finally said that if they had foreseen that this change would cause so much discontent and suspicion, they would not have accepted it.

H. Preus only remarked that he thought the word "general" introduced by them into their textbooks was a greater cause for "us not to unite" with them than the substitution of the article, and especially appealed to the aucturity of the Latin text for the introduction. Father Rasmussen replied that "we" do not attach so much importance to it, if the word is only used in the right sense: to express that the Church is scattered over the whole world, without being bound to your certain place, or to a single visible community," and referred for the omission especially to what "the well-known German professor Guericke" says in his "General Christian Symbolism" in this respect.

They now moved on to the point of "faith in the church. Father Rasmussen said that with such a doctrine one must necessarily explain away the right concept of what the church is. A. Preus explained that by that expression he only meant that he hoped and believed that through the means of grace of the church, as a partaker of it and as a member of the church, he would have fellowship with the Lord and eternal blessedness. S. Preus declared himself in agreement with this. Father Rasmussen, on the other hand, said that our Lutheran Church does not teach that it is only by becoming a member of the church body that one comes into fellowship with Christ the Head; but that it is by becoming a member of the church that one comes into fellowship with Christ the Head.

one comes into communion with Christ, the head of the was read, which H. Preus had once read it to his and it was decided that the main focus in establishing the church, by means of faith, only becomes a true member congregation, and since he also now declared himself in seminary should be to educate young men from 18 to 30 of the church. S. Preus now explained himself again about substantial agreement with it, Rasmussen said that if one years of age who have come to Christian knowledge and the meaning he had in mind with the expression "faith in could declare himself in substantial agreement with it, we must possess the necessary teaching gifts; but also to the church," to which Fr. Rasmussen replied that if he should not think of any union, since that letter contained accept young men from 14 to 18 years of age who combine understood it in this way, he (Rasmussen) certainly terrible errors, in that it denied that God's word in the holy a Christian sense with teaching gifts. The impecunious, agreed with him; but then he did not see why one should Scriptures was the two-edged sword, nor could it come to who are entitled to good hopes, are to be taught and say "I believe in a church" and not rather, "I believe in a the aid of a man in his temptations, but that baptism and maintained free of charge. Father Rasmussen was chosen church," namely, that such a church exists. After some holy communion alone were that sword. S. Preus now to teach at the institution; he declared that he considered further words, A. Preus said that the sack was not of much declared that he could not remember the contents of that himself quite unfit to take on such a post, and that he also importance, as it belonged to the field of grammar, and letter so exactly, but that if it contained those errors, he did had much other work and travel which he would have to that, as he could not regard Rasmussen as his teacher in not agree with it. Rasmussen further said that he well saw discontinue in that case. It was thought that he would prefer grammar, he would not admit any incorrectness in the use the profit of a complete union, and that he lamented that in to limit his activity as a preacher at the church of Lisbon of the expression in question. To this Fr. Rasmussen such a controversy the beginners in Christianity were often and the neighboring churches in order to be able to devote remarks that he has never made the claim to be the led away from the main thing, namely, to know themselves himself to this important work. He then agreed to take over teacher of scholars, and that, on the contrary, he knows and the grace of God in Christ Jesus, by immediately the teaching for the time being. It was decided that the himself to be too poor a teacher; but that he does not wish directing their attention to the different doctrines, engaging classes would begin in October of this year. A board of the to become so extraordinarily learned a grammarian that in much dispute, losing diligence in sanctification, and seminary was elected, which will meet for the first time in he should let the definite and indefinite articles have the opening their hearts to a loveless spirit; but to whom was Koskonony on the second of October of this year. same sense, and find no difference between the the blame to be attributed for this? To those who stick to the Already at the previous meeting it was decided that if the expressions, "I believe in the holy Christian church" and truth, and do not want to deviate from the Scriptures, the the subscription for the seminary should result in a "I believe a holy Christian church." symbols, and the testimonies of the fathers in any point, or surplus, it would be used for the acquisition of a printing

Concerning the third point, the definition of the church, to those who have allowed themselves deviations and press, which would then belong to the seminary. Everyone A. and H. Preus declared that it was the congregation of changes? therefore the only way to remedy such harm saw the necessity of such a printing press, both for the the saints in the true sense of the word. A difference seemed to him to be that those who had allowed themselves procurement of the books needed in the parishes for appeared in H. Preus' judgment on two expressions in the arbitrary changes should return to the old. In answer to the school lessons, and for the printing of other good and Norwegian ritual, which he disapproved of, as well as in question of A. Preus, what profit they might have from their edifying writings of our fathers. No less was the need his opinion that church and congregation of saints were present meeting, it was agreed that in future both sides recognized for an ecclesiastical newspaper, which, by not synonymous in the third article, for which he referred should seek a closer intercourse with each other, so that by focusing on the Holy Scriptures, the symbols of our church, to Franke's catechism sermons. Rasmussen justified a mutual development of the doctrines, which in particular and the religious and religious traditions, could be those expressions, and remarked in regard to this caused the separation, they might come to the greatest published. It was therefore decided at the meeting that the opinion, that Luther expressly says in the Large possible agreement on the basis of the Word of God, our members of the Lutheran community should be informed Catechism, that "communion of saints" is no other than a symbols, and the testimonies of the fathers; as well as that about the pure Lutheran doctrine and that they should be gloss or interpretation, and that in regard to doctrine we in their daily intercourse with each other they should not introduced to it more deeply, and that the false doctrines have greater obligation to follow Luther and the symbols, give place to bitterness and unkindness, but on the contrary that were emerging in this country should be revealed and than Franke. Finally, A. and H. Preus thought that both look to the humble, gentle, and loving mind of Jesus. A. combated. Therefore, it was decided at the meeting of the parts were essentially in agreement, and that a complete Preus now said no more of H. Preus' opening words, that the two other Lutheran communities must be regarded as Seminary Board in Koskonony to examine the surplus of the money received for the Seminary, since the last union was very desirable, so that they could work with all schismatic, and H. Preus also considered his expression payment date fell in that time, and to send out a subscription plan to the parishes belonging to "our" community, in order to receive a sufficient amount to purchase a complete press. Such a lively interest was expressed in the matter that there is every reason to hope that it will soon be brought to fruition. the greater strength to promote the kingdom of God and too strong. The meeting was concluded, and they took leave of each other in love. On Wednesday there was still talk of the Seminary, in The next annual meeting will be held at Primrose Settlement in Dann Co, Wis. the first Monday in June, 1856. to combat the sects rising among their countrymen. One view of the events that had taken place at the last annual meeting to remedy the shortage of teachers. The building The foregoing excerpt speaks for itself. **We** rejoice in voice from H. Preus' congregation earnestly desired such with the land belonging to it had been handed over to "us" in January, but teaching had not yet been able to begin, the knowledge and determination, with all the love which a union. Rasmussen, however, said that a complete since Father Rasmussen had had to spend all his free time until Easter on the translation of J. Arndt's Postille, and the Lord of the Church gives to our dear brethren of un-Lutheran. Now A. and H. Preus declared that if it were afterwards on travels. Everyone saw the necessity that the Norwegian tongue in this country, of their victories and of such great concern to "us," they would no longer use sooner the better the lessons should begin, their works; and we ask Him that He may continue to hear the petition there: Thy kingdom come, graciously hear. the expression. Several of the "ours" also recognized the fruitfulness of a union. However, since the letter from Drontheim against Olaus Nielsen had been put on the track A. B.

(Submitted.) **Conduct of the Evangelical Lutheran Synod of Eastern Pennsylvania in relation to.**
to the "Definite Synodical Platform."

While the Lutheran Wittenberg Synod in Ohio unanimously adopted the platform, as reported in an earlier article, the above-mentioned Synod unanimously rejected it at its meeting this year in Lebanon, Pa. on September 21 and the following days. For what reasons the reader will see from the following extract from the proceedings.

"Since an anonymous pamphlet, under the title of „Definite Synodical Platform," has been widely circulated in the Church, and by introducing changes of the most distressing kind ilt the confessional position and ecclesiastical and fraternal relations of the different divisions of the Lutheran Church among themselves, necessarily tends to unsettle, disrupt and divide the Church; and since this Synod is desirous of keeping such disturbance aloof, and turns away in horror and abhorrence from the intolerant and proscriptive principles there enunciated and proposed to be introduced into the constitution of our church:- be it resolved that we hereby express our unconditional disapproval of this most dangerous attempt to change the doctrinal basis of the Lutheran churches now united in the General Synod, and to overthrow its existing character; and that we hereby solemnly warn our sister Synods against this dangerous proposal, and express our earnest hope that none of them will either engage in such a disturbance, nor abet it, but rather that each will be the more earnestly concerned "to maintain unity of spirit through the bond of peace with their brethren in all parts of the Lutheran Church who profess the great evangelical doctrines of the Reformation." -

Meanwhile, at *Evangelical Lutheran...*
an article appeared, signed 8. 8. (probably S. Schmucker), denying that the platform in question was likely to cause a doctrinal controversy, and asserting that both the duty and the benefit of the individual Synods required its adoption. Two of the points made under the latter head are, that such proceedings would elevate their hearts by the consciousness of having honestly confessed their faith, and that the question as to the acceptance or non-acceptance of such a platform is tantamount to the question whether the churches and institutes of the New School Lutherans shall continue to serve for the propagation of the views and the attainment of the purposes for which they were founded, or fall into the hands of the Old School Lutherans. With regard to the first point, one must heartily wish that

8. 8. and his comrades in opinion would like to consider is still very young, and will probably remain young as long as there is a Lutheran church on earth. For the catechism as taken from the Bible; it is the Bible in miniature. What you have to believe, do, and hope in order to become a happy man here on earth and a blessed man there in eternity, that is what the Catechism tells you in short words, but clear and true and in such a beautiful way that in the long time of more than 300 years no learned man could have said it more beautifully and better than Dr. Martin Luther did. In more than twenty languages the booklet has been translated over the earth, and millions of hearts have been refreshed by it in life and death. Next to the Bible, the Lutheran Church has no more precious treasure than this little book, which has contributed more to the preservation of pure doctrine and the promotion of a moral life than any human book in the world. That is why the Catechism has been so dear to pious souls throughout the ages."

A. B. This is followed by the partly well-known testimonies about the Catechism by Luther himself, by Joh. Matthesius, Justus Jonas, Seckendorf, Bogatzky, by the historian Ranke and Duke Friedrich II of Saxony. - The decree of Session of said Synod, held at Zion's Church, Augusta Co. November 2, 1854, accompanying the booklet, prescribes for all elementary schools: "Henceforth, catechism to be given exactly according to this book, the same is also to be diligently used in the instruction of biblical history, and therefore care is to be taken that this new edition gradually comes into the hands of all children."

Synodical Statement.

The undersigned, as Secretary of the Evangelical Lutheran Synod of Virginia, transmits the following Introduction and Resolutions, adopted at the Twenty-sixth Session of said Synod, held at Zion's Church, Augusta Co. November 2, 1854, in relation for all elementary schools: "Henceforth, catechism to the "Definite Synodical Platform," for insertion in the instruction is to be given exactly according to this book, "Lutheran."

"Since a certain anonymous document under the name "Definite Synodical Platform" has come to light in the churches and has been distributed - among our preachers, and since we do not know whether this has been done by a friend or an enemy; and since the matter is uncalled for and is likely to cause division and strife, and moreover appears as an unwarrantable interference with the doctrinal foundation of our church, and as a presumptuous and impertinent prescription; Resolved, First, That we, as a Synod, set our seal of condemnation upon this attempt, as well as all others of a similar nature, and warn our sister Synods against the adoption of this strange document; Resolved, Secondly, That we deeply lament the proceedings of our brethren of the Synod of Wittenberg, who have adopted this strange document, and heartily entreat them to reconsider the said proceedings; Resolved also, That this introduction and resolutions be sent by the Secretary to the various newspapers of the Church for publication.

A. S. Rude Secr. 1,018,882 from the depots abroad 431,994

The London Bible Society.

It celebrated its annual festival this year on the second of May. The report spoke of favorable successes and growth everywhere. From the depot in Paris 109,235 Holy Scriptures had been distributed. In Germany 77,835 Bibles were distributed, in Brussels 27,000, in Amsterdam 20,000, in Switzerland and Northern Italy 20,639. So also in other countries, even in the East Indies and China. > 148 auxiliary societies had been newly formed, and the income amounted to 61,878 Pfd. sterl. in contributions, and 59,600 Pfd. sterl. for sold Bibles and Testaments, thus a total income of 124,478 Pfd. sterl. St. Spent in the expelled year: from the depot at home 1,018,882 from the depots abroad 431,994 Summa 2,450,886 h. Scripture. The total number of Bibles sold by the company is 29,389,597 copies. * The money expenditure for the year was £149,040, or a deficit of £29,782. To the Crimea and Constantinople 87,000 Bibles were sent, to Paris for the military 38,000.

The Osnabrück Consistory

has, in order to displace the Hanoverian Catechism, published Luther's little Catechism unmutilated and with a book of sayings. In the preface to it it says: "Longer than 300 years ago this little book was made by the noble man of God Dr. M. Luther. It is therefore already quite old and

(From the "Luth. Herold.")

to the following most important work:

Catechism interpretation

Luther's Writings and the Symbolic Books,

From
Ernst Gerb. Wilh. Keyl,
Pastorder St. Paul's Lutheran Parish in Baltimore,

Second main piece.

In 1853, the first part of this interpretation of the Catechism was published in the Beck'sche Buchhandlung in Nördlingen, comprising the first main section. Not only in Germany, where it appeared, but also in America, this book found a most favorable reception and abundant sales.

Quite in the same way as the first main part, the second main part, comprising the three articles of the Christian faith, has now been edited by Pastor Keyl, and the undersigned hopes to render a service to Lutheran pastors, school teachers, home fathers, and all Lutheran Christians in general, when he undertakes the publication of this book.

The same will be printed in the same format and with the same typeface as the first part, and will cost \$1, permanently bound in cardboard binding. Printing will begin as soon as 500 reliable subscribers are available.

Collectors of subscribers receive one complimentary copy for every 10.

All Lutheran pastors and school teachers, or whoever else takes a lively interest in the publication of this work, are most respectfully and urgently requested to contribute with all their strength that it may attain the widest possible distribution in the Lutheran Church.

Heinrich Ludwig,

Publisher and printer, 15 Vesey St.

New-York, November 1, 1855.

Receipts and thanks.

With heartfelt thanks to God and the benevolent donors I hereby certify that I have received from Mr. Dietrich Kruse in Addison and from Mr. Heinrich Åruse there \$5.00. May the rich God reward them temporally and eternally. Wilhelm Bartling. Ecncerdia-Cvlllege, Nov. 6, 1855.

Received

to the Synodal - Casse of the Middle District: s From the following congregations has arrived; Minder Gemeinde des Herrn Pastor Schwan in Cleve- ' land\$6688 "St. Paul's Parish, Fort Wayne6:00 p.m. " Loilisc Kablenberg1.00 " of the congregation of Mr. Pastor Strikter in Inde- pmdcncce10.25 "of the congregation ofMr. Pastor Laib 5.00 """"Dietz on Pigua Road725 l""""Werfelmann 2.33 """"Chick Euclid as follows: Friedr. Rolf KIM; Bcnde KIM; collected on Unke- meicro infant baptism \$1,96: collected at Bloomen- kamvs wedding 53 Cts.; baun Collecte l as on Sept. 1 \$4,118.60

Of the congregations of Pastor Hüsemann: the Emmanuel congregation 51.45 and the one at Ehester \$2.45 " the congregation of Pastor Stücken in Lo- gansport 5.80 " of the congregation ofHermPastorSchürmann- 2,12^ """"Bergt 3.12^ /, "" "" Wichmann in Cincinnati 11.84 " of the congregation of Mr. Pastor Richmann in Fairfield Co., Ohio 17.47 " of the congregation of Mr. Pastor Kalb as Collecte from June to the end of September 11.00 "to theparishioners of the LordPastor Schuster 7.56 "theCommunity " "" Heid in Pomeroy500 """" "" Fritze in Adams Co-, Yes.2.27 " some members of Mr. Pastor Stecher as; C. Brandt 51.00; H. Brueggemann 51.00: then from the Cent Casse of St. Peter's Parish in Huntington 56.00 8 00 " of the congregation of Mr. Pastor Junget in Liver. pool, Ohio 20.00 " of the congregation of Mr. Past. Fricke in Indianapolis 7,00 " " "" Saupert in Evansville 5.20 " " " " " Engelbert 4,00 Contributions of the pastors and school teachers: The pastors: Kühn 53,00; Professor Crämer 52,00; Stücken 52,00; Daib 51,00; Werfelmaun 51,00; Hüsemann 51,00; Schürmann 51,00; Bergt 51,00; Lindemann 51,00; Richmann 51,00; Kalb 51,00r Sauer 51,00; Eppling 51,00; Schwan 51,00; Fricke 51,00; Kunze 51,00; Saupert 51,00; Stecher 51,00; Wambs- gans 51,0ll; Fntze 51,00; Letzer 51,00; Schuster 51,00; Wesel 51M; L-trieter 51,00; Dr. Sihler 53,00; Föh- nger 51.00; The Heren school teachers: Wolf 51,00; Zage! 51.00; Richter 51.W; Kappel 51.Oll. Summa 536,00 Chr. Piepenbrink, Cassirer.

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He hold

n. to the general Synodal - Casse: From Mr. Past. You at Fort-Wayne)0.5v for the general presiding officer: From the congregation of the said Mr. Past. You ... 11,15 From the centcasc of the congregation of the said Mr. Past. Weyel, Yes. 12,90 b. to the Synodal - Missions - Casse: By Mr. Peter Sauvage in Pomeroy, O. 200 " of the branch parish of the Rev. Stecher in Lank-Taunsch at Huntington, Ja. 1. 50 " Herm G. Schepmann in Mr. Past. Sauers Municipality 1, 00 " the congregations of Mr. Past. Hüsemann 5.50 By Mr. Past. Weyel from his congregation g>70 By the congregation of the Rev. Wichmann in Eincinnati -15 ,00 " to the congregation of Herm Past. Dietz at Fort-Wayne 21.83 e. for the support of Concordia College: Don Mr. Divine lithographic printing in St. Clair Co, Ill. 2.00 ä. for poor pupils and students in the Concordia-- College and Seminary: From Mr. Gottlieb Steindruck in St. Clair Co . - 4.00 Collection at Herm Jüngel's wedding in St. Louis 3.75 From the congregation of Mr. Rev. Scholz in Minden, lllS. 6.23 F. W. Barth el, Cassirer.

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E. Roschke.

Changed addresses.

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Offenb. Joh. Kap. 14, v. 6, 7.

„Gottes Wort und Luthers Lehr' bergeth nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. R. W. Baltzer.

Year 12, St. Louis, Mo. 20th Nov. 1855, No. 7.

(Sent in by Past. Röbbelen.)

The Revelation of St. John.

The sixteenth chapter.

Here now follows the work of the "seven angels," which, as already said, is nothing other than the work of our blessed Dr. M. Luther. For the papacy there are seven plagues, because it was overthrown by them.

The first plague: v. 1 and 2. a gland, i. e. where the pus was hid before, now it comes as a boil of light: for the gospel makes it manifest. This happened when Luther drew forth the word of God, and by the bright light of it all the world had to know that popery was an abominable idolatry. What had hitherto been regarded as good and wholesome was thereby branded as "an evil and wicked gland."

The second plague: v. 3. the sea becomes blood. The knowledge of the Lord covers the earth like the waves of contempt even from those whom they serve. For Prierias, the sea, and becomes an unheard-of torment to the Eck, and the authors of the Confutation have not gained followers of the lie, so that they die over it. For whereas anything further. What blindness! They are beaten and do formerly the papists, like fish in the sea, played a merry not repent.

game without danger, they have now become a carrion The sixth plague: v. 12.-16. The Euphrates dries up. This is aimed at King Cyrus as he dams up the Euphrates and enters twofold a stench of death unto death.

The third plague: v. 4.-7. The streams of water and wells is not unlike what is said in of water become blood. Orthodox preachers and schools keep the pure doctrine and are therefore not open to the fountains and water wells.

...to the streams of water. For the papists they are death.

"Who was there": God seemed to be no longer there; but now it appears that he only put the rod into the water first.

"from the altar": - now the sighs of the saints are heard.

The fourth plague: v. 8. and 9. The sun burns like fire.

This is Christ. Him the Papists had covered with masks. But now his face shines in the preaching of the word of God. It makes those who buried him hot. But the fire of public shame and of a smitten conscience is only the harbinger of the terrible judgment of God and the eternal torment of hell. Yet they repent as little as Israel did when they rejected Christ.

The fifth plague: v. 10. II. The chair of the beast is darkened. The papacy remains, but comes in contempt, "biting their tongues in pain:" the eulogists of Antichrist, his hired advocates, have a hard work, which yet is only

profitable with chastisement, and draws to them ridicule and knowledge of the Lord covers the earth like the waves of contempt even from those whom they serve. For Prierias, the sea, and becomes an unheard-of torment to the Eck, and the authors of the Confutation have not gained followers of the lie, so that they die over it. For whereas anything further. What blindness! They are beaten and do formerly the papists, like fish in the sea, played a merry not repent.

The sixth plague: v. 12.-16. The Euphrates dries up. This is aimed at King Cyrus as he dams up the Euphrates and enters Babylon, which held Israel captive, through its bed. To this

of the Reformation. For the mighty wall of the Antichrist, which held Israel captive, was not broken down by force, but the torrential river Euphrates, which the Papists had forced into their kingdom and bent with great deceit, dried up. For just as the Euphrates, which came from Paradise, had to become like a serpent in its course in the mighty eagle's claws of the cosmopolitan city of Babylon, so that it flowed three times through the same village before it reached the city, so was the divine revelation, which had its beginning in Eden, even before the papacy unfolded its power, was counterfeited by Roman cunning, stopped in its course by serpentine coils, and made wholly subservient to the harlot who sat by the waters to beguile the kings of the earth with the wine of her sorcery. The pseudo-Isidorean Decretals gained such prestige that it was as much to contradict God and fall away from the Gospel as to rebel against them. This was the fairway for Babylon's merchants, who made it rich and great, for the scribes and criers who served the Roman whore. The stream was raging and deep. The longer it lasted, the less the deceit was to be detected. - But that changed when Luther came. The stream became shallow. Its waters were seen to fall. It came to light that the faith of the nations, on the waves of which the pope had, as it were, been fed, had been led into a crooked bed of lies. Then, by the help of the stream, the baby-

lon hitherto owed its protection into the walls of the idolatrous city: the faith of the people allowed the witnesses of truth to enter.

The kings from the exit of the sun found a prepared way: i.e. as soon as the papacy fell, Christendom came again to its right of grace of the royal priesthood.

But "the beast" did not rest yet. Three unclean spirits, like frogs, fought with faint cries for "the beast in the reed" (Ps. 68, 31.) and awakened kings and the circle of the world to prepare for battle. But the great day of the Almighty God came. - Therefore let no man be afraid of them, though they do signs; but watch, and hearken unto the voice that crieth between, Behold, I come as a thief 2c.

The place where they will be gathered is called Armageddon, literally, the warrior's spell, i.e., as Luther explains it, "damned warriors, accursed armor, or wretched men of war." Like a spell, consternation will fall upon them, that they will be snared, ensnared, and blinded, like Midian.

The seventh plague -: V. 17.-21. Various signs, which testify as a public seal that the Holy Spirit has done His work. Spirit has accomplished his work.

The air is a common image of the Holy Spirit, cf. Genesis 1, John 3. He will renew the church with his gifts and frighten the wolves that raged in the sheepfold. Voices, thunder, lightning, and earthquakes indicate that the Lord is plowing a new ground. With carnal wisdom we cannot fight against such powers. What good is a master builder's bosom when the earth shakes to its foundations?

What it is that "the great city becomes three parts I do not know. Perhaps it refers to the divisions that even the papacy could not avoid. Or it indicates that since the Reformation the papal rule could only hold together at most what wanted to fall apart. Previously the whole empire had had a hold in itself. Now, however, what was not held firmly fell down.

"The cities of the Gentiles fell," that is, the Gentiles had ruled until now. It had remained, although the cities of the Gentiles had long since fallen outwardly. Now the gospel arose, the cities of the Gentiles fell even more.

Then the Baalspawn cut themselves, and cry, that God may remember Babylon: but their labour worketh nothing, but that "Babylon the great is remembered before God, to give her the cup of wine of his fierce wrath.

"And all the islands 2c. among them is presented the deceptive hope that was placed on the new world in the papacy since the Reformation. For though many islands were first known at that time, yet they escaped, because they served only to make the Roman idolatry lose its magic than they power, and its mightiest sucklings under

the princes, like Spain were invalidated: for America was its pistic, another Lutheran, a third reformed. So rugged is the fall. The "mountains" are Papist kingdoms, they also can no mountain on which the Antichrist still built his castle. The longer protect.

The hail are heavy plagues, bloody wars and the like.

N. B. The Antichrist now whines about these seven to keep the fruit of his outrageous defiance in his dark cellar plagues and calls his cry of anguish the seven words of at Trident. For this has its name from "three teeth." It is as Jesus on the cross. That's real anti-Christian! But our Elijah if the devil wanted to shout to the whole world: "Behold here has a hard heart. Even the bloody tears of the priests of Baal the greatest beast of wonder that I have begotten in do not move him. His water is at their throats, - the two-Christendom to no small glory: it has three teeth, in order edged sword of the Word of God. One hears their hoarse to tear Christendom apart under the pretense that it will voice only "in the chamber." (Matt. 24:26.) And Christ soon belong to the Holy Trinity. appropriates his, "Finished!" to their merciful slayer.

Notes on Chapter 16. of Revelation.

(v. 16) It was a splendid armor, that only he was worthy also a beautiful title for "the great city" which the triune God who put it on; indeed, it covered all the disgrace that clung is said to have built for his united dwelling.

The "three parts" would still like to make it clear that, spirit of the times, a rascal is he who does not zealously while earlier in the papacy the church, the authorities, and support the Jesuits. But the Holy Spirit warns against such marriage had been drawn by the Antichrist on a string that a splendid skirt, which promises to cover all guilt with its did not come from his neck, now each estate wants to assert adornment of arms, as against a terrible nakedness (v. 15). its rights and makes trouble for the pope.

And the glorious place of election he flattens. For the "and the cities of the Gentiles fell"-may also mean: since comfort of those who set their date on this world, he calls the secret wickedness of Antichrist has been revealed, it the "place" by its proper name, but only in the Ebraic has brought the abomination of the Gentiles into oblivion. language. Here the shield-bearers of the harlot are still called One now speaks little of the old idolatry in inculcating the "holy and blessed armor" by many. first commandment. So then the cities of the heathen have

V. 17. "A voice from heaven out of the throne" saith, "It is fallen and the papists have come in their place. - This done." On earth, on the contrary, one generation cries to prophecy was fulfilled even more conspicuously when, another: It is not yet come to pass; the right reformer is yet from Luther's time on, the discovery of distant parts of the to come. Blessed is he who accepts the seal which God in world penetrated ever deeper into the last nooks and heaven has impressed upon the rediscovered old eternal crannies of the old paganism, and the bulwarks of it were testament, on which the Lutheran Church was built, for its destroyed, without, however, extending Christ's kingdom authentication. any further. The cities of the flocks were only "playing": they were deprived of their civil rights, but little care was taken for them.

V. 18. "Thunder and lightnings" are revelations of the V. 20. cf. Esaias 2:6-21. "The day of the LORD of hosts wrath of God, terrible judgments for the ingratitude of the world (cf. Cap. 14, 15.). The "voices" think in time what God intends. They are righteous preachers. But though they shall pass over all the high mountains, over all the ships of

precède the thunder, yet God warns in vain. Then must the the sea, and the idols shall be utterly destroyed." Like a signs of the latter day follow with power. "A great flood of sin, God's wrath will cover all the world. Zero has earthquake" (compare the Gospel on the 2nd Advent: - "and previously wanted to escape the affliction that testified to the judgment that was approaching by fleeing to distant the powers of heaven also shall be shaken"): of which the "islands." But when God's wrath is revealed, and the world now trembles, that all bands shall be loosed in heaven children of wrath must stand before their judge, all "isles" and on earth - as never! Even the heathen altars fall, not at flee away: for they cannot render to conscience the service first because faith overthrows them, but because the praying which it desires. Cf. Ps. 139, 7.-12. So then they cry out: idolatry is still too human for the devil, and he now wants to "Mountains fall upon us"; but "no mountains were found." tread his servants into the stinking dung in thanksgiving for

the sacrifices they have made to him, so that even the cattle V. 21. What we call hail, the Greeks actually call something that is let loose. This corresponds to the judgments which are here introduced under this plague of

V. 19. "And the great city became three parts."-Where Egypt. The word of God was beforehand so far put away, once the papacy alone reigned, there is now one part still pa that it was as if the Lord had never come to

The children of men are spoken of. For a time God let the Let us also fill the gulf that still exists among us through the stand?" That would have been in accordance with the truth, swine have a good day, and fixed the threatenings of his undercurrents of faith. We do not want to fill it with the ice of but it would have broken off the whole proof, and no one law, as it were, upon the heads of the scornful. But now he indifference, not with the sand of vain human statutes, not would have been able to rejoice that this time the rigid lets go: that is, the plagues which his long-suffering had with the soil of empty rational thoughts, but with the holy Lutherans had got one thing out of the mouth of such a hitherto postponed break in, because he withdraws his binding agent of love that flows from the cross of Jesus. But man, but many a one would probably have thought in his hand, and allows the devil to strangle the children of men. by the holy binding agent of love, which flows from the cross heart: Yes, but that is quite natural and in order, for So then even the "defiant" enemies of the truth cannot of Jesus, we want to fill it. We certainly do not want to forgive common faith belongs to ecclesiastical fellowship! But it is avoid the painful touch which they have so long evaded. In anything to our "most holy" faith, and let each one be sure evidently another thing not to be in ecclesiastical the heavy judgments that fall upon the world, God's word in his own opinion; we also do not want any quarrels of faith communion with someone, and another thing not to be able falls upon their heads like hail on a centner. and no love at the expense of sincerity, but also not sincerity to "love" him. If the prelate had put the first sentence in accordance with the truth, then the other, which is correct:

But hard heads remain: for it is further said, "and men without love; we want to love all who love the Lord Jesus out blasphemed God above the plague of the hail." The world of a pure heart, and where we are not yet able to unite in "So now many from the German districts have not come to our church congress; we are not confessional enough for them, or otherwise not strict enough in this or that piece" - he would have looked and sounded quite openly and simple-mindedly into the world, and many a simple-minded soul would have had to "think" thereby: Admittedly, if they are not of one conviction with us, they cannot well go together with us and work together with us! But through that untrue sentence which precedes it, this true one also gets a crooked look and betrays the evil suspicion: "They have not come because they do not want to love us," - and leads to the unjust conclusion: "He who has stayed behind from the church congress because of confessional misgivings has no love. But in order that confessional faithfulness and conscientiousness may also get one thing out of it, and its good right be cut off from it, the prelate asserts: "Very many also often place the right faith not merely in the firm belief of the Bible, but demand to the utmost that one believe everything, just as they do, and whoever does not believe everything, just as they do, to him they do not give the brother's hand, they do not love him."

(From Freimund's Weekly.)

An emergency defense of faith and love.

Prelate Kapff gave a sermon on love at the well-known and much-discussed Kirchentag in Frankfurt a. M., which was printed and thus also came to Freimund's attention. The following passage from Faith and Love is found in the intestines, which I will not withhold from the reader, but about which I will also express my opinion in a few words. The passage reads:

"What hinders not a few from love is faith. Faith? Is it not the root of love? Of course it is. But if a man has not the right faith, how can he be loved? So many say now, and often they do not put right faith merely in the form of firm faith, but they demand in every detail that one believe everything, just as they do, and whoever does not believe everything, just as they do, to him they do not give the brotherly covenant, they do not love him. So now many in the German districts have not come to our church congress, because we are not confessional enough for them, or are not strict enough in this or that. Love friends, who remain so far from us, look at Jesus, as he also loved such, whom you must certainly regard as worthy of being far from you. There is the Samaritan leper, the Lord did not say to him, Become a Jew, and I will heal you; as a Samaritan he healed him, and the Samaritan gave God the glory more than the nine Jews, who did not give thanks for the healing. There is the Samaritan glory at Jacob's well, and the Lord spit with her, as much as the disciples marvelled that He talked with her; yea, He even entered into the little town of the Samaritans, and dwelt three days with these people, whom the Jews regarded as heretics. What say that many say, "If one does not confess the right faith do all our differences of Lutheran, reformed, united mean how can I love him in ecclesiastical communion? against the gulf that took place between Samaritans and Hilden? But the love of Jesus filled this gap.

O come, ye brethren of diversities, let

I, Freimund, only want to confess what everyone already knows who knows me from the past, and what everyone can know who only got to know me from No. 2 of my weekly paper, that I am also one of those to whom these words are addressed, therefore it is in order that I take care of myself and my fellow members and say what needs to be said against them, but promised: sine ira et studio! For it is not a question of my person or anyone else's, but of the cause and that is the cause of our Lutheran Church.

What the Prelate has said there, he has evidently not sufficiently considered "and pondered before God, else it should have come to him that his words themselves are not of the love which Paul 1 Cor. 13 extols as the proper mark of a Christian, and of which he testifies, "It rejoiceth not in iniquity, but rejoiceth in the truth."" Now it is certainly unjust to put words into a man's mouth which he has never said, and to base a fresh accusation on them. And if one then rejoices that one has been given out in such a way that it asked for something (although I do not trust the prelate with such a thing, but many others do), then one certainly does not rejoice in truth. But the prelate has done the one thing in the passage quoted in his sermon, and has given the least cause for the other; for I am sure that he cannot give an example of a Lutheran, however rigid, who has really uttered the words which he quotes: "If one have not the right faith how can I love him?" No one has ever said that. But if the Prelate had wished to speak the truth, he would have had to say that many say, "If one does not confess the right faith

communion with someone, and another thing not to be able to "love" him. If the prelate had put the first sentence in accordance with the truth, then the other, which is correct: "So now many from the German districts have not come to our church congress; we are not confessional enough for them, or otherwise not strict enough in this or that piece" - he would have looked and sounded quite openly and simple-mindedly into the world, and many a simple-minded soul would have had to "think" thereby: Admittedly, if they are not of one conviction with us, they cannot well go together with us and work together with us! But through that untrue sentence which precedes it, this true one also gets a crooked look and betrays the evil suspicion: "They have not come because they do not want to love us," - and leads to the unjust conclusion: "He who has stayed behind from the church congress because of confessional misgivings has no love. But in order that confessional faithfulness and conscientiousness may also get one thing out of it, and its good right be cut off from it, the prelate asserts: "Very many also often place the right faith not merely in the firm belief of the Bible, but demand to the utmost that one believe everything, just as they do, and whoever does not believe everything, just as they do, to him they do not give the brother's hand, they do not love him." This speech, again, is nothing less than out of currency, and therefore not out of love. For the Prelate knows very well that our faith is not a self-made and invented one, not a subjective one, as is more learnedly expressed, but that it is the faith which our Church has confessed from the beginning to be founded in God's Word, and whose truth and rightness have not yet been refuted to her even from God's Word. Therefore our faith is really nothing but the firm faith of the Bible, and it is a manifest untruth and injustice when the Prelate suspects our peculiar faith and our confessional fidelity as obstinate stubbornness and unkindness. But with the verses from the Bible, which he raises against us and with which he wants to stir our consciences, he does not strike us at all, so that by them he only makes us all the more firm in our previous convictions and practices. "There is the leprous Samaritan," he calls to us, "the Lord did not say to him, Become a Jew, and I will heal you; as a Samaritan he healed him. "2c. - Accordingly, the Lord Prelate must have been able to show examples of Lutherans, nota bene, of real, believing ones! -

who did not feed a hungry person, water a thirsty person, clothe a naked person, take care of a sick or abandoned person, nurse him or otherwise care for him, - provided that they could - because he was - not a Lutheran, because he was a Jew, a Catholic, a Reformed or a Uniate; can the Prelate really show even one such example? I will never believe it until I am given proof. Or even only one example of one who has pronounced such principles? If he cannot give the proof, he has not spoken out of love, for he has not spoken out of truth. But the prelate will answer: Do you not reject all confederacy? And Freimund confesses, Yes, we do. But the prelate must know, and does know, that there is a great difference whether I have my reservations about allying myself with people of whom I have three convictions, that they have a false faith, not founded in God's word, confessing and sharing it with others, to works of mercy, by which not only the infirmities of the body, but also the infirmities of the soul, are to be remedied - and this is called confederation - or whether I refuse a helping hand, a morsel of bread, a drink of water, to one whom I know to have a false faith. We do the former, that is true; the prelate blames us for the latter, citing the example of the healed Samaritan, but against the truth and thus against love; I will continue to assert this until Prelate Kapff provides clear proof to the contrary. But perhaps the other example will strike us all the more deeply. "There is the Samaritan woman at Jacob's well," the prelate continues to call out to us, "and the Lord speaks with her, as much as the young men were astonished that he spoke with her; yes, he even went into the little town of the Samaritans and dwelt three days with these people, who were regarded as heretics by the Jews. What do all our differences of Lutheran, reformed, united mean against the gulf that took place between Samaritans and Jews? But the love of JEsu has filled up this gulf." - It is well said, I say, that Jesus proved that he knew nothing of religious hatred, that he did not let anything hinder him from leading erring souls to the truth, for he "missionized", to use a modern expression, among the Samaritans. And the example strikes us strikingly when the Prelate can prove to us Lutherans that we allow ourselves to be kept from missionary work by our alleged lack of confessional love, or that we allow ourselves to be kept from occasionally addressing a reformed or un-reformed person, freely confessing our convictions, and also bringing the other person to a knowledge of the full and pure truth, in order to make of him a "true disciple of Jesus," who in all things adheres to "his word. (Joh. 8, 31.)

Of course **he will** hardly succeed in this. But if

if it is to be proved by the example given (as it ought to be), that the Lord Jesus overlooked confessional differences, left the Samaritans their false faith, and only practiced blind love, and that we therefore ought to do likewise; we might perhaps become a little uneasy in our consciences, if John did not happily tell us expressly that the Lord Jesus had said to the woman: "Ye (Samaritans) know not what ye worship: but we (Jews) know what we worship, for salvation cometh of the Jews." I think in this sense he will then have preached in the little town to the whole band of Samaritans, and will thus have converted them to Judaism, to be sure to the right one, 'in spirit and in truth!' and this was his love towards them. But that he united and confederated with the Samaritans is certainly not to be read out of the fourth chapter of John with the best will in the world. Well, then, we Lutherans are of good cheer; we do not want anything else, and no one can blame us for anything else on the basis of truth.

Thus, the attached call to confederation cannot and must not go to our hearts in such a way that we would follow it from now on. For how can we trust the assurance that the gulf will not be filled with the sand of vain human statutes, after the prelate, by a truly vain use of Scripture, has wanted to throw sand in the eyes of us and other honest people, in order to fill the gulf and draw us over? How should we be enticed by assurances that we do not want love at the expense of truth, after we have just been treated to a strong dose of love without truth? And that we should not forgive our most holy faith anything for which we have just been suspected? - No, dear sirs, leave us in peace, we are not forced in this way. - Let us not think that we have already grasped it, but only let us pursue it, and may the merciful God teach us and strengthen us to show our faith actively in love and to practice love that is in accordance with our faith, which does not sin against morality and thus against itself. And if we thus faithfully hold fast to the "things" which He has clearly made known to us, then we shall certainly not one day have to be ashamed before His most holy face. May He help us! Amen.

of this commandment and of the divine institution, the name of the Father, of the Son, and of the Holy Spirit is invoked over the person to be baptized, and is joined to the water in baptism. When therefore the baptizing preacher says, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," these words are to be understood as signifying this: 1. That baptism is not a mere ceremony devised by men, but an endowment of the true God, a holy sacrament instituted of God, of him that is Is one in essence, (wherefore it is not called, in names, as in many, but in the name, as of the one true God,) and threefold in persons, which are expressly called Father, Son, and Holy Ghost. (2) That the preacher should not administer this sacrament according to his own discretion, but in the stead of God, whose minister and steward of fine mysteries he is. Therefore, when the preacher baptizes, it is just as good as when God himself baptizes. 2 Cor. 2, 10: "For I also, if I forgive anything, forgive it for your sakes, in Christ's stead." 2 Cor. 5:20: "We are therefore ambassadors for Christ's sake: for God by us maketh exhortation." 003 That upon this water of baptism the name of the one true God, the Father, the Son, and the Holy Ghost, may be invoked, that he may be present in this act which he hath commanded, according to his promise, and receive the person baptized into his grace. (4) That the water of baptism be no longer mere and ordinary water, but such a water by which the whole holy Trinity would be effective for the salvation of the person baptized, through which it therefore also works powerfully in the very act of baptism according to its promise. I baptize you in the name of the Father, the Son, and the Holy Spirit, that is, I testify that through this sacrament you are received into the covenant of God, that the Father adopts you as a child, that the Son washes you from sins by his blood and clothes you with the garment of his righteousness, that the Holy Spirit restores and renews you to eternal life, and that in the future you are a child of God the Father, a brother of Christ, and a temple of the Holy Spirit. The Father is called the communicating, the reward the earning, the Holy Ghost the sealing cause. (5) That the person baptized by this sacrament into the covenant of God may be thus bound to know, call upon, honor, and serve the one true God, Father, Son, and Holy Ghost, from the fine word, and to fight under the banner of Christ against Satan and all his helpers and works."

"And that we may briefly sum up all this, this is the meaning of the words of baptism: 'I minister of the Word baptize thee, not in my name, or of my own will and enterprise,' but by command, aucturity, appointment, and endowment, that is, in the name and instead of Christ the

(Sent in by Ph. G.)

What is the actual meaning of the baptismal formula: I baptize you in the name of the Father, the Son and the Holy Spirit?

The venerable and learned theologian, Johann Gerhard, writes about this: "The words of divine institution, Matth. 28, 19: "Go into all the world and teach all the Gentiles, baptizing them in the name of the Father and of the Son and of the Holy Spirit," must be carefully considered. From them it is clear that by virtue of

High Priest of the Church, our one and only Mediator and Saviour, i.e., I bless you with the water sanctified by the Word of God in the name of the Father, the Son, and the Holy Spirit, i.e., by command and invocation of the true God, who is one in essence and three in persons, namely, the Father, the Son, and the Holy Spirit. i.e., by command and invocation of the true God, who is one in essence and three in persons, namely, the Father, the Son, and the Holy Spirit; to whom I beseech that he will receive thee with grace, forgive thee thy sins, and grant thee eternal blessedness; and at the same time I testify that thou art (truly) accepted of God thy Father in grace, washed from sins by the blood of the Son our Mediator, and sealed by the Holy Spirit, who regenerates and renews thee unto eternal life; and that thou knowest thou art baptized in the name of that one true God, i.e. thou art bound to him. That is, thou art bound to know him, to call upon him, and to serve him."

"That this is the meaning and force of the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," is evident from the following passages of Scripture, Ex. 5:23. ""For since I went in unto Pharaoh to speak unto him in thy name," 2c., Deut. 5:18, 7. ""That he (the Levite) should minister in the name of the LORD his God 2c."" V. 20. ""But if a prophet be presumptuous to speak in my name 2c."" 1 Sam. 17:45. ""But I come unto thee in the name of the LORD of hosts."" 2 Sam. 6:18. ""And when David had offered...he blessed the people in the name of the LORD of hosts." 1 Kings. 18:32. ""And Elias built an altar in the name of the LORD."" Matt. 18:20. ""Where two or three are gathered together in my name 2c."" Marc. 9, 39. ""For there is none that doeth any thing in my name 2c."" Joh. 16, 23. ""What ye shall ask the Father in my name 2c."" - From these and similar passages it appears that to speak or do anything in the name of God is the same as to speak or do anything at the command of God, instead of God, in true invocation of God, by the power of God, in firm reliance on God, for the glory of God 2c. Cf. Luther tom. 2. lat. fol. 286: "When the preacher says, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, Amen: he saith not, I baptize thee in my name. As if he said, What I do, I do not do on my own authority, but instead of and in the name of God, so that you do not see it differently, as if God himself were doing it invisibly. The author and the administrator are different, but the work of both is one and the same; indeed, it is the work of the author alone that he does through my ministry. For this I believe, that the word "in the name" indicates the person of the author, that therefore it does not mean merely to apply and invoke the name of the Lord in this act, but to perform the act itself as a foreign one in another's name, and in his stead." (Iwc. tüool. Ile Imptisru. § 80. et 81.)

(Sent in for the "Lutheran.")

Divine service on Nov. 3.

at Trinity Church in St. Louis.

On the first of November of this year, at the opening of the railroad from St. Louis to Jefferson, the capital of the state, a terrible accident had occurred: the bridge over the Gasconade River had collapsed just as the train came upon it, and 27 passengers had perished miserably, while several hundred were more or less severely damaged, as the newspapers will no doubt have reported everywhere. In consequence of this calamity, which had mostly affected St. Louis and very severely, the mayor of the city requested the inhabitants to let all worldly business rest on Monday, and to assemble in the churches to take heed of what had happened in the light of divine revelation.

Professor Walther, who preached Monday morning in Trinity Church, showed in the introduction how it was just and right that, when God spoke with such a loud voice as he had done in that calamity, men should take leave of their worldly business to hear that voice and meditate upon it. God had indeed spoken, for "Is there also a calamity in the city which the Lord doth not do?" But the voice with which He speaks is found in our text Luc. 13, 1-5. It tells us two things. First, after "Think ye, I say not," that we ought not to judge; for those who perish in a horrible or lamentable manner are not always sinners in the sight of others; sometimes they are even righteous: the first man that perished by the hand of a murderer, Abel, was a righteous man, and he that suffered the most shameful death, the most righteous. Secondly, "If ye amend not, ye shall all likewise perish," that we who have been spared should judge ourselves most severely. The misfortune could not be regarded by the city and the country as a fatherly chastisement, but must be regarded as a judgment of punishment; this is demanded by the outrageous injustice that is going on, as fraud, violence, bloodshed, neglected justice. God sends such judgments in order to remind and move people to look within themselves and to amend their ways. If they do not turn back to it, then finally a judgment follows that takes all away. God visited the Jewish people with the blood bath that Pilate inflicted on the Galileans and with the tower in Siloah that slew eighteen; and because they did not amend, Jerusalem was destroyed, and the Jewish people were trampled underfoot and scattered among all nations. And God hath already afflicted this city and this land with fire, and with flood, and with pestilence, and now also with this calamity. Woe to them, therefore, if they do not amend! But if those to whom God's judgments are a mockery should not be overtaken here by His punishing arm, so much the worse for them, for then they will be fattened up as on a day of slaughter. We make a distinction, of course, between those who are

Christ and the world. But also for those, let these forerunning judgments be an urgent admonition, especially to free ourselves and keep ourselves from the sins which stain the world in which we live, and which only too easily creep in among Christians, as avarice, presumption, and so forth. If we hear his voice, and repent, and watch, we shall be preserved from everlasting harm, though a general and dreadful judgment break in; and in it we shall receive only a chastening for our salvation.

(Submitted.)
Love.
1 Cor. 13:1-8.

If I with men - and with angels tongues To praise God's glory knew,
And my speech like the strong thunder,
Full of strength and emphasis, full of sweetness: if my language,
that, of the "higher" spirits,
Irresistibly gripped every heart, So full of unction, full of high wisdom,
As once the sermon there in Peter's nave: If my speech be full of fair sayings
Of the holy scripture; my mouth alone endeavoured, Powerfully to show all the world, How one must always consecrate oneself to virtue: If I, as a seer, even of the future darkness
Reveal might, and my explorer's eye The wisdom's depths had fathomed,
And for mankind's weal and salvation and happiness No secret more closed from me. My name great, by my deeds fame, With my faith mountains themselves moved,
And I, in sacrifice, would give my own property, All my possessions, to the poor. For my faith I gave my life, Yes, a provider for all poor widows,
Yea, even a father of all orphans said, Nor would I be anything! in the sight of God's pure eyes,
My doings were vanity! - O Christians hear! If love were not all pervaded in my heart:
Just a bell and a sounding ore!

O Love, Queen of all virtue, Thou art the crown of true piety!
When faith and hope once at the great goal: Then thou shalt abide for ever and ever.
O love! Love! crown of all virtue, Sanctified by Jesus Christ's death, You are full of compassion, you are full of pity, You break the hungry so gladly your bread O Love, crown of all pious Christians, You go out with Christ always to bless!
Thou art heart-broken with all the miseries of the earth; Thou dost so gladly bring home those who are in misery. Thou art full of long-suffering, kind, unzealous, So far from guile, free from vain fame; So far from pride, so far from self-interest, Only pious Christians true sanctuary!
Thou art so far from... Thou art far from envy and jealousy, Thou dost not chastise injustice, Truth's adornment is thy crown, Thy most beautiful bond of unity of spirit.
O love, queen of all virtue!
Thou art full of gentleness in thy neighbour's fault, So childlike pious to raise up thy neighbour.
Full of blessed hope, and so full of grace.
Yes, you never tire in good deeds, you work good, because it is called "Today!"
Only Jesus is thy exalted pattern, And Jesus Christ's spirit quickeneth thee.
O love, queen of all virtue, Thou art the crown of true piety'. When faith and hope at the great goal..: Then thou wilt endure for ever and ever!

My Saviour! Model of purest love, Thou hast loved me from everlasting! And I marvel when thy mercy...

To redeem me in death itself gives. Let your love always animate my heart,
Me poor pilgrim after e mgkeit! " -
Only let your spirit rule my heart always,
Love alone is Christian bliss.
Ah, adorn thou with all virtue's crown
By grace me, O my Lord Jesus Christ!
You do this gladly, O Lord, because love alone
Only the fulfillment of the law is.

To all those Christian noble hearts who so willingly and lovingly helped me publicly by advancing the travel expenses, as well as for the Christian friendly reception here, my warmest heartfelt thanks.

I. G. Kühling and family. St. Louis, Mo. the
22nd Sept. 1855.

The two-faced priest.

P-r. W. H. Riehl tells the following story in his book "Land und Leute" published in 1854. In the year 1536 there was a pastor in Rod an der Weil, who at the same time had to provide the parish in Hasselbach and presumably his salary was divided equally between the two places. But now the Reformation came into the country and the parish of Rod became Lutheran, but the parish of Hasselbach held fast to the "Pope".

"That is why the priest was greatly embarrassed. Had he remained Catholic, he had lost Rod, had he become Protestant, Hasselbach. He found an information, however. Early in the morning he preached a Lutheran sermon in Rod in a choir robe, and an hour later he went out the Thal to Hasselbach and said Mass there in a stole. First he baptized Protestant in Rod, and then - it is only a good half hour's walk - Catholic in Hasselbach; copulated according to Luther's way over there, according to the Pope's over there. And so it went on for quite a long time."

"Suddenly, however, a Protestant church crisis came to Weilthal, and the visitors heard the story of the double-skulled priest for their special edification, asked him why he had done such a thing, and wanted to recite the service to him. The priest, however, excused himself, saying that the people had forced him to wear them on both armpits, and vowed to mend his ways. Thereupon they left him in service."

This 16th-century dyed-in-the-wool pastor has many colleagues in the 19th century. At this time of ours, being a dyed-in-the-wool pastor has become almost fashionable in the Protestant church. There are not a few pastors who can teach and act Lutheran, Reformed, and Unirt, depending on what is required of them. In Bavaria, for example, it happens that many clergymen from the circles on this side, who are Lutherans by birth and who are also allowed to return to the service of the Lutheran church, become pastors in the unirthodox church. Church of the Rhine Palatinate. Or it is hardly ever the case that on one and the same Sunday, in one and the same city, where there are also many Lutheran pastors, a Reformed clergyman preaches "stock Lutheran" and confession and communion to Lutheran Christians.

and already on the way to the Reformed Church be "reformed" again. Or one and the same pastor can serve his Lutheran congregation on the mountain in the Lutheran way, but his Uniate congregation in the valley in the Uniate way with Word and Sacrament. Or, if soldiers of a non-Lutheran confession come from the Rhine Palatinate to a city during a change of garrisons, the Lutheran pastor is ordered to serve the Lord's Supper to the non-Lutheran soldiers, and the former Lutheran clergyman is immediately changed to a Lutheran pastor.

higher command, a double-minded pastor. And how many clergymen are there who allow reformed and un-reformed people to take Lutheran communion, either individually or in droves? Yes, there are even clergymen whose congregations consist of Lutheran, reformed, and un-reformed members, and who also want to remain Lutheran, reformed, and un-reformed. Today, one could even speak of "drieschlächtigen" pastors.

No wonder there are also two- and three-shepherded church members. "As the shepherds, so the flocks." It happens that members of the congregation are Lutheran here, Reformed there, and go elsewhere for Word and Sacrament to the unchurched.

It is written, "No man can serve two masters," and again, "Oh that thou wert cold or warm!" And from many, many passages in the light. And from many passages of Scripture every simple-minded Christian clearly discerns that to be of two masters in divine things is sin. But he who rejects such sin, not only in principle, but also in fact, is regarded and treated as "a wanton," as "a fool," as an "unfaithful son of the church," as a "troublemaker," as an "ecclesiastical stirrer.

Oh, God from heaven, have mercy on him!
(Freimund.)

Joy of the Concordia Formula.

Selneccer, the well-known co-author of the Concordia Formula, tells us that when he came to Chemnitz in Saxony, among other places, to present the Concordia Formula to the preachers there for their signature, he met your old preacher there, who had already administered the preaching ministry with great fidelity for 65 years, had lived through the joyful times of the Reformation and the gloomy times after Luther's death until the adoption of the aforementioned confession, and whose name was Michael Sagittarius. This venerable old man of nearly a hundred years of age, when Selneccer had entered the assembled ministry of the city and had read the Formula of Concord, addressed him aloud before all present with the words: "Have you arrived, you most desirable one, whom we have awaited in our darkness? With Luther, truth and harmony (*Concordia*) were buried; behold, now I have heard the book read with the greatest joy, which leads us back to Luther again. May God confirm the confession of this old age of mine.

and preserved." - This Sagittarius was born in 1480, he finally died blessed in the Lord on August 11, 1583 in the 103rd year of his age.

All Christians are saints.

We are all saints, and cursed be he that calleth not himself a saint, and glorieth not himself. For if thou shalt believe these words of Christ, "I ascend unto my Father, and unto your Father," thou art a saint as well as St. Peter and all the other saints. For Christ will not lie, when he saith, And to your Father .

Call for Subscription.

In the last issue, we have communicated Mr. Heinrich Ludwig's invitation to subscribe to the following work: "Catechism Interpretation from Dr. Luther's Writings and the Symbolic Books, compiled by Ernst Gerh. Wilh. Keyl, Pastor of the Lutheran St. Paul's Parish in Baltimore. Containing the interpretation of the second Hauptstück." As the advertisement did not come into our hands until immediately before the publication of the previous number of the "Lutheran," we were unable to say anything about the work. We are making up for this in this number.

The book is the second part of a larger work already begun and published in 1853 by Beck in Nördlingen in the first volume (containing the interpretation of the first main part). Those who already own the first part do not need our recommendation. The work itself best praises its master. But for those who are not yet familiar with it, we take the liberty of calling their attention to it. We dare to say it boldly, in living conviction of the truth of what we say, that no more useful, wholesome and necessary work has been undertaken in recent times. It is self-evident that no man can better interpret the Catechism and more fully draw from love the immeasurable treasures of heavenly wisdom that lie therein than Luther, the author of the Catechism. In addition to this, Pastor Keyl has so richly exploited Luther's writings for the further execution of the truths of the Catechism that the work replaces a complete Lutheran Dogmatics, i.e., an entire volume of Christian doctrines from Luther. Also, the content is introduced by such happily posed questions that the questions, instead of hindering the understanding of the answer, as is often the case elsewhere, often serve to shed a desirable light on Luther's subsequent words.

The work (namely, the second part on the second main play, which is now to be published), bound in paperback, is to cost only 1 dollar, and the publisher makes the publication of the same dependent on the raising of a number of only 500 subscribers. We doubt now

We do not believe that this small number will soon be raised, but we would like to draw the attention of all readers to the fact that the sooner this number of buyers is found, the sooner the church will be endowed with this delicious treasure. Everyone who has an interest in growing in pure knowledge and in seeing it promoted among our people should therefore make it a point to immediately send in his own name for subscription and to gather as many subscribers as possible among his friends, neighbors and acquaintances and to send in the names of these as quickly as possible. With some zeal for the good cause it should, we think, be an easy matter to bring together in a short time some thousands of reliable signers. This would undoubtedly soon arouse great desire, so that the remaining copies of the first part would soon be bought up in Germany and then a second edition could be procured here.

The second main section of the Catechism in particular offers a material about which one receives information from Luther that is sought in vain in all other writings.

For the collection of subscribers, for those who do not want to or are not able to contact Mr. H. Ludwig in New York directly, Mr. Otto Ernst here.

Church News.

On the 20th Sunday after Trinity, the small Lutheran congregation of St. John's in Grove city near Columbus, O., had a day of joy. About three years ago this congregation was formed. This happened under sad circumstances. Those who were formerly connected with it only wanted to hire the preacher in a good American Lutheran way, i.e. in a most unbiblical and unchristian way, as is unfortunately still often the case here in the Lutheran Synod of Ohio. The few who, according to the doctrine of the Holy Scriptures, are to be called to the ordinary profession of their ministry, Scriptures, held fast to the proper calling of their present pastor, Mr. F. Nützet, in spite of all challenges, had to let the others go their own ways. But the Lord helped them. The church, which they built three years ago, they were able to complete with joy this year. A beautiful pulpit, as well as an altar, adorns it most beautifully; a sacristy is also attached next to the altar. - The undersigned preached the consecration sermon on the above-mentioned Sunday on the Gospel Luc. 19, 1-10. and answered the question: "Why do righteous Lutheran Christians celebrate the consecration feast with true joy of heart? I. because they are sure that their dear Lord Jesus Christ is still coming to them today through His Word and the Holy Sacraments, 2. because they learn daily better to receive him with true faith, and 3. because they serve him with ever greater joy according to the example of Zachariah.

May God, the faithful, also keep this congregation in His grace and fulfill His promise Psalm 84:8.

"They receive one victory after another, that it must be seen the right God is in Zion." I. P. Kalb.

For a long time the Lutheran congregation at Mount Element, as well as the Lutheran congregation at Mt. Clement, Macomb Co., Mich, had cherished the fervent desire to establish a preaching ministry of their own among themselves. Pastor Gräbner, who had been their pastor, was only able to minister the divine word to them sparingly, since his congregation in Roseville already occupied him completely. In addition, it pleased the Lord to lay this servant of his on a painful bed of sickness for almost a year, from which he has not yet recovered, which is why the dear readers want to remember him in their intercession. So those dear congregations felt quite orphaned. Their first appeal was met with a painful "No." But at last the longed-for help of the Lord appeared. Pastor I. Rauschert, formerly at St. Paul's Church in Columbus, Bartholomew Co., Ia., recognized the will of God in her calling and followed her in the name of the Lord to the great joy of the brethren.

Thus, on the beautiful feast of the Reformation, October 31, in the midst of the Immanuel congregation, he was inaugurated into his office by the undersigned, in accordance with the order of the Herr Distrcktspräses Fürbringer. May the grace of the faithful Archpastor be with this servant of his, that through his ministry the congregations entrusted to him may be abundantly blessed in heavenly goods and the Kingdom of God may be increased and spread there for the salvation of many souls. Amen.

The present address of the dear brother is: Uov. J. Rauschert, ^Inunt Clement, Illuoorull Oo., Minor. Hermann Fick.

The New Lutheran Calendar for the year 1856.

The dear Mr. Pastor S. K. Brobst of Allentown in Pennsylvania has again presented us Lutherans with a calendar for the coming year. It is filled almost throughout with such beautiful things that it is a pleasure to read it. We only want to mention a few. There are, for example, questions about the church feast days with their answers; a small essay about the fact that Lutherans have the true faith in the Bible; an overview of the biblical eirunds for infant baptism; a justification of the use of music in the churches; a discussion about the salvation of the synodal constitution; about "progress" into cattle; that not all books and journals that bear the Lutheran name are really Lutheran; about parochial schools; a list of the Lutheran churches within the Lutheran Church; and a list of the Lutheran churches within the Lutheran Church.

Lutheran Church in America, also a list of all preachers calling themselves Lutheran in America, together with details of their post offices, etc., etc., etc.

The more imperative it is that every family have a calendar, and the more miserable almost all other calendars are, the more eager all Lutherans should be not only to buy this calendar themselves, but also to spread it among their neighbors and acquaintances.

The price is as follows in Allentown, Pa:
The piece 5 Cts, with postage 6 Cts'.
" Dozen 37^ "" 50 "
" Hundred \$3.00 "" H4,00

We hope that in St. Louis Mr. Otto Ernst will soon be able to satisfy requests for the calendar.

News via the German Lutheran Central Bible Society in St. Louis.	
The Society has been in existence since Michaelmas, 1852, and at present has 215 regular contributingc members here at the place, and unfortunately only one branch society, that of CollinS- ville, Ills.	
The following was confirmed in the General Account recently filed by the undersigned:	
I. Receipt and expenditure of cash from Michaelmas 1852. until then 1853.	
Revenue:	
1. in extraordinair contributions	\$94,50
2. in regular contributions	577,56
3. for bibles sold	350,15
Summa Revenue: \$1022.21	Expense:
1. used for the purchase of Bibles- \$	595.44
2. forwarding? - and insurance costs plus import duty	182,75
3. postage	6,40
4. direction expenses	19,75
5. printing costs	20,00
6. procmts to the agent	12,15
7. insgemein	4.45
Summa expenditure: \$840.94	
Stock of cash: \$181,27 II. Main overview of the use and stock of Bibles and New Testaments calculated according to their monetary value:	
Don V. G. Tcnbner received from Leipzig and the value calculated here at the place in sum for \$785)45	
V erkau ft for baär money for	\$350.15
Sold and the amount standing outside for	178,40
Gives away for	10,60
Stock in the hands of the agent and the Commissionaire for	246,30
Summa as above	\$785.45
III. the fund of the company is in round sum 8670,00. and is proven as follows:	
1. in cash and cash equivalents	181.27
2. in external receivables - - -	178.40
3. stock of Bibles and New Testa mmtsfor---	..246.30
4. of Bibles, which are nntcrwegens, but scholl paid, for	64,03
Summa as above	\$670.00
It is to be regretted that not more branch associations have formed and joined the local Central-Vereine.	

but that one rather prefers to leave the raising of the necessary operating capital to the Central Society alone and then to obtain the cheap and good Bibles from here without further effort and expenses. This is all the more to be regretted, since the purpose for which the Society's fund is to be used later, namely to have a Bible with good summaries and parallels printed and bound here in an appropriate layout, will hardly be achieved if the Central Society is not assisted by constituting and joining branch societies, or in some other way. For information on branch associations and their affiliation, see "Lutheraner" Vol. 10 No. 6.

Otto Ernst.

Notice.

It is hereby brought to the public's attention that Professor Adolph Biewend has been unanimously elected by the Electoral College of the Lutheran Synod of Missouri, Ohio, etc., as Director of the Gymnasium of this Synod in St. Louis, and that the two Pastors Schick and Fleischmann have been nominated by the same Electoral College as candidates for the final election of a Conrector at the Gymnasium. The congregations as well as the teaching staff of the Synod at their two educational institutions in St. Louis and Fort-Wayne now want to make use of their known rights (see Synodal Constitution oux V., L, 4.), if it seems advisable to them.

Ferdinand Sievers d. Z. Secretary of the Electoral College. Frankenlust, 8 Novbr. 1855.

The Honorable Conferences of the District Synods are requested to kindly send in the minutes of their meetings.

Ms. Wyneken.

Receipts and thanks.

To feed the students and pupils in the Con-"rdia-Cvllegium: 1. in the month of May, eight pieces of ham and bacon from the church at Minden, Washington Co, 3ll. 2. likewise nine pieces of ham and bacon and 25 dozen eggs from the comm. at Waterloo, Monroe Co, Illl. 3. from Mr. Lauenhardt at Centrcville, Illl, a load of apples and peaches. 4. from Mr. Friedrich Lange at Troy, Illl, a load of apples. 5. by Mr. Zenk, the same ditto. 6. from Mr. Trampe at Bilefelb, Mo., 5 bsch. Potato, 2 bsch- grain, and 10 lbs. beef. 7. from Mr. Liebernicket near St. Louis a quantity of oats for feeding the horses in the institution, at a value of \$8.00. L. Wüllner, Oekonomist Lerwalter. The 8th of Novbr. 1855.

With heartfelt thanks I hereby certify to have received. By Mr. Pastor Link from an unnamed person51,25 Don Mr. Churchyard in leff. Co5,00 "" Stemmprper in St. Louiö 3,00 "" Obermeyer in ,, 25 By Herm Pastor Claus in New Bremen from Mrs Ellarsik 1.00 May the good Lord make the lenient givers of temporal

Undersigned hereby certifies to have received through Professor Crämer for his support at the ^ennuary: Five dollars from Mr. G. Griebel, senior, parishioner in Pastor Husmann'S parish. May the gracious and merciful God, according to His good pleasure, richly repay the giver of such (gifts of love). Gottlieb B ranvstettner. Fort-Wayne, November 12, 1855.

With heartfelt thanks to God and the benevolent weavers, I hereby acknowledge having received 85.00 and 81.00 from Herm Fr. Wendt of the Detroit Young Women's Association. E. Schultz.

Concofdia-Lollege, the 10" Novbr. 1Z55"

With heartfelt thanks, the undersigned hereby confesses to having received 56.00 from Pastor Link for his support of the fledgling seminary, which he asked his congregation to collect. For this I wish all the benevolent givers God's rich blessings, both temporal and eternal. I o s e p k H e r m a n n.' Fort - Wayne, November 12, 1855.

-43.00 received from Mr. Horn at Waterloo, 3llS., at

With heartfelt thanks to God and the generous donors, we certify that we have collected 54, 17 Cts. at the wedding of Z. M. Eischer at Frankenmuth, likewise 53 Cts. from Mr. Pastor Röbbelen for our support.

3. G. N!ichter! on. G. Bernthal, K. Ritkinaier.

Fort-Wayne, Nov. 2, 1855.

With heartfelt thanks, I certify that I have received from young people in Pastor Trautmann's congregation 82.00; from Father Föbinger 81.00; from Hc.r.n Hilbrecht 53.00; from Mr. Schmalz here 42.00 through Prof. Crämer.

May the faithful God richly repay the lenient givers. 3rd G. Nüchternlein. For Wayne, Nov. 2, 1855.

To have received from the lünglinas Association at Frobna, Perry Co, Mo, 56.00, attests with great thanks Lubwig Lochner.

Received

for the vc.rw. schoolteacher hearth: From the pastors: F. W. 3obn 80.50. - lox 50.25. - I. N. Bever 80.50. - Frederking 50.50. - Sauvage 80.50. - Hüseman 80.50. Otto Ernst.

From Mr. Richter, school teacher, in Fort Wayne, Ja. 80.50. - From Prof. Bicwend 80.50. - From Mr. Pastor Schaller 80.50. - From Mr Pastor Büngr 80.50. - Collection at the wedding of Mr. C. Schüßler in Eleve- land, O. 52.05.

E. Noschke.

For the deceased Mrs. Past. Häckel: Of the gentlemen pastors: I. N. Beyer 80.50. - Frederking 50.50. - Zox 80.50. - Hüscmann 80.50. for the deceased Mrs. Pastor Fick: From Mr. Pastor 3ox 80.50.

Otto Ernst.

St LourS, 19 Novbr 1855.

Received

a. Concordia College - Construction: From the congregation of the Rev. Jungk in and near Cape Girard, Mo, first cons: Noth 50 Cts; Bnhs \$1M; D. Turnip! \$1.00; Bohnhardt \$5.00 and his Elze wife \$8.00\$10. 50. By Mr. Past. Hoyer of B- S. in Philadelpbia 1.(X" Bon Mr. Rev. Jor at Maple Grove, Wis. . - - - - 2.00 By Mr. Rev. Saupcrt in Evansville: by H. Ide, H. Burggrave and I. Umbach ä \$1.00; HornlIOcts. Z,M Don C. L - S in St. Louis 50 b. to the synodal treasury of the softly district: From Mr. Bonhardt in Cape Girardcau 50 " of the parish in St. Louis 2.70 E. Roschke.

Received

a. to the general synodical treasury: "From Mr. Wilh. Fr. Rvsener in Indianapolis \$1.00 Virgin Eleonore Rvsener there 25 by Mr. Chr. Luecke in Lcheboygan, Wis. eingcs. 6.00 for general pres: From the congregation of Mr. Pastor Hoyer in Pbila- delphia. - - 12.50 " of the congregation of the Rev. Sallmann at Etkgrove, Cook Co, IllS. 4.00 By Mr.Past. Pommer in Longgreen, Md. einges. 2.62 settle by N. N. 25

d. to the Synodal - Missions - Casse: sent in by Mr. Pastor Metz in New Orleans: from an unnamed person\$250 likewise 2.50 byMad. Rahders 10,00 by their foster children Therese and Catharina Halm- . 5,00 Thank offering by Christiane Rvsener, née Hcgerhorst for God's merciful salvation from serious illness 1,00 From the congregation of Mr. Pastor Hattstädt in Mon- roe, Mich..... 10.00 " of the parish of St. Louis10.65

e. for the maintenance of Concordia - College: by Mr. Past. Metz in New-OrleanS sent in: 20,M namely: \$5.00 by Mr. Halbritta 5,00 ""Köhnke 5,0t) ,, " NabderS 5.00 " " Walter

By Mr. G. Lindner, through Mr. Past. Löber - - > 2,Oll ,, the mean in ^t. Louis 22,00 Collection at the Augsb. Religions Friedens Dankfette at St. Peter's Parish in Mibdleton, Canada... West, for "Lebrer Staff"LD Of the (Yemcinde of the Mr. Past. Stephen at Mao- ville, WiS. / 10,("

6. For poor students at Concordia College and Seminary: Bon Mr. Georg Stiegler by Herm Gnwäü'ler - - 1,00 " of the evang. Inth. .üonsgcnieinde in ysew Orleans for the two pupils of daber 16,00 Collecte at Mr. Cckmtds wedding in St. Louis - - - 6.00 from the Young Men's Association of the Rev. Hattstädt in Monroe, Mich for student Almer 6.00 by Mr. Past. Wunder in Chicago for the student ler group sent in20.0V

namely:

\$4.20 by Mr. Pastor cpstMe and his congregation at Rieh Station, Cook Co, IllS. 5.00 from an unnamed person in the parish of Mr. Past. sallmann at Clkgrove, Ills. 1,18 from the missionbnchsc in the church of the Lord Pastor Wunder. 9.62 from various members s. Community F. W. Barthel, Cassirer.

For the Lutheran have paid:

The 10th year:

The gentlemen: Fr. Meyer, Georg Roß, Wilh. Ruth.

The 11th year:

The gentlemen: Ahncr, Joh. Briel, Joh. Beicrclein, H. Vecklt W. Bertram, Joh. BrünS, Chr. Bohn, H. Bödecker, Chr. Brennecke, H. L. Dietz, I. I. Dönges, I. I. Dennis. Peter Dann, Fährte, I. G. Frank, G. Heck, Fr. Hollebem, L. Hofmann, Hilpert, H. Holzgräfe, Chr. Heddrich, Horn, Andr. Heinz, Past. Keyl, R. Krell, H. Köster, Bro. Kapelle, R. Lindeinann, Franz Leumer, L. Läpp, R. Lang, Mich. Leiningcr, Langele, H. G. Meyer, E. Muhly, Joh. Metz- ring, C. Müller, Mayer, Maaßberg (-50 Cts.), F. L. I. Plirner, P. A. Panctta, A. Pürncr, G. Pfeiffer, M. Neitzel, C. Riedrl, H. Nuppel, Past. Rasmußcn, Schaumlöffel, P. Schlerf, A. F. Siek, C. Salzncr, H. Schäfer I. Ltahl, Joh. Scherrer, Joh. Seipel, H. Schneider, Johann Schlier, W- Schnur, Sickmann, Schienemann, Schim- mel, Fr. Thiemeyer, H. Timmermann, Joh. Weidner, Joh. Wolframrn (-50 Cts.), Carl Meirich, Gottfr. Züngln. Past. zur Mühlen.

The 12th year:

The gentlemen: Wilh. Brüggemann, Joh. Behrmann, H. Bödecker, W. Brockschmidt, I. M. Bvnnct, Heinrich Dirk- nrr (2nd Er.), Fr. Wilh. Drinkut, I. I. Dennis, Petri Dann, Past. Fricke, Heinr. Horst, I. B. Hahn, (for year 11. is acknowledged in No. 10.), Heinr. Krückeberg, Past. G. Kranz, Fr. Kapelle, Jacob Lauer, Past. Metz (27 Ex.), Anna Meier, Anton Möller, Ludwig Meyer, Meierdina Maaßberg(-50 Cts.), Chr. Puscheck, D. Ritz(1,5V.> Joh. Fr. Rösencr, Wilh. Fr. Rösener, Gottlieb Richter, Carl Wilh. NöSner, A. Heinr. Rösner, Wilb. L. Resner Past. Sommer (\$2,00.), Joh. Schurz Heinrich Seele' Marie Steindel, H. Scheer, W. Schnnr, Thevb. Stemm- ler, Frirdr. Bvlmer, John Wolfram (\$1,<X).), G. L. voi Walthansen, Carl Warnecke, Chr. "Wb'mpnecr, Andr.L" gel, Wilh. Zimmermann.

Changed add meetings.

K-6V. l'r. Oaro ok 6. l'. 8t. l^owis, Uo.

0. ^ppls Oroolc, 6ap6 Oiruräeuu Öo., Llo. ,

St. Louis, Mo.,

Printing Office of the Lutheran Synod of Missouri, Ohio ". a. HZ.



Offend. Seb. Kap. 14, v. 6. 7.

„Gottes Wort und Luthers Lehr“ bergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 12, St. Louis, Mo., Dec. 4, 1855, No. 8.

(Sent in by Past. Röbbelen.)

The Revelation of St. John.

The seven tenth chapter.

"In the seventeenth chapter, the imperial papacy, and the papal empire, are put into a picture from the beginning to the end, and are presented in a summary, as if they were nothing, (for the old Roman empire has long since passed away) and yet they are, (for there are several countries, and the city of Rome is also still there). Such an image is presented, just as an evildoer is publicly presented for trial, so that he may be condemned. That it may be known how this beast also shall soon be damned, and as St. Paul saith, destroyed by the appearing of the future of our Lord. Which, as he says in the text, the patrons of the papacy also saw, who now protect it in such a way that the clergy will sit naked.

When the time of the Gentiles was fulfilled, the shaking of the earth reminded of the judgment and threw the children of men into the dust before "the face of Him who sits on the throne" (Revelation 6:15-17). In the "great earthquake," which was spoken of in the previous chapter (Cap. 16, v. 18 ff.), the people were to be reminded even more vividly of Luc. 21, 25 ff. But instead of crying out, "the great day of his wrath is come, and who can stand?" (Rev. 6, 17.) it is said of them: "and men blasphemed God

above the plague 2c." Therefore the world is now ripe for destruction. (Comp. Matth. 24, 37-39.)

While this new cloud of smoke (cf. Cap. 15, 8.) completely removes the hope that the church will be revealed in visible glory as God's royal bride before the last day - or, at best, the fear that she will ever follow someone other than her betrothed bridegroom into the chamber and open her womb - yes, even the view into the depths already opened up in Cap. 11, 18. ff. disappears before her. 11, 18. ff. disappears before her, the word in this and the following chapter shines so brightly to the eye of faith that in spite of the darkness that covers the earth the Lord shines in his majesty. (Matth. 25, 6.) This is now revealed in the judgment that will be passed on the Antichrist. Not that a new punishment should be inflicted upon him, for he has long since been judged by the Word; but the curse is confirmed and declared, of which in the foregoing chapter Ebal echoed and declared. Chapter Ebal echoed, and protected the judicial glory of him who put it into the mouth of his servant against the reproach that it remained invalid.

The connection of the 17th chapter with the preceding is thus this: It seems as if Luther's labor had been of no avail: for the Roman papacy persists, and does not want to know anything about its being accused in Revelation of being the seat of the Antichrist; but this is not to mislead anyone about the Reformation, God does not recall His judgment. Accordingly, this chapter contains:

1. the doctrine that the Roman papacy is

is and remains dammed, if it still defies the testimony of the Lutheran church for so long, just as a bull can only expect the knife of the butcher, even though it is first led through the streets garlanded with flowers (vv. 1-6).

2. the assurance that the Roman papacy and nothing else was cursed by God through Luther. (V. 7-18.)

The theme of the entire chapter is a clearer explanation of the verdict of condemnation that was passed in the previous chapter on "the great whore. It is put into the mouth of "one of the seven angels," so that the Lutheran church reformation may be testified anew as a work completed in itself and chosen only by God for the overthrow of the Antichrist. There is also a suggestion that time will never put Luther's work in a brighter light than it was in the beginning for those who believe in God, just as the sunlight diminishes when the day draws to a close, but does not get a brighter glow from the fact that it has been poured out on the earth for several hours longer. "Come, I will show thee the judgment 2c." cries therefore to this day the voice which in the sixteenth century rang out in Wittenberg, that the earth trembled with it, and has not died away for this very reason, because besides witnesses, to whom it was given, must be kept, whoever wishes to remain undeceived by "the great whore," "who sitteth there upon many waters" (i. e. nations) (without having any ancestral right to the smallest land of the earth, but in hell alone has she a right to the smallest land of the earth).

Landed property: she therefore "sits on many waters," as a bird nests on the roof).

Note: In the previous chapter, the work of Luther and his successors was summarized in the seven angels and at the same time divided into the various branches of the work of the Reformation. Above the work, the difference between Luther and his most distinguished successors, which emerged in the 14th chapter, was forgotten. Hence Luther, too, speaks in the preface of "many pious preachers," who storm the papacy. This chapter, however, resumes that distinction. The "one of the seven angels," v. 1, would certainly be the most distinguished of the seven, that is, the same one who occurs in chapter 14, 6. A comforting prophecy, that Luther's doctrine will not remain alone, but that also his books shall not be lost: for otherwise this "one of the seven angels" could no longer speak to those who need the strengthening of faith, that "the great whore" has been condemned. And is it not to be regarded as a miracle and a suspended finger of God that the writings of this man have not been lost and are again so widely circulated, especially in our day, whose speech alone seems to have the power to fill hearts with a joyful confidence in the victory of God's sentence on "the great whore" and with contempt for the victories she celebrates?

It should be noted in advance that in the following 18th chapter "the other and third angels" occur again, which we met in the 14th chapter. V. 8 and 9. One more proof that we have a right to understand by the "one of the seven angels" the same one whom we have met in chapter 14, 6, namely Dr. M. Luther.

The beginning of the chapter: "And he came" may refer to the fact that this one angel, the same Luther, has been forgotten for such a long time, even among those who call themselves by his name, and therefore must come again in his writings, since the church needs his service again against "the great whore" who sits on many waters. Let us cheerfully boast, "And he came, that One!" It is truly worthy of praise. How firmly were not the gates shut upon him? How is not his course alone so great to many? How anxious is one to meet him who could never tread softly at the church door with the socks that a delicate hand sewed in the nineteenth century, because one fears a nice earthquake and the awakening of the evil beasts that are once inside, yes, even one's own awakening?

V. 2 explains the last words of the previous verse: "the great harlot who sits on many waters." That she has become so great is because "the kings of the earth have cursed with her. But this is at the same time a consolation to Christendom: for if she owes all her power to the kings "on earth," who, moreover, have walked with her, and so belong to the fleeting time, those whom God has set in heaven eternally as kings and priests will be their kings and priests.

...be mighty. "She sitteth upon many waters, because theyCap. 13. first shown. From this the kings of the earth, and that dwell on the earth are drunken with the wine of herespecially the newly-born Roman emperors, should fornication. Again a consolation: for if she must remain onearth with her goblet of whoredom, those who seek theto their protection or, at least, to their carnal compliance. The things above are safe from the love-drink of her seductivedreadful lie that the so-called governor of Christ has power heresies; in the midst of the madhouse, where furious zealover the Eastern world. The terrible lie, therefore, that the so-called governor of Christ has received power over the worshippers, their senses remain unchanged from theauthorities, to whom the sword has been given by God, only simplicity in Christ (2 Cor. 11:3.), or they soon sober upblinds the eyes of the children of men. From the certainty again from the devil's snare.

V. 3: Here begins the clearer explanation announced in "God's servants" (Rom. 13, 2 - 3.), have received power. the first verse. - First, the harlot is, to use Luther's words,(Rom. 13, 4 - 6.) are to put all the blame on the "clergy", by "put on trial, as one puts a malefactor on trial, that he maywhom they have been seduced to let their majesty be be condemned. V. 3-6: This is done, as I have said, to thedesecrated by the "whore" and to submit to the ungodly end that her insolence may mislead no one as to theencroachments of the "priest". sentence that has already been passed upon her.

The scene in which v. 3. the harlot appears is "the last day with a terrible sentence. With horror they will wilderness." Cap. 12, 6. 14. we found there the bride ofThen see that they have committed all abominations. Christ. Of course, many things have changed since then. ForThe pope would have been able to avert the destruction of the one who holds by faith to the judgment that has been the papal arrogance and the eternal death of many souls, if pronounced in the meantime, the antichristian mob and they had not been so negligent and so deaf to God's voice. believing community have changed roles. The core thatFor where would the whole papacy have remained if the used to be held in the unbroken shell and helped to preserveprinces and peoples of the earth had not themselves put a it is pretty much out. Those who have ears to hear are no stop to it? It can only flourish in the earth, since it is not longer deaf against "the judgment" and flee Sodom. The fire comes from the sky.

has already fallen from heaven, and has made a wasteland In addition to the characteristics of the "beast" that have where formerly everything, and even a loth confidently builtalready been mentioned in chapters 13, 1 and 6, there is also huts. But still, in order to judge of this, it is necessary to add,that of its color. It makes the Roman Empire even more "in the spirit," because there are still great multitudes whorecognizable, which clothed its emperors in purple, and is a adhere to the Antichrist and do not fortunately hidehint as to which part of the Passion one is now playing. themselves from the truth of the eternal gospel. SpiritualBesides, it reminds one of the bloodshed for which the eyes, is therefore the meaning, will still be needed after the "beast" must lend his teeth to the "whore," the only purpose Reformation, in order to recognize the desert in which thewhich the holy Roman empire had in so far as it was the seat harlot resides. Yes, in a certain sense, he himself must go of the "whore. For this reason this sign also stands before it. into the wilderness, i.e., be purely detached from the world,Then follow the "names of blasphemy," because the and be most careful of it, when he puts a reed into Christ'semperors received their office of executioner from the pope, hand, which he bites as long as he pleases, as the fathersin order thereby to raise up papist idolatry. If there had been did in the miserable days described in the 12th chapter,no need of "Master Hans" for this, the pope would not have whoever wants to see the harlot in the wilderness. Into suchdeigned so far as to entrust his most precious to a secular a wilderness Luther offers himself here in the Holy Spirit asmajesty: then the emperors would never have had the one to a guide. Truly one enters if one lets oneself be led by himbecome a resignation of all holiness, whose inexhaustible and by society, which crowns him as long as he is a deadsource is the entrails of the "other beast" (Cap. 13, idol, in which it elevates itself and its spirit to the throne and11.) are. Therefore, "full of names of blasphemy" (that is not Dr. Luther. But this is not a pity, but rather: as little as what the Holy Spirit calls such well the carnal certainty with which the multitude scoffs at theThe "beast" is the one who owes his existence to the fleshly danger threatening it from the papacy will resist the lyingmixture of holy powers ("seven heads") and violence with powers of the same, so certainly will every soul, abandonedthat which belongs to this world ("ten horns") and rules in it by all human help, when it "in spirit" comes into lonely(Gen. 6, 4.).

desert, be "thereby sent" to see through the mirage of V. 4. Now follows the description of the "harlot". She has antichristian enchantment.

"And I saw the woman sitting on 2c." The "beast," on the tidings of the murderousness of this sphinx, and the which the woman sits, becomes again like

the mountains of bones, which he showed us from afar as monuments of the victory of her devastating fury, has more than permitted us to see her. He had enough to do that he drove the saying, "Flee fornication!" But now one come

If the man who has guessed the riddle and an unalterable I can't control my murderous rage. This is also very surprising, but nothing new. (Cf. Marc. 6, 6.)

Note Luc. Osiander says in his interpretation of this verse: "How much innocent blood was shed in the year of Christ 1572 on St. Bartholomew's Day in Paris and other places in France? So that at that time the Babylonian whore was drunk with the blood of the Christians and martyrs of

"And the woman was clothed in scarlet and rose-colored" -: "Scarlet" plays in several colors, as the will no doubt, as is the way of the drunkard, thirst anew for bishop's cloaks and chasubles are very colorful. The the blood of the Christians, more than ever before." - Well, purple hats of the cardinals ("nosinfarb"), however, rise it must be so. Let the world bear witness to itself at the last above them. When at last the pope himself arrives, day, that it has willingly been an inn of thieves and everything gleams with "gold, and precious stones, and murderers, hating and mocking Christ's servants. Barrabas pearls." - This is the glory of the Roman Antichrist, a green belongs in her alleys and in her palaces, while the Prince of ane on which he indulges the eye-pleasure of his sheep. Life cannot stay before her even outside the gate. "For the Every feast which the Papists celebrate proves how anxious waiting of the creature" still "waits for the faithfully "the harlot" has been painted here. By such revelation of the children of God." (Rom. 8:19.)

deceitfulness of the senses God must win their hearts to a This second part of the chapter is, as it were, the signal doctrine which cannot be proved, which outwardly glitters from which the "malefactor," who has now been "exposed," to the senses ("a golden cup"), but inwardly is "full of is recognized as the real thief and murderer. Therefore it is abomination and impiety," because those who believe it of no avail that he dissembles and pretends that the true fall away from Christ and trample under foot his merit, and Antichrist is still hidden here and there. He has a birthmark by persisting in creatures (Mary, the saints, and their own here and there, which now shows on his body, since he is work) fall into eternal damnation. (Cf. Match. 21, 25.-28.) unclothed.

V. 5. Now the veil of the "whore" is thrown back. There The beginning, "Wherefore art thou astonished?" is both is recognized in her "great Babylon, the mother of a prophecy and a warning. At one point he gives us a whoredoms, and of all abominations upon earth." The glimpse of the last days, and shows that the papacy will "secret," which formerly hid her wickedness (2 Thess. 2:7.) then still stand firm, and will even sting the eyes of the seed has been betrayed. "In her forehead" is "written her mine:" of God's servants by its wonderful preservation. Then, she must suffer to be publicly reproached as a harlot, to however, he warns us not to trust our eyes ("I marveled repent before all the world of her wickedness, and to write greatly when I saw them"), but to take the seductive image ("written").

So it is with the "whore," who has now become a in the fact that God has power over it, however much it may guttersnipe since she exposed Luther. Yet she retains "the seem to mock the Lord. The announcement that still closer golden cup in her hand;" one would think she would now characteristics of the antichristian kingdom are to be drop it in shame and terror: but she is a whore, and cannot revealed is now again followed first:

be ashamed. And this is not even so much to be wondered V. 8 ff. The characteristics of the Roman Empire. What at as that the cup remains golden, which is after all only a Cap. 13:3. was thus expressed, "and his deadly wound was poisoned cup, that the Papist doctrine still glitters, and healed," is here rendered: "hath been, and is not, and shall Luther must first, as it were, rise again in his writings, so come again 2c." Cf. what has been said to Cap. 13, 3. and 8. that the Lutherans themselves give up the delusion that and Luther's marginal gloss to v. 8.: "The Roman empire is, the Reformation was only sand, with which one had had to and yet is not, for it is not the whole, but is after its fall, scour the "golden cup," it has now become bright again, raised up again by the pope."

and the sand is at most still good enough to mend the ways V. 9. 10. The "seven heads" have been mentioned before. (- to Rome) with it, or to swallow the blood of those whom The "seven mountains" are at the same time an allusion to Gort wants to dignify in the last days of the world to the seven hills of Rome, so that it may be understood that become "a spectacle of angels and men." the Roman empire is meant; but in the first place they

V. 6. This verse seems to speak very much for the fact indicate that the "seven heads" gave all power to the that, as has just been hinted at, in the end another arena empire. For from time immemorial Rome owed what she would like to become of the "sand" than it already is at was solely to her sovereign power, while other states have present. For the "I saw" expresses plainly enough that as hereditary landed property, which gives them all the power soon as Luther comes, the harlot will have her they have even without predatory

The pagans had begun it, and it was completed in the papacy. And as it had begun in pagan times, so it was completed in the papacy. The whole power of the "woman" is the "heads," the tricks with which she knows how to make herself serviceable, over which, however, she asked for no ancestral right. Now, as it were, the Roman Empire has paid for it in the same coin: as others had done in the past, so now the pope has done again, and brought it under himself with cunning.

Thus far all is easy to understand, now we have got the fulfilment of this saying into our hands; but of the following it is not said in vain, "Here is the sense where wisdom belongs!" We shall as little meet it all as our fathers, and prove our wisdom in that we know our foolishness. If then the satisfaction is not so great as when we find a certain testimony, so and no other way to interpret what at first seemed to us an insoluble riddle, this too will be an exercise of our strength, that we willingly find ourselves within the limits that God has set for us. After all, we must pass by many things every day and deny ourselves whatever we are powerfully drawn to. In this way alone do we learn to do God's will by faith. Should not our knowledge need the same training, since nothing in us has remained unchanged and unstable since Satan removed human nature from its hinges, in which it had formerly been a convenient door through which God went out and in with the fullness of his wisdom? - We should not be surprised, therefore, if in the Revelation the Holy Spirit now and then puts us to a little test of self-denial. In his place, of course, all is clear in Scripture; but we must think for how many centuries and millions of human children the same word has been written that we read. Especially when, as in our place, the heavenly light shines into a certain time, it is not possible for every eye to follow it there. The sun shines very brightly for us, but is it necessary for its clarity that we should see everything that is illuminated by it at the same time as we do? Is it not enough that we walk in its light as far as we can reach with our feet, and that its rays never leave us? Well then, let us be content if the light of the divine Word, as we walk, sometimes shows us a mountain top that is lost in the clouds, or lets us look into a gorge that is worth our while with dizziness when we try to fathom its dark depths - and we only do not thereby go astray.

Let us then be content with what the same Luther has remarked in v. 10, and let us also think of 1 Cor. 13:12: "Now I know in bits and pieces."

Five - against tomorrow in Greece." That's what the Turks have.

"One - that's Germany."

"and the other 2c. - this is now Hispania."

V. 11. Luther briefly remarks on this verse, "Rome or Welschland." So underneath is the

The pope himself dwells in this country. Da6 is, after all, a separate state from the Roman empire, but here it is actually called "the animal that has been and is not," as if it were the empire all by itself, because it contains within itself the original territory of the city of Rome. The addition, "that has been and is not," suffers particularly from its application to this: for the Papal States themselves have had to leave the name of the Roman Empire to other kings who had the power to do so, and yet the capital of the old Empire is in it' For this reason it is not counted among the seven heads, but forms an eighth head of its own, of a quite new kind, although it is "of the seven," and not the smallest piece, but the heart - cut out and placed in spirit, in which it is preserved for hell ("and leads to damnation").

Note: Since v. 10 evidently justifies the Roman Empire and the horizon of this prophecy has widened since Luther's time, we can justifiably follow the interpretation of history and marry what Luther already sees disappearing before our eyes in "Hispania" (but as he suggests by the "now" up to his time) to the clouds a little higher up. Also for the history of our days there **still** wants to be room here.

In preaching the transitoriness of the power of the Roman Empire, so fearful to the confessors of the Gospel, D. 10. is a great comfort to the faithful when they wish to be terrified of the henchmen of papal holiness.

V. 12. "These are the foreign kings, as Hungary, Bohemia, Poland, France." With this word Luther shows us the direction in which we are to look for "the ten horns." According to this, they are all those kingdoms which do not directly reproduce the old Roman empire, like the "seven kings," but were nevertheless originally parts of the Roman empire, and owe the form in which they appear to grace or impotence, and at the same time to the model of the same.

V.13. They agree with the Roman Empire in that they consider it God's will to protect the papacy, and they exert all their power on it. Thus they perfectly fulfill the purpose for which the pope created "the beast." In this respect, however, the Roman Empire only comes into consideration.

V. 14. Now this is their destiny, that they "contend with the Lamb." Thus the Holy Spirit looks upon the unity and peace wherewith the visible Church of Papist idolatry crowned that age. But when the Gospel also gave back this starry crown of the night, from which the prince of darkness had borrowed it, the scars, wounds, and slit entrails of its confessors soon testified that these "horns" of the "beast" only did not thrust the beast itself, and they needed the consolation which the Holy Ghost here gives them, when he says, "and the Lamb shall overcome them 2c."

V. 15. - V. 2. this was given as the ground of the papal power described V. 1,

that "the kings of the earth" have "fornicated with the harlot." Since the Roman emperors have been forced to no longer Now it has just been explained up to v. 14, how this fornicationallow the pope to interfere with their temporal power, the had taken place. A review of the fruit that the protection of thedesire to overturn the previous order is fermenting in them kings has brought to the papacy is now easily connected tolike leaven (for the prevailing aspiration of the peoples, the this, especially since the equation speech in v. 1. neededdirection of the times, is described here: therefore it is not necessary that all the "ten horns" have already reached what

So far the building of the tower has gone well from places.they are now hunting for). This comes to the "beast," the The earth from which it rises does not hinder it. But when theRoman Empire. While it formerly lay in the chains of the builders had become quite sure, because they, who did notpapacy, it now breathes more freely, and though it must believe in God, only feared something from the earth,behave as if it were angry at the apostasy, it nevertheless puts suddenly the Lord descended and caused a terrible confusion.up with this fruit of the reluctance of the "horns" quite well.

V. 16. How does the Holy Spirit have such sharp eyes?"They" (the horns) thus "give" "their" (no longer subject to the pope, but purely civil) "empire to the beast" (the Roman emperor), so that the emperors, to whom the "kings"

Who then told him that "the seven heads," the Roman emperors, should keep silence? They are, after all, the heads,originally owed their rule, now come to their own right through and ought to be the first when the temporal power sets itselfthose who are less. But whither does it come at last? The against the pope? Now the "ten horns" beat them to it. And sokingdoms of this world, which have now pretty much rid it has indeed miraculously come to pass. England, Denmark, themselves of the pope, then let the "beast" in again in and other kingdoms belonging to the "ten horns" have another form. The spirit of the age, which curses the torture engaged in open warfare against the papacy in the chambers of the "whore," throws itself voluntarily into her Reformation period, and have all done him harm, so that, arms, since she only entices, not frightens, And before the according to the right which the synecdoche (a part for the whole) has in all languages, it may well be said: "the" wholethose to which the Antichrist builds altars. In all manner of "ten horns will hate the whore. Luther himself was allowed toways, therefore, the ten horns only do this, "to give their

freely confess of the kings who continued to adhere to thekingdom to the beast." The "beast" is not thereby banished pope: "They adhere to the pope and protect him, but they from the face of the earth. Still less is it the cause that "the pluck him so that he must become naked and lose his goods.whore" has become desolate. Therefore even this apparent

What is said at the close of the verse, "and shall burn them monument of the Reformation melts under contemplation. with fire," is, of course, only on account of those who, either The ice is broken and melts, but it only changes its shape: one can no longer walk on it, but there are already barges and with their authorities or against the will of their rulers, havebridges to get across in spite of it. In the same way, the spring confessed the gospel in the ten kingdoms. They may have sun of the Gospel prevents Antichrist from using his icy

been burned by thousands, but there were enough of thempower, before which, where there is no word of God, the blood even in Spain, and in the flames that consumed their mortalof men freezes in their veins. This, however, does not tabernacle this prophecy was their hope, that as witnesses of embarrass him: he creates seamen who know how to deal with the restless element (the Jesuits) and sets about building JESUS (v. 6) they would one day condemn the harlot and bridges, whereby his former adversary generously "burn her with" eternal "fire." accommodates him so that trade and change do not come to

V.17. Truly a miracle that only God could do, that at the a standstill.

same time in all places hatred against the harlot displaced For the work of the Reformation again dire prospects. mad fervor! No appointment had been made. Wherever a Speculation weaves below, and speculative philosophy and desire for salvation from papal tyranny made itself known, the theology above in the air, that all the birds cry, when they bear its teeth. Nothing in the world compelled the shear the nets: "to give their kingdom to the beast." But the confessors to engage in this unequal and terrible struggle. Comforter is not silent either. Like rolls of thunder it echoes: And yet in no country could the fire be completely quenched"Until the words of God are finished!"

which the Lord had come to kindle on earth. "For God hath put Move the angel's speech with thee, dear soul, that thou it into their hearts to do His will, and to do the same. mayest not despise the new-born infant Jesus, in spite of the

"and to give their kingdom to the beast" - has the meaning: manger and the dry grass, and when Herod's fury is kindled The ten horns had, of course, so far only had a dominion asinto hope karrest,-"till the words of God be finished."

squires of the papacy and had received in part, like England, So much for today from the Roman: Antichrist, to whom v. from the pope in fief. This bound them to fulfill v. 13 and to18. points warning fingers at the end.

support the Roman Empire in the work it had been commanded to do from the beginning. But now they had one thing in common

News

on the Lutheran Conference held at Leipzig on Aug. 22 and 23 of this year.

Unfortunately, we now have only rather general reports of the negotiations that took place at this conference, which are given by the "Pilgrim from Saxony"; reports that have not only been given by different reporters, but also by them with very different judgments.

In the first report it is said that among the theses put forward by Prof. Dr. Kahnis, the fifth of these was as follows: "None of the special churches into which the Old Catholic Church has divided itself may claim the attributes (characteristics) of the Church exclusively for itself, not even the Lutheran Church. The reporter continues: "And there Dr. Harleß says: The church is in its inner being a community of faith, and in its outer witness a community of confession of the word and sacraments of Christ, therefore it is written: if one believes with the heart, one is justified, and if one confesses with the mouth, one is saved. And the same man says at the same time: he absolutely subscribes to that fifth sentence of Dr. Kahnis.

And why may the Lutheran Church not be the Church alone? because neither the Romans nor the Reformed have broken in principle with the Word of God and with the confessions of the oldest Church - says Dr. Harleß.

And Dr. Harless agrees completely with what Dr. Rudelbach said. What does the latter say? The Lutheran Church is not the one holy Christian Church, that is a "vain sinful claim"; but it is the true Church. "I say it aloud: let us beware of committing the sin of denying to the Roman and Reformed that they are also one Church each; but the Lutheran Church must not cease to claim that she is the true Church, the Church of the Scriptural confession." -

And Dr. Harleß testifies that he shares this conviction of Dr. Rudelbach, and not only according to its content. "In so far as the Roman Church contradicts the apostolic truth, it is heretical (sectarian), but one must not identify the Roman Church with the Tridentine; it has not denied the old foundation. Prudence and charity do not allow us to call her a sect; this would also be something quite new. I want to stick to the speech of the Fathers." -

Dr. Rudelbach asserts that "even Luther, while he calls the Roman Church the school of Satan and the Babylonian whore, does not mean to deny that it is a church, but he calls it so only in so far as it rests on a papal foundation.

Dr. Harnack says: "It is against the spirit of the Lutheran Church to say: we are the Church. That would otherwise mean as much as:

apart from the Lutheran Church there is no salvation! But since it is admitted that even among the Roman, Reformed 2c. Since it is admitted that even among the Roman Reformed there are children of God who are saved, it is evident that salvation is also outside the Lutheran church, and therefore the Lutheran church is not the church, but where Christ is, there is the church."

The first reporter in the "Pilgrim" is appalled by all these confessions. He thinks that all these statements are too close to the dignity of the Lutheran Church. He adds: "Victoriously fought (against this) Superintendent Pistorius, not as if the opponents had declared themselves overcome, but inasmuch as he countered their assertions with the apt (?) refuting word everywhere. Oh how painful it was not to be able to go one way with Dr. Rudelbach, who was so highly esteemed as a church father and who enjoyed esteem, not to go one way with the noble, highly placed witness and armed fighter Dr. Harleß."

In another number of the "Pilger's" there is now another report, in which it says as follows:

When one reads in No. 35 of the Pilgrim of the impressions that a dear brother received from the conference deliberations in Leipzig, one again gets an embarrassing impression of this, since one sees misunderstandings and discord growing up that could be avoided. When reading these impressions, it almost seems as if the noble men who still want to concede the name "church" to the Roman and the Reformed confessions are unfaithful to their church, the true Lutheran church, and are inclined toward the Roman church, and even want to lead us toward the latter. But this is by no means so, as we all know quite well, and the dear reporter does not want to say so either. We must know, as far as persons are concerned, that these men are just the same faithful and sprightly champions against Rome and Geneva, against Babel in general, as we have otherwise already come to know them. We must know that the Reichsrath *) Dr. v. Harleß is still the same today who, 15 years ago, before the imperial estates of Bavaria, fearlessly and steadfastly fought for the Protestant warriors and, in addition, the entire Protestant people's Protestant freedom against the king and ministers and an overpowering Roman (ultramontane) party, the same who, three years ago, when he moved from Dresden to Munich, made it an indispensable condition of his coming that the Lutheran Church of Bavaria could unfold its banner completely free of Roman and Reformed influences; the same one who to this day, as the most determined opponent of all union, has defended the doctrine of righteousness by faith alone (*sola fide*), against all weakenings, and the pure sacrament against all falsifications, and has never shied away from the dishonor of Christ and the Lutheran name.)

To this dignity the aforesaid has lately been raised still, and at the same time has been invested with nobility. D. L.

also the doctrine of the office as a divine foundation with divine right, but as entrusted unquestionable property of the congregation of the spiritual priests completely grasped with Luther, what makes all papal tyranny impossible and the conscious! opponent of the papacy. We must know that the well known to us Dr. Rudelbach, who said that the division of the general Christian Church into confessions or particular churches was permitted or willed by God for the sake of the all-round development of morality *) (even if an evil, as once was the division of the ancient whole of Israel) and that it led to sin, to call the Lutheran Church alone the Church, the other confessions only sects and sects - is the same one who for decades has fought in Denmark against a party that wants to abolish the confessions down to the apostolic one and make union with Rome; the same one who has fought mightily and victoriously in Germany to this day against union with the Reformed, who has also instilled respect in the Romanists and Reformed by his fundamental adherence to and standing on the Lutheran Protestant confessional basis, and has long since forced from them the confession that they are just afraid of him. - We must know that Prof. Dr. Harnack, who stood on the side of these two men, was the same in the afternoon who in the morning, in a delicious lecture on the history of the church from the apostles, had proved to us and had refreshed and strengthened us all in the deepest way, that the Lutheran church alone stands on the right historical development of the church, while the Romans, through the wrong position of human tradition and spiritual office, have reversed and broken off the course of history; the same one who has also often enough put down the Union with great strength. We must know that Prof. Dr. Kahnis, who posed the fifth thesis, is still the same one who has fought and suffered for the Lutheran Church in Prussia as well as in Saxony for more than ten years, and still serves it faithfully with all his strength.

"But," asks the dear reader, "how then do such men arrive at such propositions as these, who are afraid to forgive so much to our church, and to concede so much to the Roman and Reformed communion?" "Is not this lukewarmness and treason against probity and the church of God?" - Now, the first answer to this is that the excess complained of is first of all a sham, and secondly, therefore, nothing at all. The whole discussion of the conference is connected with circumstances and events that must first be overlooked in order to judge correctly about what has been said. These noble witnesses of truth have already proven elsewhere that they know how to preserve the rights of our Church in relation to Rome and Geneva. But once here, in these consultations, something came up which

*) If Dr. Rudelbach has really spoken in this way, we cannot approve of it; God wills no evil that good may come of it! D. L.

Theologians are far from a theological, scientific definition of what can be called "church" under certain circumstances, and what cannot. If they now want to let the Roman and Reformed communities still be called churches, they by no means want to admit this in the same full sense as in the case of the Lutheran church, since they always call the latter "the true church," by which they tell other communities that they are not the true ones. But they also do not want to say that the Lutheran church is the church, because this would put us in danger of insisting on our outward fellowship and the mere confession of our mouths, of getting into external pride on the account of the outward fellowship, of becoming ossified in it, and impatiently, uncharitably, and unmercifully deny blessedness to fellow Christians who may inwardly be closer to the Lord than we are, which would be all wrong and therefore sin, and might deprive us of our share in the inheritance. Such men must also see to it that we remain within the bounds of humility and do not judge, and that we do not get into a situation where we have the name of being alive, but are actually dead. (Rev. Joh. 3, 1. 2.) But it is to be observed, how it depends more here on a conception and an expression, which is exceedingly difficult to find. *) But where it depends on life, struggling, and action, or on the inward position of the heart towards the church and the truth, the proof will be found, as it has already been given, that the men who express themselves more mildly are not less sharp and ready for battle and argument than the friends of the harsher expression, just as experience teaches us that the older, more experienced, and more serene are generally on the side of the men who are attacked, while the younger, more tense, and often also less experienced prefer to take everything to extremes and cannot do easily enough in harsh expressions. The writer of this article therefore declares that he had a different impression of those men and only wished for more sufficient explanations about the whole relationship in order to avoid misunderstandings, but these will be provided in the church and school bulletin.

But I wanted to talk about other impressions. I will only dwell on individual outstanding points. The first was only the festive sermon of our dear Dr. v. Harleß. What grace the Lord has given to his faithful witness, who took pleasure in once again appearing among his Leipzig congregants in his former full Leipzig regalia with ruff and overcoat, and was completely the former, faithful, humble disciple and confessor of Jesus Christ. What a rich harvest he brought to the congregation from the short text of Acts.

*) I ask the dear reader: Can you really say without hesitation: "the Roman and the Reformed community is a mere rottenness or sect, in which Christ is no longer at all! only in the Lutheran church is he!" -? or can you say: "they are the true church!" -? What are you trying to say! -

And though his lordship was himself a stranger, and far from the testaments of the promise, and from the citizenship of Israel, yet he was not only displeased with the wickedness of the lad, but grieved with his heart, and the Maier would gladly have chased him over all the mountains: but first, there were no mountains near, and secondly, the lad was his own flesh and blood, his deceased brother's orphan. But the longer the worse it became with him; quarrels with the other servants, cursing and blasphemy, cruelty to the cattle he had to tend, lies and disloyalty to the lordship renewed themselves from day to day and in ever worse outbreaks. For the hour is like falling bodies that fall faster and faster, like odd numbers multiplied by fifteen. With the boy, however, almost everything was odd, and even the straight stick of good, hard hazel wood did not bring the straight direction and the straight line back to dominance, but - well, what of that? - an error! Yes, a mistake. Namely, then:

Maier's best horse had gone lame, and he sends the useless lad into town to the veterinary surgeon, and orders him to run, or, he says, I will give you legs with a stick! There the boy runs to Osnabrück. It is early in the morning, the sun shines so warmly, the dew hangs on every blade of grass; the nearer he comes to the town, the louder it gets. The road is no longer so lonely, many people walk and ride beside him; on large ladder wagons adorned with May trees, whole neighborhoods sit and ride by singing. From afar the bells resound, and it is to him as if they were calling, 'Come to me, come to me! "But," he asks one of the hurrying, wanderers, "where are all these people going, and what is going on in Osnabrück to-day? - "It is," he receives for answer, "the Heroic Mission Festival!"

Heathen mission feast! The word seizes the boy quite powerfully. He does not know a word about the mission, but he has often heard about pagans. One of his fellow servants had been to the last fair in the city, and told him many things about the strange things he had seen there, about tightrope walkers, wild animals, and trick riders, but the strangest thing to him had been the heathens who were produced there. Wild men appeared half naked on the stage; shining black as the devil is painted, was their hank, woolly their hair, snow-white their teeth and eyes; bows and arrows were their weapons, live chickens, which they ate with feathers and entrails before the eyes of the spectators, were their food. The servant had told wondrous things of it, and how the little children of these wild heathen had looked, like young devils.

Heathen mission feast was to be to-day, and he now quickened his steps to hasten to the veterinary surgeon's, to order him out, and then to run quickly there also to look at those black heathen and their chicken feast and

The Feast of Pagans.

On a farm, not far from Osnabrück, a young lad of 17 or 18 years served alongside many other farmhands and maids.

to see the young devils before he returned home. The town is reached, the veterinarian has been ordered and wants to ride out right away, the horse is already saddled. The boy is happy that everything is going so well. - But where are the wild heathens? He runs out to the house; he follows the eye of the country people; he asks where the feast of the heathen is. They invite him to go with them only; he enters the church. There he sits now in the midst of the dense throng. The organ rolls a whole sea of notes through the wide halls of the church: the singing of a thousand voices begins and rushes like waves of the sea, and each wave strikes at the boy's heart. At last the chant and organ are silent. "Now it will come." The boy thinks, looks up, stretches his neck, looks am where All look, and you yes, a black man comes to the pulpit. But only his robe is black, his countenance is white and lovely. It was the blessed Pastor Weibezahn who was to preach the sermon. He spoke mightily, that his word still now, a decade after his death, continues to sound; and in the, dear Osnabrück, are still many, Diele, who remember his word always. "He died, and still lives!" The poor lad never heard preach thus; Each word strikes his heart, his inmost heart. The misery of them, as Weibezahn describes it, is his own misery. But Hcilandsliebe, who goes after the lost, is anck, for him, even there for him. His expectations are deceived, and sino not deceived, he wanted to see wild heathens-he has seen at least one wild heathen, himself. The sermon is over; but as every right sermon only begins when it ends, so it happens ancb here. "Thou art the wild heathen," it says within him. But immediately it goes on to say, "You can be saved through the Lord Jesus Christ; only go to Him. He will gladly accept you." The people leave the church; the basins fill with offerings; the poor boy has nothing; but yet he has given all. He gives himself to his Saviour. He leaves the town, others too; he talks to them on the way; he gets more and more light and comfort and peace; he has found Christian hearts that invite him to come to their meeting next Sunday. He goes home. The veterinary surgeon had been there long ago; the Maier is satisfied with the boy's errand. The latter eats and drinks and goes about his work, much as before, but yet different, very different. He becomes an industrious lad, does the work he was told to do and more, with a calm and cheerful spirit. From the cornice above the door he takes the dusty bible down and under his arm, and so walks behind the herd. From now on, the animals have it good with him and return home quietly from the herding; for like the shepherd, like the herd! In the evening he still does all kinds of work, helps the maid, helps her children learn the sayings and songs for school, is friendly with servants and maids, has peace in his heart and good courage in his life.

At last his grandfather, the Maier, has come out-

He shakes his head because of the heathen and because of the boy, since the Lord is still an unknown God to him. But he is not displeased. The lad may have put foolish things in his head, but he has obtained a good servant through it, and is satisfied with it, as thousands are gladly satisfied, who want the fruit of Christianity, but not Christianity itself. So almost a year passes; the boy has grown older and has come further and further. His master has not. But when the anger about the servants and maids did not cease, but as the complaint went everywhere, the Maier said evening in great anger, beating the table with his clenched fist: "Just wait, next time there will be another and organ are silent. "Now it will come." The boy thinks, mission festival in Osnabrück, and as God in heaven lives, looks up, stretches his neck, looks am where All look, and I will have the wagon harnessed and put you all on it; you shall all be gone, for there is no getting along with you any longer and it will not get any better with you in any other way, and that helps, I have seen that with the boy there; come here, cousin, you shall no longer be a shepherd, I will make you a servant and double your wages."

And so it happened; the farmer went to the mission feast with all his people and - it helped some of them thoroughly, most of all himself; and from then on things changed in the Maier's house and many a Bible made its way from the cornice into the hand of an eager-to-save inhabitant of the Maier's house and - from the hand into the heart" (Pilgrim).

(Forming follows.)

Church News.

After Rev. Aug. Lehmann had received a call from the congregation of New Wells in Cape Town, which was mainly made up of Austrian Lutherans. Girardeau Co. of Mo. received, and the same with consent of his former townships in and about Cape Girardeau, he was installed in his new office by me, pastor after the blessed death of Pastor E. A. Irin, assisted by the undersigned, on the 16th of Dom. p. Rev. Löber into his new office.

The pressure of the Augsburg Confessions in the Austrian States, which became harder again in the last years, caused many of them to leave their German home and to move to America. Confessions - relatives in the Austrian States caused many of them to leave their German home and to move to America. At the end of the year 1852 a number of them came to Perry Co., Mo., because they had received reports about the church and agricultural conditions there from two of their compatriots who had emigrated the year before. They settled on the right bank of the Applecreek, our Altenburg; other of their countrymen followed them later, and already in the following year they came together as a Lutheran congregation and were served by me as a branch. After their number had grown even more in the following years and had been strengthened by immigrants from other regions, they were soon forced to think of appointing their own preacher. Another section of these mostly from one region - Upper Austria in the vicinity of Linz - came to me.

menden Lutherans settled at Jonesboro, Union Co. Ill. and founded a congregation in union with some English-German Lutherans who had come there earlier from North Carolina and were in connection with the Tennessee Synod.

Other sections of the Lutherans who emigrated from Upper Austria in more recent times have settled near Jefferson City and near Versailles, where they have for the most part joined the Lutheran congregations there.

As saddened as it is that our comrades of faith in Austria are under such physical and spiritual pressure that they are driven to emigrate, it is gratifying that through them our church here receives an increase of people who, even less corrupted by the generally prevailing unbelief, have in them a seed of sincere fear of God and love for God's Word, which, carefully cared for, entitles us to hope that they can become a blessing for our church here.

May the faithful Lord and Shepherd of His sheep, through His aforementioned servant, plant and water this field with much fruit for eternity. Amen.

G. A. Slater.

Since the German Evangelical Lutheran Zion congregation on Tandy Creek in Jefferson County, Missouri, has duly appointed Pastor E. O. Wolfs as their pastor after the blessed death of Pastor E. A. Häckel, their former pastor, he was publicly and solemnly installed by the undersigned under the assistance of Pastor E. Harms on the 21st Sunday after Trinity.Lutheran Synod of Missouri 2c., Western District, was publicly and solemnly installed by the undersigned, assisted by Mr. Pastor E. Harms, on the 21st Sunday after Trinity.

May our Lord Jesus Christ give the dear congregation in its new pastor ample compensation for its bitter loss, and place in it His servant for a blessing!

The address of the I. brother is: Uov. O. O. IVold, Dillsluwo, 1eIHr80Q Co. Ivio.

I. A. F. W. Müller.

(For the "Lutheran.")

Church dedication.

Nov. 11, as 2Ü. Dom. post. Drin, we, the Lutheran St. John's congregation at Maple-Grove, Manitowoc Co., Wis. had the joy of dedicating our newly built little church.

The sermon was preached by Pastor Bester from Town Herman on the gospel of the feast; in the afternoon the local pastor preached on Marci 16, 16.

May the Lord our God grant that in this temple, which was built for the glory of His name, His holy Word may be preached continually, pure and unadulterated, and that the holy sacraments may be administered according to Christ's institution, so that here, too, in these northern primeval forests, many souls may be snatched from the devil and a people may be gathered to the Lord.

Heinrich Jox, Lutheran pastor.

Maple - Grove, deu Nov. 11, 1855.

Pericope interpretation.

To those who have already subscribed to the "Genuine Protestant Interpretation of the Sunday and Festival Gospels of the Church Year, Translated and Extracted from the Gospel Harmony of the Lutheran Theologians M. Chemnitz, Polyk. Leyser and Johann Gerhard", are hereby informed that the printing of the first issue can be started immediately, if the subscribers send the amount of one dollar prænumerando to Mr. Wiebusch (care of C. F. W. Walther) immediately. At the same time, unfortunately, it must be stated that if the number of subscribers, which is still very low, does not increase, it will probably not be possible to deliver the promised number of issues for the stated sum. Therefore, if no explicit objection is made by the subscribers, it is assumed that they agree with the decision that a smaller number of issues should be issued for one dollar each, rather than that the publication of the beautiful work should be completely omitted.

(For the "Lutheran.")

Dear Mr. Walther. Some of my correspondents seem to be of the opinion that I have not reproduced the German chorales in the *Cantica Sacra*, which I took from Layritz's collection, unchanged according to my promise. Since perhaps others are of the same opinion, I ask you for a little space in the Lutheran to explain the matter.

Dr. F. Layritz has published two works. One consists of several small booklets in which the old church melodies, if I am not mistaken, are only printed in two parts. The other, later work contains the same melodies in four parts. - Since the harmony must be different where the movement is treated as two-part and four-part, these two works of Layritz must be different at least in harmony. The Lanticm Lnora, of course, deviates from this two-part work in the harmony. But remember that I promised to follow the later, four-part work, and not the earlier, two-part work. And if one compares the Ounticu 8aorn with that one, one will find that I have made no changes, except, as already indicated earlier, that I have set some pieces a step or two higher.

I. I. Almost.

The *Cantica Sacra* is for sale with Mr. Otto Ernst, St. Louis, Mo.; Mr. Kunding, Detroit, Mich. and Hon. A. S. Bartholomew, Fort Wayne, Indiana. F a st. Canton, O>, Nov. 22, 1855.

Notice.

Since the Synodal - congregations in Perry - and Cape Girardeau Co. attended this year's two Fall - Conferences of our Western District the

Since the two congregations of our Synodal District had made the urgent request to hold next year's Synod in their midst, namely at Altenburg, since several reasons make this particularly desirable for them, and since both Conferences have agreed under the condition that the respective congregations of our Synodal District also give their consent to the amendment of the resolution made at Chicago, the request is hereby made to the dear fellow ministers to consult with their congregations on this matter, and to make the result known to the undersigned, if possible by Christmas.
G. A. Schieferdecker, Distr. Präs.

Receipts and thanks.

With heartfelt thanks to the Women's Association of Detroit, Mich, I certify that I have received from them ?8.00, for which the good Lord bless the givers abundantly.

Mrs. Lutz.

With heartfelt thanks to God and the benevolent givers, I hereby certify to have received the following gifts as support from some friends in Frankenmuth:

Bon Mr. M. Arnold P 10.00; by Mr. L- son \$2.00; Mr. L. Rodamer ?2.25; Mr. Mat. Bierlein K2,00; Mr. L. Kraft \$3,00; Mr. G. Pickelmann Z2,00; I. G. List jun. L2,00; I. Knoll \$1,00; collected at Mr. L. Lösel's wedding \$2,30.

Joh. List.

Concordia College, Nov. 23, 1855.

To have been richly endowed by the pastors Röbbelen and Sievers together with their wives, as well as by the merchants Ranzenberger and Gotz, likewise by Mr . Schultheis and the venerated women's association in Frankenlust, and to have been delighted by Mr. Hubinger's generous gift of one dollar, hereby publicly confesses with heartfelt thanks. Koch.
Concordia College, Oct. 21, 1855.

With hearty thanksgiving to God and the bountiful givers, I hereby certify to have received the following from members of the Fort Wayne congregation for my support:

\$1. 00byMrSimon
1,00 "" Nail
1.00 "" Stephan
0.50 ""Weather.

May the rich God repay them temporally and eternally. Karl K irsch.
Fort-Wayne, Nov. 27, 1855.

The undersigned hereby certifies to have received the following from the Honored Women's Association at Fort Wayne for its support at the seminary here during the year 1855: namely, one pair of gloves, two pairs of woolen stockings, two pairs of cotton stockings, three shirts, one pair of summer pants, one summer skirt, two handkerchiefs, one pair of wintchrese, one winter skirt, one winter cap. For these dear gifts of love he thanks the benevolent Women's Association very sincerely, and the dear God, who is rich in mercy, will repay it again with grace, here as well as forever. Karl Kirsch.
Fort--Wayne, November 27, 1855.

Received

w. to the general Synodal - Casse: By Mr. Pastor Fürbringer:
by Mr Ernst Schneider42,50
"" A. Ernst 50
" Chr. Heekendorf 25
" " F. Bublitz 1.00
from the parish of the Rev. Fleischmann in Mil- waittee, Wis. .. 5,38
from the St. Paul's parish of the Rev. Franckc m Lafavettc Eo., Mon.15.00
s for the general presiding officer:
from the congregation of Mr. Pastor Frickc in Indiana polis for July 185ä - June 1855 25,00
from St. Paul's Parish in Lafayctte Lo., Mo. - -. 12,00
to the Synodal - Missions - Casse:
by Mr. Past. Nvrddmann in Washington City at of a wedding ceremony-85
by handicrafts of girls in their school - - 1,50

from the congregation of the Rev. Fricke in Indianapo lis, collected in missionary hours 11,U
By the Young Women's Association at Collinsville, Ills. 4M from Lt. Paul's Parish in LafayetteEo., Mo.- 6.00 by Rev. Stubnatzy in Thornlvn Station, Ills. sent in:
Yield of a Collecte in his parish - - - 4M from the missionary box in his house 1.75
from Mr. Gottsr. Müller sen. in Paitzdorf IM
o. for the maintenance of Concordia College:
from the congregation of the Rev. Baumgart in Elk- Horn Prairie, Ills. i 5.7g
by Mr. Past. Fürbringer:
on the .Uindkause i-n Mr. EilerS12,00
vvtt Mr "Girbisch5M
from the pastors Fürbringer and Günther, travel money of the same for the purpose of an inlrductioü in Towu 124M
from Mr E. S clmeider2,50
" " A. Ernst50
,, " Chr. Heekendorf25
from an unnamed person by Hcrn Pastor Guenther, on the salary of Professors 3M
by Hcrn H. D. Bruns in Lafayerte Co., Mo. of the same 250
from Mr. Mich. Bock in Paitzdorf1,50
"" Gvttrf. Müller sen. there IM
ä. for poor pupils and students in the Concordia- College and Seminary:
by Mr. H. TubesinZ in Buffalo5M
"" Carl Lűwstow, through Mr. Past. LochnerIM
Johann Dittmar in Jefferson Eo., Mb.--IM.
"" Heinrich Johanning for Stud. Hügli IM
., of St. Paul's Parish in Lafayette Co, Mo- - 7M " Mr. Mich. Bock in Paitzdorf50
"Gvttrf. Müller sen. there1.00
F. W. Barthel, Cassirer.

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The 10th year:
Messrs. Past. Baumgart, Past. Fleischmann, Tack Kummer, Bro. Meyer in Lafayette Co, Mo, Past. Nord- mann, Christ. Wegener.
The 11th year:
Messrs. Past. Baumgart, H. D. Bruns, Past. Fast, Past. Fleischmann, G. Tb. Golsch, W. Gutert, Jacob Horn, Past. Hattstädt (5 ex.), Andr. Jäckel, Pastor John (year 111. is erroneously brought in), Carl Hummer, Christoph Metz, Fr. Mever (as above), S. Riedel, G- Schlvz, Umbau, Wilheft, Jacob Werther, Chr. Wegener, Perer Ziegcnheim.
The 12th year:
Messrs. Past. Baumgart, Heim. Baumhöscr, Past- Brandt, Martin Bernhard, Fr. Barlhets, I. Bäunum, Will). Dettlaßi, Joh. Dittmar, Wild. Duustrey, Ebr. Dvrrfeld, Past. Fast, Past. Fürbringer, Ludwig Güs, Christ. Grünhagen, Joh.Hübner, Ehr. Hermann, Heinrich Jehan- ning, K. Jansen, Past. Gcin, Samuel Kämpfe, Heinrich Lohmeyer, Past. Th. Moscr, Fr. Meyer, I. D. Mcvcr (2 Er.) Jacob Ottmann, Wüh. Dünnst, P in I. Reinhardt, S. Riedel (4 Er.), Bro. Sperber, Past. Schumann, H. Atiinkl, Chr. Stöckmann, Wilheft (-50 Cts.), Wall- schlager Jr, Wegener.

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Christmas celebrations

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Offenb. Joh. Cap. 14, v. 6, 7.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 12, St. Louis, Mon., Dec. 18, 1855, No. 9.

(Sent in by Past. Röbbelen.)

The Revelation of St. John.

The eighteenth chapter.

"In the eighteenth chap. now go to the same disturbance, and give up the glorious great splendor to the ground, and listen to the robbers of foundations, and thieves of foundations, the Cortisans. For therefore Rome also hath had to be plundered, and to be tuned by her own patron, to the beginning of the final disturbance." (Luther.)

While the previous chapter presented the person of the culprit who is now to receive his sentence in court, in this chapter follows the sentence that will be passed on him. It fits perfectly to Luther's time. But it is also applicable in our day. Yes, it will still have full force on the last day and for all eternity. It is the same with the words that God has spoken. As the sound of a bell may move the air for hours, so they will resound through all time until they find their full tone on the sounding board of eternity. If, therefore, the contents of this chapter can no more be eased into the Reformation period and brought to a standstill with it than 10:11). This alone would have been an avalanche that has detached itself from the summit of angel. But Luther did not stop there. After he had exposed the glacier can be sustained in its fall, it would, in a sense, be making the effect the cause if, for Luther's sake, one did not want to wait for new reformers to experience the end of the harvest that is shown to us here. As Luther's successors, of course, as has already been noted in Cap.

Many faithful servants of the Lord are still entitled to the titles that the Holy Spirit bestows on his instruments. But does the ray no longer belong to the sun, so that it also falls to the earth? It grows to this day only by the power of the word which God spoke on the third day, and the reformation is no less God's work than the visible creation.

But the fact that Luther now appears in the person of the "outer" and "third angel" (cf. Cap. 14, 8. 9.), while his work was just presented as the work of the heavenly messenger, whom we first learned to know in Cap. 14, 6. 7. follows from

the relationship in which our chapter stands to the previous one. The 17th chapter describes the Reformation especially from the point of view that the Roman Antichrist became manifest through it. It had not been dreamed of before that the papacy could be the whore against whom Revelation could come (Matth. 16, 17. Joh. 1, 13.). And behold, from there "the angel descends." So then it must not be possible for mankind to swing up there by the progress it promises. Bad prospects for those who wish to surpass this angel; they would otherwise have to discover another heaven, and renew the tower of Babel with greater happiness than their unhappy predecessors. But who can be surprised at their arrogance? But one sees the angel only descending! He soon comes into contempt with the world, even into oblivion, and with the fruit of his work it seems best to plead in the beginning. For whom he still

the livery of the "other" and "third angel" (cf. Cap. 14, 8. 9.), of which the former triumphed over the Antichrist and the latter exhorted the deceived to repentance.

If, therefore, the 18th chapter is only, so to speak, the finger that shows more precisely, or at most colors, what we have already seen there in its outlines, the interpretation, if it does not want to repeat what has been said before, may be limited to brief remarks.

V. 1. -3. The "other angel" (comp. Cap. 14, 8.).

"And after that I saw an angel come down from heaven: in heaven, by the Holy Ghost, out of the mouths of the apostles and prophets, he received his message. No help could be hoped for from earth. There also the Antichrist had occupied all the passes. From above only a witness of truth could come (Matth. 16, 17. Joh. 1, 13.). And behold, from there "the angel descends." So then it must not be possible for mankind to swing up there by the progress it promises. Bad prospects for those who wish to surpass this angel; they would otherwise have to discover another heaven, and renew the tower of Babel with greater happiness than their unhappy predecessors. But who can be surprised at their arrogance? But one sees the angel only descending! He soon comes into contempt with the world, even into oblivion, and with the fruit of his work it seems best to plead in the beginning. For whom he still

should always be on top, he must not deviate from the first word of the third article. If one reads "instead of": "I believe - a holy Christian church" - "I see 2c.", then one must necessarily look around for someone who does it better than Luther.

Obviously, these first lines of our chapter fit him best. He had really learned what he preached only from the apostles themselves, and actually came down from the mould when he overthrew the Antichrist by his preaching. He was also soon seen to "come down," for while before he had been considered a pious son of the church and an heir to heaven, as a reformer he had to be a servant of the devil and a child of hell. His work can also be compared to the downfall, because the Lutherans became secure because Luther had broken the chains of the papacy and, in time, fell prey to the carnal mind and obvious unbelief. - If one refers

these stables to Luther's successors (Mart. Chemnitz, above), then the falling down from heaven indicates that the Lutheran church in later centuries will always rise up again on the testimonies of its accomplished guardians. It is then a new admonition to expect the salvation of future generations not from their own products, but to remain on the only right path into which God has directed His children through the Lutheran Church Reformation.

"He had great power" -: this again applies most conspicuously to the same Luther. Similar voices as those of his can be heard in front, but they did not get through; Luther, on the other hand, remained on the plan: for he had great power. Into his inheritance then entered the servants of God, who, like Chemnitz, could still believe in the power of the Lutheran confession, when all the world despaired of it. - Whoever can grasp this word has already won it. But it is a won of promise, reads contrary, and demands faith. For us it is a punishing word: for it blames our unbelief alone that we are not victorious with Luther's confession. "and the earth was enlightened by his clarity."-With power

he defies the earthly authority that protects the papacy. Before "his clarity" the gleam of human wisdom pales, the light of the thief's lantern, as it were, is extinguished, by the light of which the Antichrist plundered the treasury of the church in the darkness of this world. To whom can this be applied more fully than to Luther? Is it not a true wonder that the most celebrated names of papist authorities, from Aristotle to Thomas, lost their prestige so quickly through the judgment of one man! The West must even today, without knowing it, fulfill the sentence once pronounced by the Holy Spirit. It honors Luther. No party dares to dispute his fame. Each claims that if he were alive now he would accede to it. Even the papists, by their inextinguishable

greater because they despise such emphatic examples of punishment. "and become a dwelling-place of devils, and a receptacle of all unclean spirits, and a receptacle of all unclean and hostile birds" -: to this word also the blood-dripping scourge gives

Emphasis with which the models of the Antichrist were chastised: because in it also echoes the prophet Esaias. Watcher's cry echoes (comp. Esa. 31, 14. II, 13.). There the old heathen are threatened that their cities should become inverted, that is, as much as "a habitation of devils." Rome has also long since been a ruined city, although it still had magnificent temples and palaces, because with idolatry and lies it serves the devil who dwells in the wilderness. For where the Lord is, everything becomes a wasteland. Men beheld nothing before the murderer: yet it seemeth as if they were very well under him. The Roman Antichrist possesses riches and can bestow high honors. But what did the dead man ask of the funeral pomp? The papal dignitaries do not even get the full enjoyment of rule, since they must always be in fear whether they will not offend the common spirit that blows through the Roman church and its guardians. For this reason it says here only: "a receptacle of all unclean spirits." Those who serve the devil as jailers in the papacy must themselves be in prison, as is the lot of the jailers. But they also find refuge. One must not blame them. Their unclean spirit bites a holy spirit. What will become of it now? All uncleanness of spirit comes to honor, unclean teachings of all kinds find subversion in such a Rei.be. He who cannot move freely in the Church, where the Word of God reigns, may only become a Papist, and then nothing will prevent him from indulging the lusts of the flesh tmes.MHW^t. Therefore we have here also a prophecy of the conversions to the Roman Church and the judgment of the Holy Spirit upon them impure spirits fall away to the Papacy, as a thief comes into prison. - The reign of Antichrist is described still more clearly as a cloaca where the uncleanness of mankind flows together, when the Roman church is called hereafter "a receptacle of all unclean and hostile birds. Birds that flee the cities of men retire into the wasteland. Thus such souls cling to the papacy as have grown weary of the communion of the children of God and hate the Holy Spirit. And yet they want to flee into the bosom of the church and take comfort in a visible crowd of believing Christians. But what they get their hands on, since a church that believes in them is not enough, they hear here. It is as if the Holy Spirit meant by the "birds" especially the poets, who today are so fond of courting Rome. Otherwise, this expression also alludes to the fact that it is flighty, fickle minds that fall away from papacy, such as David punishes when he prays: "I hate the flighty spirits" (Ps. 119, 113.).

V. 3. "For of the wine of the wrath of their fornication have all the heathen drunk; and the kings of the earth have done nothing but their fornication, and their merchants have waxed rich by their great lust."-Cf. Ez. 51:7. which is the glory of the Papists, that they have deceived all the world overthrows them: for to them is only a

Murder succeeded, which, if it was committed, entails the He holds fast those whom he has once taken, as Pharaoh held love God, when the sea level of his word ceases to be a sentence of the judge and delivers under the axe of the fast the children of Israel. He terrifies their consciences with smooth surface and rises high under the breath of the wrath executioner. - By merchants, as much as much belongs to the delusion that they will be condemned if they destroy his of divine majesty. But God does not change his nature the papist idolatry that must be taken out of the store (cf. vv. temple. The cry is made against his throne, "Come out of her, because of this. And if he be like all the perverse, his heart 11-19), are to be understood, namely, the servants of the my people." This gives courage to the timid (comp. Esa. 35:3, walleth when he remembereth sin.

Antichrist. These should be pastors, but they are 4.). In addition to the frightened hearts, which wanted to be This also happens in the following (v. 6. ff.). Mention has "merchants" who make a trade out of godliness, namely, free, but feared the danger, there are also those among those just been made of the sky-scraping wickedness of the merchants of the earth, whose whole art, as Luther says in who still fear the papacy, who are indifferent and find it Antichrist. "Immediately the eye sparkles, the tongue spouts the Theses, consists in fishing for the mammon of the people. unobjectionable to remain silent about the lies of the flames of fire, and the right hand is raised threateningly. * The They "have become rich from their great lust": i.e. once the Antichrist. To them the following applies: "that ye be not speech suddenly takes on a different shape. The subject also lavishness of the earthly-minded papal clergy gave the partakers of their sins." And because there are still others who becomes a different one. Whereas shortly before mercy merchants much to earn, and then the "great lust" (so much let themselves be beguiled by receiving earthly benefits from those who could still be saved put a dam against the as wantonness) of the Roman where was the only cause that the papacy, they are awakened out of the dream with the word, flood of divine wrath, now it pours in, after God, to speak with her powerful errors found acceptance and her merchants that ye receive not any of their plagues.

Luther, "has brought in his grain, and has left nothing in the could become rich from them. The papacy was so insolent as V. 5. "For their sins reach unto heaven, and God papacy but chaff and empty straw" (see Luther's sermon on to expect the whole world to believe that the sacrifice of the remembereth their iniquities." - Cf. Irrem. 51, 0. and Gen. 18, the frightening blindness and ingratitude of the wicked world, mass by the priest would deliver the poor souls from 20. 21. 'Literally bites, which is translated "reach - in": they are which does not recognize God's gracious visitation 2c. on the purgatory, etc. And behold, no one objected. And behold, no firmly glued together, joined to each other, and thereby Gospel delivered on the tenth Sunday after Trinity in the one opposed such presumptions. Since the lie was admittedly grown into such a wooden structure that they reach Pauline Church at Leipzig, Anno 1545) unstoppable over the successful, the merchants went on and on, until at last Tetzelt into heaven. Hereby those who adhere to the papacy are hostile coercive rule. Its waves mock the lamentation over the grafting so much into the juggler's bag that it broke.

V. 4. ff. The "third angel." Cf. Cap. 14, d. ff.

In addition to the punitive justice of God, the judgment of This is again all directed against the appearance of There is no mediation. The offended majesty wants the papacy also reveals divine mercy toward those who are contradiction. The papists do much credit to the visible church satisfaction. Only when the "beast" has been removed from caught in its ropes, just as the Lord not only rained fire from and the intimate union of its members. Yes, says the voice that her sight will her wrath subside.

heaven on Sodom, but also sent two angels into the city to is heard from heaven, you are indeed bound together, but what From this brief outline of the following prophecy it is lead Loth out. Every ray that goes forth from his face, as it holds you together? Not grace, but infinite common guilt! Then sufficiently clear that our mole's eyes will again be expected were, when his wrath is kindled, is now ascribed to a special they pretend and are drunk with delight in the delusion that to do more than they can do. Well, that does no harm. God angel. But from this it does not follow that we should not they have occupied the entrance to heaven and that no one can must always confront us in such a way that we get the think of Luther in the one as well as in the other. Christ also enter without them. They boast, as holders of the monopoly, to impression that the Lord of hosts is speaking to us. If we are called him to the work of the "third angel" in this eleventh deal incessantly with houses there. Their bills of exchange a little deceived, we are all the more afraid, and the fear of hour, but after him others came into his work (e. g. Johann should never come out of course; even in purgatory they are God is the beginning of wisdom. This much, however, we Gerhard, see above C. 14.).

"And I heard another voice from heaven":- here the whom Christ's blood could not save, owe to them, as they say, it is a sermon on the 2nd Psalm, especially on the words v. 4. strings are strummed a little higher, in order to praise the eternal blessedness. And of all this the heavenly voice makes 5: "But he that dwelleth in heaven laugheth at them, and the Reformation worthily. One had always heard "a voice from Sodom's iniquity. "Surely," saith she, "your covenant reacheth LORD mocketh at them. He will speak to them once in his heaven" before, but did not accept it as such, but regarded it unto heaven, but as Cain's sin cried unto heaven." Further, wrath, and with his fury he will terrify them." Cf. Prov. Solom. as a human sermon. That is why no real earnestness has nothing brings you into the least relation to the kingdom of 1, 24 - 27.

been taken to obey it. The papists, with few exceptions, have heaven, but that a greater cry is heard there of your Here the Lutheran polemic is justified. God himself gives remained seated in their hurdles as if there were no need. wickedness than anywhere else. - The last part of the verse, his servants courage, that they should strike at the harlot. It Many still think it is all the same whether one professes "God remembereth 2c." resists certainty. God is silent, is there seems impossible to rival her alone. Therefore the Holy Spirit papacy or accepts Luther's teaching, one can still be saved. meaning, and you think he will be like you; but though he is must substitute for the faith all that the Lutheran church lacks Therefore, at this point the Holy Spirit changes the name of silent as to your idolatry 2c., yet he "thinks" of your iniquity." in visible support. But he then also completely replaces what the instrument he has used up to now and speaks of it in such

a way that no one may be in any doubt that he will perish with We children of men can remain quite calm when we speak company with the lousy monk become equal in power to the God in heaven if he despises Luther.

"Who said, Come out of her, my people, that ye be not that the judgment of our new man seldom echoes through our well-provided with wealth and power, clothed in the devil's partakers of her sins, and that ye receive not of her plagues:" breast as a loud echo of the fiery zeal of the Holy Trinity, scale armor, and confidently punish and condemn those by Jerem. 51:6. The Antichrist undiminished and undamped. That is why we can also call the whom they are cursed. If the Lord had not said to them, "Pay

her as she has paid you," the Lutherans would hardly ever have believed.

have made a mockery of the pope. But not only does God's word make the unequal armies equal, but the greater must serve the lesser; David becomes mighty over the giant. For while the Antichrist can only oppress Luther and his followers a little in the world, and at most overthrow them in the case of deluded children of men, Luther first of all throws the whole pope into the mud here on earth before all the children of God, as long and wide as he is, and then his judgment is valid, because the Spirit of God speaks through him what Christ promises to the disciples as the believing instruments of the Holy Spirit when he says: "What you shall bind on earth shall be bound in heaven also." And just when the devil thinks he has silenced the despised mouth of the Lord, and leaves everything as if the whole Lutheran Church were but morning bread to his henchman, the Antichrist, the little hero, who has no further armor than the invisible God, whom he holds with the invisible hand of faith, not only remains before the great scoffer, but becomes more and more bold toward him in the face of the whole host of the Philistines, until he strikes him in the forehead. Both that preponderance of the Lutherans over the Papist Philistine army, and this increase of their courage and victorious powers in all the wars of extermination waged against them, are expressed in the following words: "and make it double to her according to her works; and with what cup she hath poured for you, pour it double." - It is evident that faith is necessary if these words are to rhyme with their fulfillment; for since the Lutherans never fight against their adversaries with fire and sword of this world, as the Papists do, it seems to be only half a vengeance what the latter have to suffer compared with the damage which they have inflicted on the limbs of Christ for so many centuries, body and soul. But what God does can never be seen so exactly on earth that no doubt would be possible. Faith, however, is able to come to terms with God's word. For it includes eternity, which even the papists will not lack in double measure; no one deceives them. He who only measures by time, on the other hand, will shake his head at this passage, as one who knows nothing of the Danube would laugh at anyone for whom the sources of the Brege and Brigach are more important than a mountain lake in the Black Forest. That is why God wants to awaken the hope of victory in those whom this world, as much as there is in it, does not allow to lift up their heads. If He did not let His "No" be heard, then the enemies, drunk with victory, would be eternally right, who, according to Matth. 24, 22. - 24. Luc. 21, 28. will still be in the ears of the elect shortly before the last day with their cries: We have won, yes we have won! But this no is guarantee enough for the faithful confessors of the Lord, that they will not be crucified or crucified on earth.

siannah call always to stand in the morning light of eternal your soul will be demanded of you; but then God would also do injustice to the evil-doer, if he could not lie and deceive well. He has nevertheless received a lesson, and when

And however righteous God is, when he displeases the harlot with the same measure with which she has measured, "destruction shall quickly overtake him, as the pain of a she still causes herself all chastisement when she is woman with child," he will no longer need it. Till then we chastised. For this is the very cause of her vexation at the may take comfort in the great barns he builds here in the preaching of the word of God, and therefore of her land with the weary saying, "strong is God the LORD who condemnation, which might be to her a savour of life unto will judge them."

The rich man does not die alone; he is also buried, and because he is a rich man, he also receives a solemn burial. He has been accustomed in his life to be a drag-bearer: so then, according to his station, a stately funeral procession follows him to his resting-place, i. e., into torment and chastisement (Luc. 16, 23.). This is presented to us in these verses, and so that we may better understand it, it is divided into three columns. First come the kings (v. 9. 10.), then the merchants (v. 11.-16.), last the mariners or carriers (v. 17. - 19.).

V. 9. 10. The procession of the kings, first column of the corpse's retinue. - "And they shall weep and mourn over them the kings of the earth."-Were a bodily oppression of the papacy meant by his death, the kings might help; but the weapons wherewith it is overcome are spiritual, and yet "mighty in the sight of God to disturb the fortifications" (2 Cor. 10:4, 5.).

"When they shall see the smoke of their burning," -: As long as the papacy was not curbed, it built itself peacefully, and shone on earth not only with great splendor, but also with the self-chosen spirituality of the angels. But when it received its judgment, the sky above it blackened, as when a beautiful house is struck by lightning. Thick clouds of smoke rose up, because the flame of divine wrath consumed the glorious temple, and therefore hostile heat disfigured Cain's countenance, while the curses smoked up from the chimney of his mouth, which at least created clouds for him in the absence of another heaven (Judg. 11-15).

That the soap bubble of papist glory should burst just as quickly, says the eighth verse. It reminds us again of the crowned ox. So one can grasp that pride comes before the fall. Never has a calm been followed so suddenly by a violent storm, nor has a lively city been destroyed by an earthquake. "And shall stand afar off for fear of their torment 2c." -: The word was fulfilled when the pope once pressed upon the Emperor Charles V. to take care of him, and this prince

We saw well it is ancient Babel... It was celebrating joyful feasts with drunken courage, as if it would not fall for ever, when Cyrus had already entered the city (Jeremiah 51:8). But which will be the "one day"? I think it is the last day, kindled through Dr. M. Luther, because he could not because it says, and with fire it shall be burned. I. e. as has extinguish it. - This verse also gives the hour of death of the Antichrist. Of course: The kings know more exactly than others when actually his life has escaped. They are allowed since happened, when Luther, on October 31, 1517, that is, to go into his bedroom and take his pulse, while other "in one day," summoned the rich man with the purple (cf. vv. people have to be so lukewarm with the sick note until he is 12 and 16) to God's judgment in the midst of his joyful life. put on the parade bed. This "one hour" makes us even more He does not let himself notice this, and at this moment he certain that October 31, 1517, is meant by the "one day" even plays the role of his equal husband, who was still spoken of in the 8th verse. If Rome should be destroyed by planning to build bigger barns, when the Lord said to him: other weapons than the Word of God, and burned with other "You fool, this night you will be judged by God. fire than that of the Holy Spirit, it could not happen so soon.

NB. Here, too, one must not forget that every prophecy demands faith. Whoever will allow his eyes to be blinded, the ordinary world will still give him hope, even in the last hour, that he will not die. How much more can one trust the cunning Roman boys to conceal the death of their idol! Already at the time of the first kings in Rome they were able to lie to the people that their ruler was still alive, when he had long since breathed his last, and what progress has not the lie made since then? Ancient Egypt was able to preserve corpses so that they still look as fresh today as if they had just been buried, and should not the papacy understand the same art, which, according to Cap. 9, 21, is also well versed in "sorcery," compared to which Sodom, Egypt, Jerusalem, and Babylon can only be called small? It did not actually embalm corpses that had died, but its god Bel was from the beginning nothing but a dead idol. The difference now is only that some are lucky when they deny life to the stinking carrion, while before no one was sure of his life if he did not prefer to hold his nose for a while rather than to say openly: it stinks!

V. 11-16 The Merchants' Train, second column of the cortege. - A wonderful sample card of goods! The register begins with gold and silver and closes with corpses and souls of men. One can see there must be more behind it. It would be too strange if no merchant could sell gold, silver, etc., as soon as the papacy has fallen! (cf. v. 11.) The merchants, at least, must be different from those who are usually called such. How else could the Lord say that they would buy and sell at the last day (Luc. 17, 28.)? We see what has been said of the merchants in A. 3. holds the test: the Scripture interprets itself. They are and remain the servants of Antichrist, the papist teachers in schools. The harlot's barkers in the pulpits, the engrossers who sell holiness by the age in the monasteries, and so on. *) So then will the merchandise stand in proportion to the merchants, and be more than the shadow that falls on the earth from the goods that are here enumerated? Thus should malt think, and whoever feels like it may, after all, interpret the sense of the words more abundantly according to the guidance of the Song of Songs, e. g., gold-faith in the pope, silver-papist holiness, precious stone-scholasticism or papist idolatry (not godliness), the wisdom of a St. Thomas, and so forth. But it is not at all necessary to take so much pains and stir up, as it were, the muddy bottom of the swamp; one already smells the rot when one merely skims the top. In fact, the whore's mewlers only offer at most somewhat finer awakenings of it, but never substantially *). Here belongs what Mantnanus said of the Roman

Church sings:

They have sold other good things than the show they put on in their temples with beautiful bishops' robes, delicious utensils, glorious incense, and all the good things that are mentioned in our place. These things they have hitherto sold to those who sought blessedness from them, and nothing else; the hope which they gave to their own has been a lie and a deception. So then this whole register is a biting mockery, with which the Holy One in heaven laughs at the expense (cf. Ps. 2:4) which the Roman priests make when they pretend to serve God. First is gold and silver, that it might be grasped that the pope's usurped dominion was not Peter's chair: for the apostle said, "Silver and gold have I none" (Acts 3:6.). It is truly a masterly stepladder. One becomes more and more anxious to know what may come last, just as one has the people in the Roman Church for fools, and, as it were, only puts one coloured box into another. What is the last thing to come? "Corpses and souls of men." "Corpses might also be translated slaves; but corpses is better: for the papacy is cheaply called a charnel-house, not merely because it fetches relics from the shingles, but above all because nothing but spiritual death reigns at its altars. Otherwise it has slaves enough to sell: for all its innumerable "followers" are, in the spiritual sphere, of which we are speaking here, only the will-less servants of the "holy father" and his deputies. Father" and his deputies. Either way a beautiful counterfeit of the one who promises life and freedom (Joh. 1, 4, 8, 12. - Joh. 8, 31.32.34. - 36.). One was not allowed to speak of the Roman Antichrist. - But of course the best are the "souls of men." What do these "merchants" want to sell, after all? Heaven. That's why the souls of men come to them. Alas, the poor souls, they remain stuck in their temples, like the ram in the hedge. There they belong to the Antichrist. And they are "souls of men." They have not come out of their natural ruin by all the merits of the saints sold to them by the pope.- Immediately after "souls of men" follows at last "the fruit whereon thy soul lusted." This admonishes au Ezekiel 34:8: "are such shepherds as feed themselves, but my sheep they will not feed." While the souls waited for them who had come under their shepherd's staff, the profitable trade of the papist bishops was that they received where "their souls lusted." This means here "fruit," so that it may be known that the papacy was for the bishops of the antichrist rule a new paradise, wherein there is fruit to eat without the need to cultivate the field. Besides this, "lust" indicates from which tree the poor idolatrous shepherds break. Yes, this word makes of the whole Roman church a new tree of knowledge of good and evil, on which God will test the obedience of his children. That the "fruit" is to be understood in this way is shown by the following: "all that was perfect and glorious," namely, the

fat sinecures and high dignities which the pope bestowed, which explains the "fruit".

Now the angel with the fiery sword stands before the Garden of Eden. Hence the lamentation.

V. 17-19: The platoon of mariners and carriers, third column of the corps. - These were especially such people as Tetzal. Afterwards the Jesuits continued the business. Today the seafaring they have to do to get the goods of the papist merchants to a "place" where they can be sold is more proof that they are painted in this place. Tetzal's death lament is well known. He had to despair about the fact that the goods that he had sold were chewing away. When now the proud Tyre (cf. Esai. 23, 8.) under Hiram's *) flag sends considerable shiploads to the coasts of the islands for the construction of the papist idol temple, the jubilant cry is: "Who is like the great city?" with which "the ships fill new parts of the world is only the echo of the lament, "Woe, woe in an hour it will be desolate!" for there would be no need of the great clamor if the "city" were really still so "great"; all the world would know it anyway. These people are still preaching the antichrist lie, as one covers a grave with a mound. That is why it is said of them here that they throw "dust on their heads," by which they testify to themselves that they henceforth serve only the dead.

V. 20: For what the world reproves, there is joy in heaven. Even the revelation of God's wrath awakens to His praise those who have His Spirit. Here it is added that the citizens of heaven, who through the apostles and prophets proclaimed such judgments long before, were mocked on earth until then, because God delayed their threatening. Jer. 51,48.

V. 21. reminds of Matth. 18, 6. (Luc. 17, l. 2.). This verse also points back to the prophets, cf. Jer. 51, 63. The Euphrates, into which the stone was thrown there, avenged Israel: for it let its deliverer Cyrus into the city of Babylon. Thus, one would say, the sea is now to be the instrument of God's vengeance. But the sea, as has often been said, is a symbolic expression of the knowledge of God and its source, the Word of God. How glorious! By nothing more than by the true knowledge and Word of God has the Antichrist been overthrown, and that truly "with a storm," suddenly and so that the whole world confessed: he preaches mightily, and not as the scribes!

V. 22 - 24 again draw the parallel between the small Jerusalem and the great city, where "our Lord is crucified" (comp. 11, 8.). These are the same images under which the destruction of Rome is presented as those used by the prophets when they proclaim the end of Jerusalem. But the crime stands in the same relation to the punishment. This

*) Hiram means long life, high, proud life. It is fitting that the lie should adorn the death which the Lord preaches with such words. But it is only the splendor of a churchyard.

is no other than the one that the "city of David" was accused of by the Lord Christ (Match. 23, 35.). Yes, the Antichrist is the heir of the sinful abomination that the old Jerusalem heaped up.

The murderess of the Son of God cheaply concludes the torchlight procession that follows the corpse of the Antichrist to the grave. - Let us not wish him a resurrection. May he rest in peace. On the funeral stone his sentence shall henceforth be emblazoned, as a warning to all who think Rome's misdeed small and may even fear to commit a sin when they call the Pope the Antichrist. Stand still, dear wayfarer, and read the saying which the hand of the Lord hath graven on the marble slab that adorns his sepulchre. It contains the judgment of the harlot, which was promised to you in the beginning of this chapter, and reads thus:

"And the blood of the prophets and of the saints was found in her, and of all them that are slain upon the earth." (Rev. 18:24.).

But beware lest a "Lutheran" conference prove to you, for instance from Neander's Church History, Becker's World History, or some other fruit of the nineteenth century, that it could not be said of the pope that he had killed the prophets and castigated you for unrighteousness. And let the Lord also take heed that he be not accused of any iniquity, especially as the pope, when he thus judged him, had not touched a hair of his head, because he was not yet there.

Yea, pray thou only for thyself, dear God: "That thou mayest be right in thy words, and pure when thou art judged!" Ps. 51:6.

One more remark. In order to recognize that the Antichrist is carried to the grave, the corpse must not be able to come properly. For as the women stood afar off, beating their breasts, when the Lord died, so do the kings 2c. who weep for the Antichrist stand afar off (vv. 10, 15, 17). If only they also beat their breasts in the right sense! There would still be room for the extreme tip of the Roman dragon's tail to escape. But the "Roman Catholics," like the Jews, can only howl over chastisement, not over guilt.

Negotiations

of the Eastern District of the Evangelical Lutheran Synod of Ohio, held on
14-18 Sept. d. J.

It is with great pleasure that we hasten to share with our readers some of these proceedings, which are available to us in print. We hope that the acquaintance with them will awaken our readers as well as us to heartfelt joy and thanksgiving to God.

Mr. Rev. A. B. Bierdemann, of Jefferson Furnace, Clarion Co., Pa. whom several Lutheran readers regard as the editor of the alas!

Lutherischer Beobachter" will still have in good memory, was President of the Synod and has been elected to this office again. From the report of the president, which is more retchhaltiger, than it usually is, we learn that the synod had excluded the preachers C. G. Stübchen and Hahn because of immoral way of life. The report further proposes the drafting of a new ministerial order, and calls attention to three defects in the one hitherto in force. "The first defect, it is said, is that absolutely nothing is determined in regard to congregations which are deserted by their preachers, and are thus for a time preacherless." In this respect the President makes the proposition, "That when such congregations shall apply to the President of the Synod for it, the same shall have the right and duty to appoint three or four of the neighboring preachers to preach in those congregations half as often as the congregations would be served if they had a preacher; that such congregations shall be required to pay for every sermon so preached a certain sum, which, after deducting the traveling expenses of the preachers, shall go into the Native Missionary Fund." Then it bites: "A second defect is, that our Synodal - resolutions too often remain mere resolutions, about the execution of which no one cares. Should not the President have the power, as well as the opportunity, to see that all the resolutions of this body were really carried out by the members of it? For this purpose, of course, church inspections would be necessary. But in order to be able to make these, the president of the synod would either have to be placed in such a position that he would not have to serve any congregations, or he would have to have a vicar who could serve his congregations in his absence. The expenses arising from this could be covered from the internal missionary treasury . . . The Synod of Missouri has set us a good example here. A third defect is the shortness of the term of the president." Hereupon Father Bierdemann justified the necessity of extending the term of office, but resisted the extension of it for life.

From the negotiations we also highlight the following:
I. "It was resolved that henceforth at all meetings of the Synod as well as of the Conferences, extraordinary as well as ordinary, all official acts shall be performed in the church habit."

"Resolved: that at synodical assemblies hosts be used in the celebration of the Lord's Supper, and that the Lord's Supper be received by the synodicals kneeling." (Both of the latter resolutions were voted against by a Pastor Nunemacher and his deputy).

"Resolved, That at the administration the certain confession-forms: Receive and eat, this is the true body of your Saviour Jesus Christ - Receive - this is the true body of your Saviour Jesus Christ.

Blood of your Savior Jesus Christ, spoken."
"Resolved: That the synodicals, in reading the divine word, hear the same standing."
"Resolved, That the local preacher acquaint his congregation with these resolutions."

II. "On motion of the congregational deputies it was unanimously resolved: that all Lutheran congregations be exhorted to support their preachers without accepting aid from outside parties."

III. "Resolved: Since, after prolonged use and examination of the so-called Lutheran hymnal published by the Pennsylvanian Synod, we have come to the conviction that the same does not correspond to our expectations and the confession of the Church, let our delegates to the general Synod be instructed to work for the publication of a new genuine Lutheran German hymnal, faithful to the confessional writings of the Lutheran Church."

IV. "The fourth committee proposes that the synod earnestly exhort every preacher of their federation to observe that former resolution not to establish and adopt a united congregation, in that no man can serve two masters." (This proposal was made on the occasion of a charge brought against Pastor Kuchler by a congregation, that he had subjected the Lutheran and Reformed congregation formerly existing in Fairview to conversion into a purely Lutheran one).

V. "Resolved, That the new English hymnal, published by the General Synod of Ohio, is recommended to all orthodox Lutheran congregations as a holy treasure, because 1. it contains no lud which could arouse displeasure in the heart of any Lutheran Christian; 2. because it contains very many of the best core hymns of the German Lutheran Church in faithful translation; 8. especially, however, also because these core hymns are given in such verse measures that they can be sung according to the melodies of thousands who sang them several hundred years ago: verse measures are given, that they can be sung after the melodies, which already thousands sang with hot thanks some hundred years ago."

VI. "The Seventh Committee proposes that all parishes, and especially the Church Council? Parish Schools may be established."

VII. The Eighth says n. A. in its report: "In a number of the Lutheran Standard are the proceedings of the Western District of the General Synod of Ohio, wherein is found a resolution, relating to secret societies, 'namely, that at the next session of the General Synod of Ohio 2c. it shall be examined whether the night admission of members from secret societies into the ministry of the Synod of Ohio is in accordance with the fundamental laws of our Synod. Your Committee (Pastors Hengist and Braasch, and Mr. Wagner) feel constrained to express their disapprobation of that District's having introduced a bill of attainder in favor of the Masons.

Resolved, That the District of Seneca, in the first instance, did not consider a document submitted to it, but that this document gave occasion to that District to recommend again to the consideration of the general Synod a resolution once already adopted; and that their Committee be permitted to propose, 1. That our delegates to the next general Synod be bound to vote that that resolution of the Synod at Seneca Co. concerning participation in secret societies on the part of preachers, shall remain in full force; 2. Resolved, That we, as members of our body, feel it our duty to instruct our church members who are in secret societies concerning the sin of participation in secret societies." -

We have nothing to add but the wish that the Lord may fill with rich grace the honorable brethren of this Synod to go forward in strong faith on the path they have trodden, and that many local Synods of Lutheran name may follow it.

(Sent in by Pastor W. Müller.)

Advent.

The hoarse one comes up from heaven, From his father's throne!
Up, Christians, up! Remember, God gives us his reward!
Rejoice and be glad together, - The king of honour is coming in!

The Word becomes flesh, the strong God A weak human child;
He is our need, he makes atonement for our sins.
To all the world the message resounds:
We are reconciled to God through God!

Now Satan's power shrinks no more, - The hero from heaven triumphs!
Hell and her mighty host Before his power succumbs!
Death unfolds, life springs From God, whom our flesh envelops!

Why dost thou still, afflicted soul, and fear so much?
Thy brother is Immanuel, thy brother the Lord God, Who giveth thee so high a gift, Because he loved the world and thee.

The Helper comes from the throne of heaven! By Word and Sacrament Among us the Son of Man Treads, His Heart; Burning with love. And graciously his "eye beholds, - He chooses from sinners his bride.

He calls them by his word of grace To his blessedness;
Therefore it resounds on and on: Ye sinners far and wide.
Weep over your sins and come and rejoice in my mercy!

He adorns her with the bridal robe in the holy water bath,
And gives her royal status, according to his father's advice,
And new-born, pure and beautiful, She may stand by the son's side.

He feeds and drinks her wonderfully with his body and blood,
And gives himself to her wholly in hot love's glow.
At the altar God's spirit testifies to her, That she is called the chosen one.

Therefore, daughter of Zion, rejoice. Your King is coming to you!
He seeks you out, he shows himself to you in his splendour and adornment.
Send thou to receive him. Sing to him your hosanna

The Judge comes in majesty, With him the host of angels!
Heaven flees, the world passes away Bor him who is and was!
The end is here, the stream of time I trickles away in the sea of eternity!

Awake, awake, all ye dead! The voice of the Judge calls. And mighty, like a trumpet, it sounds in every tomb, And all whom death devoured hear the sound of this voice.

And endlessly it teems forth To hemp from earth and sea, And every eye looks up To the Judge high and Hebr, And every Her; in every breast Trembles with horror, or air.

Woe to you who spurn the Lord, Since he came to you so gentle, so mild In word, a bright star, A strong shield and screen, A helper against sin and death, Who offered you his hand in salvation!

Woe! when, on his left, you hear the thundering word: Go, you cursed, away from me into the eternal fire! - Damnation follows the sentence, and eternity, eternity his curse!

Hail to thee, happy multitude, at his right hand! While his glory was yet hid, Thou hast known the Lord; Him you followed through shame and scorn, - Now he hands you the crown of honour.

Hail, O bride, so highly ravished In holy love and lust!
Upon thee full of love the king looks. Draws thee to his bosom.
After struggle and suffering, you will find eternal rest at his heart.

Lord JEsu! great prince of heaven, When on the last day thou shalt call me from the grave where I lay asleep. Then lead me to the hall of honour, To thy wedding feast of joy!

(Sent in by Pastor Beyer in Memphis.)

To arms! - To prayer!

Where the mother is insolently mocked. Even the weakest son cannot keep silent; He calls that mountain and valley resound. The stronger brothers to witness.
He cries until God hears his lament: "Lord, do us justice; we are wronged.

Yes, hear and grasp the sword of the spirit, you God-known, brave fighters: The mother who lovingly nourishes us is robbed of her crown, jewels and clothes. With false gold they would crown her again, With fashionable apparel they would beautify her.

Behold, thy crown is eaten with rust, We would have thee crowned anew. Thy garb is already old and worn, Thou wouldst disgrace us.

Though the mother speaketh teachingly, This garment is mine God above, Destroy not this work of the brethren. Who wove it from God's word; The insolent call this but women's crickets And cry: Silence be at our will.

The mother warns with earnestness and threatens: "If you seek to dishonor salvation. Then sin ye against my God, He will repel it through his children; Then woe to you when God's strong right Punishes you through his faithful servants.

In vain - the crown is worn "For the sake of enlightened times" And since one shuns all lace, one endeavors to break it off. - One chooses as material for a: new dress The smooth worm's web, the silk.

So embellished then shall the woman be called American - Luth'rian. Thus will inan point her to the pastime In new great circles;
Thus it shall please the educated and the refined, uniting them with itself.

Now up, who still holds to the mother! Seize the good, old weapons, Which always sleep bright and well-steeled In their rough sheaths: With Luther, Chernnitz, Gerharden den Handelt Can one turn the shame from the mother.

And he who, like me, does not feel the strength to bear arms in the conflict, He sounds what is due to us, In all country and church plagues: He cries out: Lord, make heroes in the war, Give new victories to thy truth.

(Submitted.)

Church News.

On the 5th of December we had a lovely, refreshing celebration in St. Louis in our Immannelskirche. A candidate of theology from Norway was ordained. Mr. Hans Larsen Thalberg from Skjiberg near Fredericksstadt in Norway, who had completed his theological studies in Christiania and had already passed his examination for candidacy there (as evidenced by the certificates presented), willingly accepted the invitation of his fellow countrymen and fellow believers to serve them in their ecclesiastical need and abandonment. On 27 Sept. d. He was to take over the Norwegian Lutheran congregation there, which Pastor Rasmussen had previously served as a branch.

For the sake of unity of faith, and to avoid the appearance of being a separatist, he desired to be examined and ordained by the Evangelical Lutheran Synod of Missouri, Ohio, and a. St. After previous registration, he arrived here with Mr. Pastor Rasmnssen Nov. 20. They lived several days in cordial communion with the professors and pastors here, discussing the doctrine and affairs of our dear church. On the 1st Sunday of Advent they heard Professor Walther and Pastor Schaller preach. In the evening the Norwegian, Swedish and Danish Lutherans, who live here and could be reached, had gathered in the Immanuel Church to hear a sermon in their mother tongue. Pastor Rasmussen is said to have interpreted the Sunday Gospel to them in hearty and eloquent speech. Some thirty northerners were present, and a large number of Germans.

On Wednesday following, a, public colloquium was held at Concordia College with the.

The lecture was held by Mr. Candidate Thalberg partly by means of the Latin language, partly of the German language with the assistance of Pastor Rasmussen, who is also proficient in the German language, and therefore served as an interpreter where necessary. The result was the conviction of the soundness of faith and confession on the part of the candidate and of his faithful adherence to the doctrinal type of our Lutheran Church. In the evening, Swedes and Norwegians had again gathered in the church. A number of them reported to Father Rasmusseu for confession, each of them going individually to the sacristy to have the state of his knowledge and experience examined. After the service ended with the hymn: Herr Jesn Christ dich zu uns wend 2c., Father Rasmussen stepped up to the pulpit and preached the ordination sermon in Norwegian, in which he (according to Isaiah - according to the testimony of those in the audience who understood the language of the speaker) presented the glorious message of a servant of Jesus Christ in a very sweet and moving way. After the sermon, "Komm heiliger Geist" was intoned and the ordination ceremony proceeded. Professor Walther read the form in German. Pastors Schaller here, Strassen of Collinsville, Schliepsiek of Pleasant Ridge, Rasmussen and the undersigned assisted. Thereupon Father Rasmussen gave a confessional address in Norwegian to the communicants gathered around the altar, after which the celebration of Holy Communion brought the whole celebration to a close. The celebration of Holy Communion concluded the whole festivity, which will remain in blessed memory for a long time for us and especially for the Norwegian and Swedish brethren. The next day the two Venerable Brothers returned to Chicago. May the Lord have brought them happily to Hanse and bless them abundantly in their work on the Scandinavian Church in the north of the Union. As quite a number of Norwegians and Swedes and Danes are found here, and frequently several of the same linger here for some time while passing through, Father Rasmussen has promised to visit them a few times a year. Those of them who have already gained some knowledge of the English language have been referred to our dear English Lutheran Pastor C. Miller here. May the Lord God grant that the Lutheran Church, with its pure Word and Sacrament, may continue to spread among all nations and languages! I. F. Bunger.

(Submitted.)
A missionary celebration.

On the first Sunday of Advent, 1855, a missionary festival was celebrated at Edwardsville, Ills. by the surrounding congregations. The congregation of the undersigned, which had organized this feast, chose this place for the celebration, partly in order to make it possible for the brethren in the faith who reside on the opposite side of Edwardsville to participate in this celebration, partly also because some residents of Edwardsville believed that such a celebration in this city would certainly be quite beneficial both to those living in the city and in the vicinity. A large audience assembled in an English church which had been opened to us for this purpose, aided by the kind weather which the good Lord had bestowed upon us. In the first sermon of the Pastor Strafen, on the Gospel of the first Advent, an urgent exhortation to the willing reception of our heavenly. In the first sermon of Pastor Strafen, on the Gospel of the first Advent, an urgent call was given to receive our heavenly King and to show: 1. who comes to us, 2. how he comes to us, and 3. how he wants to be received by us.

The actual sermon was held by Pastor Bunger from St. Louis, and after 1 Tim. 2, v. 4-6, he presented his topic: Encouragements to be active for the spreading of the pure Christian religion; 1. what should encourage us to do this? and 2. how we have to be active in the spreading of the pure Christian religion. In the first part he proved that there is one God, and that he must be known from the creation of the whole world, especially from the creation, preservation, and government of men; then he showed who this God is from the glorious revelations of God, especially in Christ Jesus, and concluded from this that every Christian who believes in the triune God is also bound to be active in the propagation of the Christian religion, so that the one, true God may be more and more recognized, honored, and praised; and secondly, the true, eternal salvation of mankind, which is given to us in One God and One Mediator, Christ Jesus, which salvation cannot be found through any merit, work, own satisfaction, or creature, but rests solely in faith in the perfect atonement through the One Mediator, Jesus. He who possessed this salvation through faith could not refrain from being active for the spread of the Christian religion. In the second part, he demonstrated that it was the duty of every Christian to work toward the preaching of man's one salvation to all men and nations through the precious gospel of our highly praised Mediator, for this was the only means by which man could attain to peace in God, to true peace of mind and blessedness.

The singing, which was accompanied by trombones, and also a song for several voices after the main sermon, contributed much to the uplifting of the spirit. The whole celebration was closed with a closing word and prayer by the undersigned. The charge was 26 dollars.

C. Schliepsieck, Rev. Pleasant-Ridge^ the 3rd Dec. 1855.

Receipts and thanks.

With heartfelt thanks "rain God and the mild givers, I hereby certify to have received 810.00 from the Young Men's Association at Altenburg and 810.00 from Mr. Immanuel Estcl there. A u g u st Mennick e. C vneordia-Coiiege, Nov. 1, 1855.

With heartfelt thanks the undersigned acknowledges having received 87.06 for his support from the local "seminar of your worthy young men's association in Cleveland. May the gracious and kind God, according to His promise, repay the lenient givers abundantly. FortWavue, Dec. 8, 1855.' F. Funk.

Funds

received from Oct. 16 to Dec. 16 n. for negotiations of the first simms of the western district of the German Erug. Luth. Missouri Synod 2c. Don the Pastors: Schol; 45 Cts.; Heid 75 Cts.: Engel- 10 C6.0 Cts" buig 10 Cts. and Mr. Teacher Bartling b. for the pamphlet: "In Memory of the Third Centenary Jubilee 2c." Don the pastors: Auch50 cts.; Birkmann ^1.00; Brewer Lj,00-. Bcse1 50 cts.; Daib 50 cts.; Dich 50 cts.; Fick 82.50; Fricke 81.00: Furbringer 82.28; Frederking 25 Cts.; Konig 50 Cts.; Kuchle 81,5)0; Kimkenberg 55 Cts.; Lehman" 81,80; Lochner 87,50; Lemkc 82,00; Muller 87,50; Robbelen 810,Oil; Ricdel 81,00; Nichmann 50 Cts.; Sauer50 Cts.: Saupert50 Cts.; Stephan 50 Cts.: Schumann50 Cts.: Sallmann 81.00; Schurmann50 Cts.; Volkert 81.50; Wagner 8l.25; Weyel 50 Cts.: Pinkcpank 82.00 and Mr. Bartling 85.00. o. for the "Luther Book." Don the Pastors: Bilz 84,90; Daib 85,08; Fast 84,72; Dnlitz 87,50; Frickc 87,62; Fick 85,00, Gratz 80,40; Heuer 82,50; Iscnsee 85,00; Konig in Lafayette 82,51; Kuchle 81,75; Kempe .86.00; Knickenden; 80.62; Klinken- berg 84.10; Lober 3-1.50; Lochner 87.50; Lemke 81.58; Muller 84.75; Popp 82.00; 'Pankow 87.00; Rcmeickc 82.00; Nozcll 82.00: Rubmann 810.00; Stubnatzy 812.00; Stephan 302.50; Schieferdecker 822.25; Schumann 81.24; Straen 38.25; Streckfu 85.08; Wunder 87.50; Wag.

ner 86.00; Weist 80.41; of the men: Bartling 84.18; Einwachier 83.72; Lanemann 33.16; Manske 25 CS. and Siemon 86.00.E. R yschk e.^

Received

n. to Concordia - Eollege - Construction: Don Mr. Tudesing in Buffalo 310W "G. Dam in Cumberland, Md. 1,W Follow-up from the congregation of the Rev. Jricke in Indianapolis- IM From the Church of the Cross of the Rev. Holls at Columbia, Ill, second broadcast ZIM by Pastor Gunther, collected at the consecration of the church in Meguon 9,21 Subsequently, from Mr. Past. Kolbs former Meant in Allen and Adams Co., Yes., IM From the congregation of Mr. Past. Strengths in Logaus- pvrt. Yes.,..... WM Subsequently by Mr. Past. Birkmann from PH. Backleiu 82.00; and Heinrich Kaufmann 81.00 3.00 by Mr. Past. Lange in St. Charles, by R. Mautmauu 85.00; Fr. Troste 8FM; Tietr. Edlem poor 83.00; Job. D. Meers 82.00; T. Lurding 81.00; L. Lurding 81.00 13.00 by Mr. Past. Sauer, by F. irv, I. Moblen- kamp, Chr. Mohlenkamp, G. Meier, H. Bct- tenbrock and F. Tvppy  81.00. (These contributions are idcgnssen in No. 6 under the 863.65.) (Delayed.) By Mr. Past. Nordmann in Washington City sent in by his congregation Z5M namely: Messrs. Hanenschluid, F. Stutz  5.00 810.00 G. Willner 3,00 N.N. 2.62z Mr. N.Heitmuller, G-Emmcr4 82.00 4,00 " " G. Preinkert, G. Burhcncnc, Green, Jacob Pfluger, Andrcas Emmert, I. Kauf- mann, L. Lortz, Fr. Willner, H. Thomas, the women Sleppter, Maria Muller, Emi- lie Muller-b 81.0!) 12.00 Hempler 0.50 Messrs. Chr. Umhau, Godron, E. Em- mermann, Mrs. G. Thomas, and Marg. Hahn  25 Cts. 1,25 W. Schafer 81.00, Fr. Eckloff 50 Cts. N.N. 12^ i,62z by Mr. Past. Robbelen of I. Leo. Kraft 7,00 d. to the synodal - cashier of the westl. district: From Mr. Barthling, teacher, at Addison, Ill. 31.00 " " brewer, at Lt. Louis, Mo. 1.00 ""of the Lord's church Past. Baumgart 10.05 ""to St. Louis, Mo. 4M -E. Roschke.

Received

for the vcrw. schoolteachers?>oath: By Mr. Past. Klinkender"; 30,,10 "" Schumann 0.26 "" Gruber 0.50 "" Birkmann 0,50 "" Wagner 0.!) - _ E. Roschke. **Received** n. to the general Synodal - Casse: From the congregation of Mr. Pastor Klinkender"; at Whue Creek, Ja. for the general Pres-- 85.00 " Mr. Heinrich Bender through Mr. Past. Sauer for the teaching staff at Fort Wayne IM b- to the Synodal - Misst'ons - Casse: from the congregation at St. Louis 10.20 " of the Lutheran ^t. Johannes Gemcinde,Seiby, Bureau Co., Mo., IM " Mr. Heinrich Bcnder, through Mr. Past. Sauer IM e.for the maintenance of Concordia College: From Altenburg Township, Perry Co, Mo.,--- 47.75 " "" to Et. Louis 22M

-  for poor pupils and students in the Concordig- Eoilege and seminary: By Mr. Bcnder through Mr. Pastor SauerIM F. W. Barthel, Cassirer.

For the Lutheran have paid:

The 9th of I ahrgana: Mr. Hans Meyer. The 10th year: 4me Messrs. Fr. Bvrrcnpvhl, W.' B. Doblcr, Cdr. Kicher, Hoffer, G. Inegciwmevee (8l>40.), HansMeyer, Tdc" dor Muller (80,10), I. G. Rufs (80,10.), Fr. Steffen. D en 1 1. I a h r q a n g: Hie Messrs. Fr. Borrenpohl, John Bcerv, W. B. Tobler, Clldrdmch, Past. Eirich, A. Eggler, Chr. Fischer, Match. Fanerdach, gr. Grfc, Mich. Hochmuth, Hartmann, P "est. Holm, Heuer. Hock, G. Hoffer, G. Jurgcnsniewer, Knob "uttr, L. KlUtig, Hans Mever, L. Messer, Tbeos. Muller, Past. R-cknnanu, I. G. R "ff, Past. Schuster, Tebbm, Heuer. Wendler, von Wallhausen. The 12th year: Messrs. Heim. Bicrmann, Heinr. Borrenpohl, W. B. Hocler, <:c. Hankmcyer, Heuer. "Dankneever, Ellerbusch, "r. Gerdeng, Chr. Hercling, Past. Holm, G- Hoffer, Jacob Kiefer, Knvller, B. Kircher, Bro. Kul, L- Kletig, HM Mever, Past, R. Moser, Past. Fr. Rei, Spaunagel, E. H. Weedenhvst, Hcmrich Wendler.



Offenb. Joh. Kap. 11, v. 6, 7.

„Gottes Wort und Luthers Lehr' vergehet nicht und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 12, St. Louis, Mon. the 2nd of January, 1856, No. 10.

(From the Evangelical Lutheran Missionary Gazette.)

Latest news
the
Evangelical Lutheran Mission in Leipzig.

The annual celebration of the Evangelical Lutheran Mission in Leipzig on 21.

August 1855.

The friends of the Evangelical Lutheran Mission in Leipzig have once again come "before the face of God with joyful leaping. A large crowd gathered on Tuesday, 21. August, 9 o'clock in the morning in the wide rooms of the local Nicolai church and sang from the bottom of their hearts a full-sounding:

1 Prayer community heal you with the holy oil! May
Jesus' spirit pour into your heart and soul!
Let the mouth
All hours
Of prayer and supplication
Pass over holy.

Sanctify the holy fire, thy spirit's desire. Thine, whose
blood is turned to thee, Holy to cling.
Holy smoke
Be cS too,
Who goes out to God,
When your heart begs.

3rd The prayer of the pious multitude, What they
implore and ask,- That is poured out on the altar of
smoke Before God;
And there's
Jesus Christ
Priest and conciliator
Of all his servants.

(4) A single prayer of a believing soul, when it goes
to the heart of God, cannot fail of its purpose: What will
they do when they all come before him and pray
together?

When the saints there and here. Great with the
small, angels, men with desire All unite, and there
goes A prayer

Out of them all: How it must resound!

Dr. Tempel then performed the service at the altar, and
after he had directed the congregation's gaze by reading
Ezekiel 47:1-12 to the vastness into which the church is to
break forth according to the promise of its "Duke," the
congregation implored the right driver and guide for this
purpose:

Come, Holy Spirit, Lord God: 2c.

Now the celebratory preacher, Dr. v. Harleß from Munich,
entered the pulpit, from which he had so often addressed
words of life to his beloved congregation in the past, and
preached on Acts 2:39.

Then the deeply moved congregation admonished
itself with the beautiful words of the song: "Go on, Zion, go
on in the light! Make thy candlestick bright, Leave not the first love.
Seek ever the fountain of life! Zion, penetrate through the narrow
fort, Continue!

Break forth, Zion, break forth in strength! Because
brotherly love burns,
Show what he creates in you,

He that knoweth thee as his bride! Zion, through the
door given to thee come forth!

Now the Mission Director, Dr. Besser, gave the annual
report from a high tone of joy.

Annual Report.

Brother beloved in Christ'.

Where texts are given in advance for Thanksgiving
sermons, it is probably customary to designate two texts:
one for the case of an abundant harvest, the other for the
case of a scanty harvest. Now, mission feasts are spiritual
harvest feasts, mission reports spiritual harvest reports:
out of what tone will our report this year have to go? A
joyful tone it must be, for God hath blessed us abundantly,
and crowned the year with His good; yea, O Lord, Thou
gavest a gracious rain, and Thy droughty inheritance
refreshed! So let a joyful psalm tone be the keynote-for "he
that is of good cheer, let him sing psalms"-a saying like
this: "O Lord, Thou makest me sing joyfully of Thy works,
and I glory in the dealings of Thy hands" (Ps. 92:5).
Admittedly, our joyfulness would soon be at an end if we
were to allow ourselves to boast of the business of our
hands. But joy in the Lord is master over all sadness. If
today we are saddened to think how much our faithfulness
in the service of God has lacked, how in many ways we
have hindered Him in the coming of His kingdom, then let
us be ashamed of His faithfulness, in which nothing has
been lacking, His kindness, which is kind to people,

As we are, the blessed joy, and who also grant angels delicious honor, to do His dearest works on earth. Yes, let us rejoice that our King, whom we serve, is called Jesus! His grace is great. "Praise the Lord, my soul, and what is within me, His holy name! Praise the LORD, my soul, and forget not what good He hath done thee! Who forgiveth all thy sins, and healeth all thy infirmities; who redeemeth thy life from destruction, who crowneth thee with grace and mercy; who maketh thy mouth glad, and thou art restored young as an eagle!" Amen.

We will speak first of the progress of our mission in the East Indies. Above all, we owe God thanks that He has again for a year preserved the place of the lampstand of His Gospel in our six mission stations and in all the congregations belonging to them, and has given our missionaries the most confident courage for their work in that country, where in particular Sirius is Satan's chair. Neither the blazing sun nor any other of the damaging plagues of the land did any harm. When sickness came, especially eye sickness, help also came. May the Lord also be kind to our Miss. Kremmer, who has been suffering for months from a sensitive ailment, from which he is still painfully bound according to our last news (which he was able to write with his own hand). - The church is commanded to send preachers of the word to the Gentiles, and not the number of sheaves, but the goodness of the seed shall be our first joy, but our confidence shall be in the firm prophetic word (Isaiah 55:10, 11). Whoever believes that the preaching of the divine word is not an empty sound, but a true, real means of grace, whoever therefore believes with Luther of the precious word of God that "this is the thing that works all miracles, makes all things right, upholds all things, corrects all things, does all things, casts out all devils," knows for certain that God has done great things in our mission churches, to whom he has preached this word of his. What has been received from the hearers of the Word of God in the heavenly gates and hastened into the souls of the powers of eternal life will only be revealed on the last day; only then will the servants of the Lord know how much His pound has borne. Our Hindu patients who have been admitted to the hospital of the church are not yet filled with fruits of righteousness, but our missionaries testify with comforted hearts that there is not a total lack of fruits of faith and signs of inner growth. The desire to hear and learn the divine word is gradually increasing, especially among women, whose former adornment in paganism was called ignorance. The sense of social discipline, the Christian community conscience, is beginning to take effect. The care for the poor and the willingness to contribute to the needs of the community are more active than before. Several Gentile Christians have shown their earnestness in confessing the name of Jesus and their love for the church, by resisting the temptation to

Resist apostasy firmly. Some of the apostates have returned Missionsanstalt des Hallischen Waisenhauses - which also repentant. To a small parish, Pudenuur, belonging to the this year again provided us with the salary for one of our station of Poreiar, Miss. Wolfs testifies that it is in truth a salt missionaries - has contributed by kindly assuming the for a wide region in the vicinity, and that mainly through the significant printing costs (over 600 Thlr.) to the fact that of blessed diligence of its schoolmaster Manasse and his the dear pupil of A. H. Francke it must be said in a new way: pious mother. Every blessing that God lays upon the work "He has died and is still alive. - The parishes entrusted to of native teachers is precious to us; they are small our Miss. Appell, scattered over 26 villages (including beginnings, but they must make that impression upon us Weselur, a village inhabited entirely by Christians), consist which St. Paul received at the sight of the brethren of the of very poor people. Now, to them the gospel is preached. church at Rome: when he saw them, he thanked God and Many of them may prefer the bread of alms to the bread of gained confidence (Acts 28:15). In our mission schools life, but Jesus loves these poorest people, and to bring out many a seed of joyful hope has been sown in the young the immortal soul from their almost animal shells is the friends in Leipzig have recently heard that nine Christian brings us news of Mayaveram in particular. - The Christians families have already come out of the orphan school in in Madras, the station of our Miss. Kremmer's station, have Mayaveram. To the Lord, who bites the children to bring also this year, in spite of the theurge, contributed them to Him, we command the schoolhouse just built in abundantly to God's treasury: 400 rupees is no small sum Mayaveram, that He may make it a blessed nursery, to His for them. Last week a report was received from Miss. name's praise. - The harvest from the heathen which our Kremmer, which gives us a glimpse of the new life in the missionaries have brought in this year is great, greater than community, such as we seldom see. Our missionary our renewed mission in the East Indies has ever seen in a bulletin will tell about it. Kremmer's special joy and year: 723 souls who have received holy baptism; in the last refreshment has been the fellowship with Miss. Baierlein, few months several more have been added. That it was first who for the time being still lives in Sadras, where he has of all external need, famine, by which the great majority of begun to collect a school for the poor. Just these days a these heathen were "compelled to come in," should not chapel is to be dedicated in Sadras, and soon, with God's disturb our joy in the harvest; or would there be anyone help, Baierlein's desire to preach the Gospel in the Tamul among us who would have come to God and remained with tongue - instead of in the Indian tongue - will be fulfilled. God without the disciplinarian of need? May the Lord, who The dear Baierlein's shy parents hoped that their only son, also makes famine a missionary servant, give wisdom and who was the comfort of their eyes, would die in India. But patience to the ministers of His Word, that they may honestly the right comforter is with them. May God prosper their carry out the task of "teaching them all that I have three children, who are brought up in Bautzen by motherly love! - Miss. Schwarz, who serves our western parishes, Puducottah, Tritschinopoli and Tanjore, has sought and church in Tamulenland. Before that, the station of Poreiar, found refreshment on the "blue mountains": we raise our whose growth has been the greatest, has about 1040. In eyes for his work on particularly hard-treaded ground, these days news has come from Miss. Wolff that a new door groaning under the tread of idols, to the mountains from is opening in the neighbourhood of Combaconum. Who which help comes to us. Lately the Swedish Miss. knows what will be the fate of our bough from Mayaveram Ouchterlony to Miss. Schwarz as assistant. The connection on his return home (which God help!) --7 for the Christians made with the two Swedish missionaries unfortunately had scattered around Combaconum are now born too dumb a to be dissolved in the course of the year, because they district. Miss. Wolfs is of the cheerful hope that a new station refused to follow the teaching and order of our church will soon arise in that region, for a new missionary. We hope trolls. It is a sorrowful story. One of them, Lundgren, has so too. - Our Miss. Cordes in Trankebar, with the help of a since left India; the more arid one, Ouchterlony, on the former pupil of the seminary there, Devasagayam (i.e. other hand, has returned and has vowed, after gaining Gotthelf), has recently taken in hand a work to which we may better knowledge, to righteously adhere to and serve the look forward: namely, the republication of a late Tamulian Lutheran Church. May God establish him rightly and give writing by the blessed Ziegenbalg, "Die wahre Theologie," a him a firm heart, so that his gifts may be useful to our popular doctrine of faith - comparable to that of Nikolaus mission and we can soon receive him into the ranks of our Hunnius - but much simpler and in catechetical form. The missionaries with good confidence. The Swedish book is now printed here, and the East Indian Missionary Society in Lund wants the

We hope that the visit of a member of the Funder Missionary Institute, which we are now enjoying, will not be without success. Copenhagen, too, has remained in hurried contact with us. The noble gathering of forces is so necessary to the church in general and to its mission in particular. Let us learn it and ask that it flourish in humility and wisdom. . . . *)

Now we turn our gaze to our homeland. First here to Leipzig. "O Lord, Thou hast blessed us richly, And hast been so kind to us, That we have felt Thy Beinness!" This we confess today With thanksgiving and shame. "Be content again, my soul, for the Lord does thee good," we say, and thank God first of all for the good deed that He is doing for us with the progressive recovery of the director of our missionary institution - it is like a miracle in the eyes of many. It is true that his voice is not yet strong enough to be heard in this place today, but I know that my dear friend and college agrees and says: "Be content again, my soul, for the Lord does you good," and considers it a good thing that I represent him here. Yes, I should not conceal what is the joy of my heart today: if the wish, with which last year my appeal to the missionary institute was communicated, that I might come "in the full blessing of the Gospel," has not remained entirely unfulfilled, then the faithful God has asked this of me in that the blessing intention of that: "He sent His young men two by two" has become known to both of us by experience. Dear brother, pray for us, and for all the members of the College, that we may become more and more complete in this Christian harmony, as in all aspects of our profession, for the example of our pupils, for the blessing of the whole cause we serve. Faith and patience: these two missionary virtues we would like to have. - The plaintive question, which so often and even in the past year had to be heard: "Lutheran Church, where are your quite pleasant sacrifices, where are your young men, divided men, whom you offer for missionary service? - Well, even if she has not yet found the actual comforting answer that she deserves, that she must obtain, we do not want to be found hypocrites when we call ourselves "mission friends" and celebrate "mission feasts": nevertheless, it seems good to us to take cheerful courage, for God has also graciously looked upon us in this piece, has already begun to fill our hands, and has given us new joy that we may reach out for a still future, perhaps near filling. Eilf - or if we may count the son of a dear missionary friend here, who is already taking part in some instruction and whom we would gladly call our pupil - twelve pupils are presently in our seminary, though not all of them are in the final stage of their studies.

*) In the following we will report about Bethany. We expect more details about this station from our dear Pastor Mießler himself.
D. L.

However, we hope to be able to do so in the near future with all of our probationary pupils. Three of them came from Bavaria, five from Prussia, one from Hanover *), one from Weimar (but via Tharand), one from Saxony. Three were formerly pupils of the Missionary Institute for America in Neucn-Dettelsan. Only one of them is a candidate of theology. It is often said, even by friends, that we place too much emphasis on what is briefly called missionary science. May this rumor remind us of our sacred duty not to lay too little stress on the Christian mainstay, even in missionary service, namely, on "faith active in love." Where the Holy Spirit is not the teacher, missionary teachers teach in vain; this is certainly true. But we attach particular importance to the advantage that our pupils now have of being introduced to the Tamul language and the Tamul scriptural album, and that is a gain. Or is not the great Apostle to the Gentiles a shining testimony to us that researching into the character of the people, even into the literature of the Gentiles, is a true missionary task that has its reward? Well, the pupils of our

The students of the Second Seminary can become thoroughly acquainted with the interior of the fortress to whose conquest they are to be sent out one day. Therefore, Dr. Graul's "Tamülsche Bibliothek," the second volume of which was published this year, also belongs to the missionary contributions, from which the equipment of our missionaries is to be financed.

If this book, together with the other, her "Journey in the East Indies," attracts friends to the mission even in such circles that are supposed to be quite inaccessible to it, then we will accept that as a benefit. The main fruit of these Tamülian studies shall be enjoyed by our pupils, and through them, God willing, the Taumlen. It is certainly a justified wish, then, that we should be given people who are already advanced in Christian, in theological knowledge, and who can devote their time in the seminary primarily to the acquisition of the vessels in which the content of the Gospel is to be brought to the tumblers. Therefore, it must be said once again: "Only one candidate," whether it may stir the heart of some today. With some timidity

we mention the beautiful hope of fresh male forces, which in recent weeks has shown itself to us from two sides: already too often such hopes have been dashed. May God guide us happily to our goal this time! Just yesterday we received a promise from a young Bavarian vicar that he wants to come here and - if he is found capable - prepare himself for the position of teacher and director of our seminary for natives in Trankebar. To which office we desire a man is well known. God send him, and he will be sent". From the "ecclesiastical mission foundation" of the Geheimerath von

*) During the printing of this report, the pupil Rosenbusch from Einbeck, in order to help his severely threatened for the sake of your health.

Oertzen on Leppin in Mecklenburg, which came into being this spring, our mission has received an annual share of 50 Thlrn. with the stipulation that this annual sum is to be used for the endowment of a missionary superintendency for the area of the Lutheran Mission in the East Indies. The admonishing voice of this endowment will not be heard in vain; God please the pious founder also by letting him still see the mission superintendent.

We have taken it as a sign of God's good pleasure in the building of our mission house that so many have come to us at the same time who are to live in it - a whole series of new applications is still before us, so we will not have built too spacious. Our high-situated house now already looks far into the city: not true, dear brothers, you all wish it peace, and those who have come from afar still say their amen to the blessings and vows,

with which the laying of the foundation stone was celebrated. The house preaches a lot, if you look at it right; we have placed a pledge with it before God and man; well, let us redeem the pledge through the faithful service of many united hearts and hands on and in the house, which is built from living stones. And as we may well say, for the sake of the cause for which our house is built, that it is an ornament to the city of Leipzig, so God grant that Leipzig may become more and more a mission city, and our mission house only one among many. God will remember in blessing the dear man who was a father to our first mission house in Dresden, and who now also helps to build this new house in Leipzig with unaltered missionary love.

Just in the days when we began to build our house, we received the "news of the death of our blessed Speer: the most beautiful dwelling has become his. We grant him this and are silent to God, who gave him the lot of the ripe sheaves, while we would have liked to have him as a reaper in the harvest; but we should admonish one another to that "wrestling" with God in prayer, which has always moved Him to spare us, so that He may give us the life of those who go out to the Gentiles in our place. Yes, Lord, do it!

An annual report has to inform about the payment of the missionary debt of the Christians also in the sense that it tells what money and goods have been put into God's treasury. And today we want to offer a heartfelt: "Thank God for His abundant gift! Just in this year, when the blessed harvest of gathered heathen makes new means necessary outside, when at home our house building and our reopened seminary require new, significant expenditures, we had to be well prepared for a reduction of our income, because the devastation weighs heavily on the whole German fatherland, many areas are afflicted by floods and other plagues, and over all this we have to give thanks to God.

The thunderstorms of war are still - by God's undeserved I have received a first-fruits gift, namely the yield of the "Yes, the mission has become a preacher of righteousness grace - only at the extreme end of Europe, but nevertheless beekeeping of a man who - as he writes - believed that the to us!" - in precisely those countries from which abundant bee, which collects the honey of the blossoms from all four Beloved brethren, I am at the close. But I cannot close contributions tend to flow to us. We were afraid, even the winds, is closely related to the mission, which spreads the without praising a special blessing of the mission with prayer of the women at the laying of the foundation stone honey of the gospel to all four winds. -- But I must stop; I renewed thanks, and certainly I do so from all your hearts. put this fear into God's heart. And behold, we are blessed would like to report how our brothers in Mecklenburg again God has made the mission a bond of peace for us, by which with a joyful harvest through petition and prayer: our proved through rich gifts that they understand the beautiful we keep unity in the Spirit. Away with the dream image of income amounts to a total of 29,703 Rthlr. "Lord, go out from art of Christians, to force Mammon into the service of Jesus that unity which the clever thoughts of men want to me, I am a sinful man!" - if we, dear brethren, speak with one Christ; how in Lauenburg, in Hesse-Darmstadt, in Waldeck establish through a so-called neutral mission, at the accord in view of this rich annual procession, then the word the active missionary love has grown, how also Cassel has expense of the One Faith and the united confession of of the Lord Jesus also belongs to us: "Fear not, from now remembered us again, and in Holstein the homeland pulled divine truth; but blessed be to us the delicious chain of unity on you will catch men!" - This time, too, Bavaria has retained towards the Lutheran mission has quietly let itself be felt of the Spirit, which takes shape in our being united to the its old place: it remains the case that almost the fifth part of Let me say three things: first, that our brothers in Australia missionary work of the Church! May God help us in all our total annual revenue goes to Bavaria. Then Hanover have this time presented us with a gift of 1806 Nthlr faithfulness to keep this secret of our strength, which - to follows, with a tax whose abundance is all the more Secondly, that the poorest of the Lutheran brother churches repeat a word spoken recently - "has made us narrow in the gratifying and comforting, because it proves that the in Prussia has not grown tired of presenting the word also eyes of the world, and yet wide." Yes, let us keep what we missionary zeal newly kindled there from Hermannsburg yet make many rich. Thirdly, that our fellow believers in have, and God will give us what we lack. "Let our walk be cannot forget even the first-born missionary daughter of our sure, O Lord, according to thy word; Let this be our desire; Church in the East Indies. "Bestow constancy!" In Lüneburg Russia have also this year been undaunted in paying peace And let our hope be that old hope, which shall not be put to I heard reports that from many a village hard hit by the taxes. We have received an extraordinary contribution to shame: flooding of the Elbe, gifts were nevertheless offered with Finland, and even Odessa has not allowed its hand, which The matter and the honour, O Lord Jesus Christ, is not and Oder and Vistula against the flood of destruction which has always been open to us, to be closed. ours, but Thine: therefore stand Thou by them. Who rely is to be stemmed by the missionary gifts! - The land from money letter came from Riga and another from Strasbourg: on Thee freely. - Amen. which the angel with the eternal Gospel took flight three thus the children of One Church carry with united forces the hundred years ago, the precious land of Saxony, is peace pamphlet of Jesus Christ, while the flags of the world beginning, thank God, to become more and more a home of powers, which they obediently follow the authorities, are the mission. Our appeal to the women's associations has unfurled against each other in bloody war. Our brethren in Alsace no less than those in Russia, in their letters, urge us to ask God for "noble peace" on their behalf. We are their debtors.

One objection to the joy of these earthly gifts is obvious: they are not yet heavenly gifts. True, but the mission is carried on on earth and requires earthly means. The Lord alone knows the real sacrifices among the contributions of which heavenly blessing rests. That such sacrifices of savour, pure meat-offerings, are among them, who shall refuse love to believe it? And where sacrifices are thus made for the mission, God also richly repays the cheerful givers with spiritual benefits. The blessing that accompanies the mission in the homeland for the edification of the church is truly to be highly praised. The mission is a daughter of the church, but such a daughter that helps to nourish the mother. That is certain. When I recently spoke of this daughter ministry in the sermon in Lintorf in Osnabrück, and the congregation then asked what they, too, and the Christian people far and wide in the Osnabrück region, owe to the mission - you should have seen the shining faces, the confession jumped out of all the ears.

(Sent in by Pastor Röbbelen.)

Catechism teaching.

Match. 26, 26th - 28th Marc. 14, 22nd - 24th Luc. 22, 19. 20. 1st Cor. 11, 23rd - 25th.

The four witnesses: - Upon two or three witnesses' mouths shall every thing stand. We have four witnesses. They are, as it were, the four foundation men on whom the doctrine of Holy Communion rests.

But surely their testimonies are not quite the same in every syllable? - Does one tree look exactly like another? Is one man exactly like another? The Holy Spirit does not make them the same as we children of men. He leaves freedom (of course not arbitrariness) its right. His unity is at the same time the most glorious diversity, for he awakens a new life wherever he is received.

When wine is poured out, it takes on the form of the same wine in every vessel into which it is poured, and yet remains the same wine everywhere. God poured out his wisdom into the evangelists and apostles. In every instrument of his revelation it takes on a new form, even though it is everywhere only the One Truth.

These witnesses are all the more credible because they show that there was no appointment.

These four witnesses complement each other. One explains the other. The nets are woven fourfold tighter and tighter, so that they conclude the reason. We are compelled to understand the Holy Communion as we confess in our catechism.

The night he was betrayed." There should he not clearly

have talked? Made his will: that should be put on screws? The work of redemption now comes into full use. Only now
 "When he was betrayed": - and he well knew his does the work of redemption come into full use. Jacob the
 betrayer. An evil foreshadowing, that one day Under his worm is on the hook, so that we foolish fish may be caught
 name the sacrament of reason would be betrayed; But he by it through foolishness (1 Corinthians 1:18), not so that
 knew it well His love binds not that. As much as it is we who were alive might die, but so that we who were dead
 pressed, so abundantly it flows thus. This mystery also in sins might live. To be offended at this humility of the Son
 suffers the pressure.

The endowment: - "he took bread, giving thanks." - From hover over us in the clouds. There is nothing more unclean
 heaven it is given us. Reason, stay out of it! "So God loved where. He is coming. Why should we be afraid that he
 the world" 2c. Where is thy thanks? Ah, He must give should touch us just where we are most unclean? for that is
 thanks: not even we can know the dear gift. Hence the where we need it most! The anchor is cast out. He shall go
 doubt. Our proud hearts may not let so much be given. all the way down, and stick in the unclean parts of our sinful

"and broke it" - according to the custom of the people. bodies,
 Is an outward thing, connects us as little as another "This is my body, which is given for you."-Is a
 custom of that time. The enthusiasts hang their similitude, say the Reformers, to be understood as
 consciences on such rusty nails.... - "Break the hungry when the Lord says, "The seed is the Word." Now of
 man's drought... Will I not break it if I cut it? - And we do this Luther and the Lutherans, even "the Lutheran"
 not depart at all from the literal sense of the word: for to have written enough. Whoever has a scruple, read
 break, according to the usage which borrows from a single this. Here is just this: in a testament, NO ONE speaks
 piece the name of the whole, is in Greek commonly called in parables. Nor does the interpretation of such a
 "to divide, to divide out, to share."

He gave it to his disciples and said, "Take it" - It is not parable follow anywhere in Scripture. Should not the
 expressed whether he gave it into their hands. So the HSrr Lord, who foresaw the controversy that would arise
 does not want to bind us. We do not make it a matter of over these words, have explained them somewhere?
 conscience for anyone who wants to take the bread in his Nor do the words justify making a parable of them.
 hand, although we do not tolerate it among ourselves, For if one calls something corporeal in a simile, in
 because it would be contrary to the common order, but we order to present in it, as in the mirror of a dark word,
 also want to enjoy the freedom for ourselves not to take it the inexpressible qualities of an incorporeal thing,
 in our hands first, especially since the following "eat" every simple-minded person can already perceive
 sufficiently indicates that the Lord has given it for the from the manner in which one speaks the figurative
 mouth. Moreover our manner is more sweet: for what hath meaning of the word that one uses. One points away
 the hand to do with this meat? We have not prepared it by from the body, which is a shadow of heavenly things,
 any work, nor made ourselves worthy of it by any virtue, but not towards it. Therefore it is called mere. But
 Or can our hand but take it? Ah, the medicine is put into here the Lord takes something corporeal, and not
 the mouth of the sick in the flesh, and the sick, whom no breath? The power of his presence is felt and proved by its
 mortal physician can help, should be less powerless? At existence by every creature, and witnessed by his service
 last, it is an old custom that is good. Why change it and by every one of our senses. Would it be possible that
 make confusion? That's not how Luther reformed.

"Therefore it is a monstrosity that the papists enclose anything should bar the door to him, so that he could not
 the consecrated host in the monstrance and begin the come how, where, and when he wished? Therefore,
 divine service with the people falling down before it. And incomprehensible as it is, it rhymes well with faith that
 when, on the feast of Corpus Christi, they hold their Christ, the almighty Son of God and Son of Man, in the
 procession with the same, they follow not Christ, but a Sacrament, in a special way even more than otherwise,
 mere fashioning of their hand; yea, because they call it the since he carries heaven and earth, placed his body, which
 body of Christ without God's command, they follow an was enclosed in a room before the eyes of the disciples, on
 idol. - But the food Christ commanded. It exhorts to shame their tongues at the same time, and that we still receive it
 and newness: for Adam's apple-bite is to blame, that Christ today when we celebrate Holy Communion, because no
 must humble himself so far, that body and soul may again time can enclose it. Holy Communion. "The Word became
 rejoice in the living God. - Blessed food! Almighty God first flesh": the saying is, next to the words of the foundation,
 accepts our flesh, and then deals with such flesh as gives our proof of our doctrine of the Sacrament of the Altar. He
 him access to it. denies this who does not believe that Christ gives us his

body to eat in the bread. We let the article of the divinity of
 Christ be touched, and
 To whom he gives and unites his body with it. - Everything
 must serve the Lord for what he wants to use it for, for he
 is the Creator. What did he not ask to come forth from the
 dust? And what has not all been a chariot, a way, and a
 footbridge for his body? The water, the air, a closed rocky
 tomb. Should not such a man also be able to use a piece of
 bread for a chariot, whereon he enters into our stinking
 body of sin? Or are we such great lords that he must visit
 us in proud caresses? He might come anyway, who is
 present in all places. But he is concerned that we should
 receive a visible pledge of his sacramental presence. - We
 leave reason out of it, although the wisdom that is from
 above (1 Cor. 2:6) already sheds so much light on this
 mystery that it does not lack a crown of light. He who lets
 Christ be Creator and confesses his divinity, should not be
 able to rhyme this with faith, if he who is omnipresent, that
 is, without this also in all our veins and fibers, and only
 assumed the form of existence, in which he lets himself be
 enclosed by space and time, when he became man, that we
 might take hold of him in our eyes and receive a certain
 testimony that he is ("He that beholdeth the Son, and
 believeth on him 2c.") at the same time also that we might
 take hold of him, only with another sense. sense, comes
 into our mouths? He has given some of his creatures such
 a nature that they are perceived by several senses at the
 same time, e. g. the air we feel on our skin and at the same
 time it fills our lungs, the sun blinds our eyes and
 penetrates into the innermost chambers of our heart, so
 that the blood rushes and the sweat comes to our
 foreheads, and he, the creator, should be accessible to only
 one sense at a time? Two sparrows are bought for a penny;
 yet it is at their choice whether they will sit, walk, or fly, so
 they can appear in different ways: but to him only the One
 should be at command, in which he is present to his
 disciples like another man, who sustains all things with his
 existence by every creature, and witnessed by his service
 by every one of our senses. Would it be possible that
 anything should bar the door to him, so that he could not
 come how, where, and when he wished? Therefore,
 incomprehensible as it is, it rhymes well with faith that
 Christ, the almighty Son of God and Son of Man, in the
 Sacrament, in a special way even more than otherwise,
 since he carries heaven and earth, placed his body, which
 was enclosed in a room before the eyes of the disciples, on
 their tongues at the same time, and that we still receive it
 today when we celebrate Holy Communion, because no
 time can enclose it. Holy Communion. "The Word became
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 our proof of our doctrine of the Sacrament of the Altar. He
 denies this who does not believe that Christ gives us his
 body to eat in the bread. We let the article of the divinity of
 Christ be touched, and

each one of us.

deny the power of the doctrine, which, by the way, we would ...reaches into the flowing silk to tear it down... You reach in, then to propose the apostolic creed as the only valid basis of like to confess with our mouths, if we admit that a beautiful it tears. We take hold of the standard and let the flag wave the church, then to apply for a union with the Roman church lie is what the Bohemian brothers already sang: high above our heads, not presuming to reach up to it. on this basis; to declare everything that amounted to the

"Lest we forget, he gave us his body to eat, Hidden in bread so small, And his blood in wine to drink."

But reason is only more dazzled by the evidence that faith has for this doctrine. How should it suffer the halo of rays which the sun flees? - But we speak with Luther, We cannot stand in the contest, if with wise interpretation we weave around the word of Christ. But even if we must be fools for Christ's sake, as lukewarm as the world is, we still have a good conscience, because Christ, through his word, tempts us to such foolishness. Yea, only say more. If Christ had spoken so darkly of the holy Supper had spoken, as we hear his plain word sound: "This is my body," we would let the faintest intimation suffice us to gain this blessed doctrine from it. For who would lay his body in the grave without trembling, of which Job says that he should shudder with his eyes unto God, if he had not first drawn Christ with his body - for only a body can enter into the body as the Spirit can only enter into a Spirit - into all the little veins of it, if every nerve did not glow in the holy fire of Him in whom the fullness of the Godhead dwelt bodily? And now Christ lays this precious pledge of our blessedness in our laps. We would have to have a whip if we did not want to take hold of it! - Weakness would resist taking it, because the treasure is too great. But who can push such a treasure away from him? What servant of the church, who has sworn allegiance to his Lord, may be so insolent, so presumptuous, as to steal, not from his own soul, but from the Hanse of God, the consolation that lies in this divine secret, and wantonly throw this gold out of the temple, as if it were a pebble, even dirt from the street, even devilish lies and filth from hell? None can dare but the devil himself, the liar and thief. He can, and moreover blaspheme that which he steals, as he could brew into the hearts of the Pharisees the infernal lie, Christ,s had the devil. He, as the spirit that says no to God's eternal truth, heard Zwingli with dreams, tore the church apart, even deceived a David to count the people, out of consideration for the number, that it might again do God's work with reason, which reckons humanly in the Union. -But we will tremblingly rejoice that we have and keep what Christ gave to ALL. Even today, as he who sits at the right hand of God the Father Almighty, the word is calling to our ears:

"Hold what you have, lest anyone take your crown!"

"in memory of me" -: The Reformed's Field Cry. Do not rejoice too soon, friends, as if you had won. We cherish this word better than you. You must not think to grasp the flag when you are above.

Truly a memory! We worship. We wander to the holy eyes, awakening of souls to repentance and conversion to be to whom the future of all centuries was a moment, when the fanaticism (because in baptism the rebirth is accomplished mouth spoke such words. Christ knew well how it would go, forever, and the baptized person is now once a Christian, he that He must do the best if His memory was to last for ever does what he wants!) and had now formally applied to the and ever. And so it came to pass. The faithless mouths of government to abolish all confessions except the apostolic those who were to confess Him in the pulpit and elsewhere, one, all agendas, hymn books, forms of worship, church and to preserve His name in the memory of the children, did congregational buildings, and to leave it up to each one to not long remain on the course which the apostolic word had decide where he wants to go. This is in the works, he says, marked out. We have also experienced something of it, and and is requested in the most dangerous, careless way, and can for the most part still remember how the gospel of Christ is calculated to overthrow the Lutheran Church of Denmark. the Son of God had so miserably faded away. What has saved He repeats the request: Pray for us!" - Then Pastor Mereau at the remnants of the testimony of earlier centuries? Not in the Löbschütz in Meining (also one of the many signs of life of smallest part the sacrament, which still remained and was a the Lutheran Church in Thuringia!) stood up and said: "Let loud witness against the dreams that splashed as blinding the word stand, and let them have no thanks," and the whole foam on the pulpits from the waves of foolish human wisdom. assembly joined in. He then called upon the assembly to

So we honor this word also in the sense that no one may grant the dear petitioner, and this was done with a boast of celebrating the sacrament windily who, by the way, resounding "Yes! Yes! - Now he suggested that the verse from the beautiful v. Pfeil song: "Betgemeinde heil'ge Dich

2c." be added: "Wenn ein einiges Gebet 2c." to be sung. He confesses aloud that he does not trust the Lord to be recited it, and the whole congregation sang along. He then remembered, that he can do what he has promised?

(From the Pilgrim from Saxony.) Other impressions of the Leipzig days to comfort over the first.

The greeting from Denmark on the evening of Wednesday brought another impression of a completely different kind. A for his departure, but now we see that it was a move of the general joyful movement had flown through the whole large great Lord of the Church who had wanted to employ him assembly in the auditorium of the university when our dear there as a champion for his Lutheran Zion in Denmark, for old father Dr. Rudelbach appeared there among us in the which we wanted to wish him power and constancy, rich morning of this day; all had involuntarily risen from their grace, victory and blessing. We now learned from dear vr. seats when he was greeted. He must actually be regarded as Rudelbach that the head of those Romanizing and the founder of these conferences, and for 27 years and more Pelagianizing enemies of the Lutheran Church and the he has fought for the cause of the Lutheran Church with great Germans, (Grundtvig) who has become a complete democrat gifts and success. But how strange it was to everyone when and a fan of the Danes, had already preached against him ten years ago at his arrival, but how he has been in constant battle since then to this day and with God's help will fight for the Lutheran Church until the end of his days. It was intoned and all sang a "And if the world were full of devils 2c." then: "With our power nothing is done," - "The field must be preserved! -- Shall I describe the impression this greeting made on me and the whole assembly? -- It will not be necessary. But the reader will agree with me when I say that the faithfulness of this man is now and never to be doubted; and when I ask,

the brethren will not fail to carry the church on their hearts and to join in the promise to grant the request of the faithful witness, also to give thanks to the Lord who has done such great things for us in all our weakness and unworthiness, so that we may also recognize and keep what we have, and that no one may rob us of our crown, which God has intended for us in unfathomable grace and goodness.

(Sent in by Pastor Röbbelen.)

As Luther teaches of the church.

"So I also believe," he writes in a sermon on the 25th Sunday after Trinity, "that our dear God has preserved much of our ancestors in the great darkness of the papacy. For in the same blindness and darkness it is nevertheless surprising that the Crucifix was held up to the dying, and that some laymen said to them: Behold Jesus, who died for thee on the cross.... By this means many a dying man believed the false miraculous signs, and had adhered to idolatry. These were the elect, who were also led into the prison of error, and would have remained there if it had been possible. So we can take comfort in the case of those who died in the papacy, that God allowed them to have grace, that through the remembrance of Crucifix they differed in Christ, and went thither. These also are in error but it was not possible that they should abide therein."

And yet Luther says of the papacy in the same sermon "Because there was no true knowledge of Christ, we fell away from Christ to the saints, etc., so that whoever sifts into the same darkness and abomination of the papacy must say that no man has been saved there. - Therefore these are foolish children, who to this day say, Where my grandfather and my father went, there will I go also, and so forth.

There you see that it can very well exist with each other to command God alone to judge which are his children, be it anet, where it is, and to warn against the damnable errors.

But because we also say as Luther did, and although God's Word bears us witness that our synod, with the good confession which the apostles have left us as a trumpet that gives no unthinkable sound, angers the world, we must teach misunderstanding. Now that which is visible is temporal, even such disgrace.

(Sent in by Past. Röbbelen.)

The Lutheran doctrine of church and ministry.

Such teaching is now called Missourian. This is the great progress of Lutheran theology. Demi a progress it must be, because time passed over it before it could be said. First the ear lay with full grains on the glue. One has threshed: there remain only

Hulls left. Who may now deny that empty straw is something more perfect? It will be found later. The latest, the best. - When one has come this far, the old Concordia book cannot possibly suffice.

(From the Pilgrim from Saxony.)

A History from the Lutheran Church of Prussia.

In a village near Treptow in Pommern there was great bitterness against the Lutherans, for half of the inhabitants had turned to the Lutheran church. Two years ago, one half of the children who were to be blessed went to the Lutheran pastor, the other half to the unchurched pastor for instruction. One day a boy from an unirate family, very bitter against the Lutherans, comes home and turns to his parents with the request: "Let me also go to the Lutheran pastor to be blessed!" The boy was already very much scolded for this request, but still persisted urgently with entreaties, but in vain. - Thereupon the boy became very ill, so that the physician no longer prescribed anything, and assured him that no more help could be hoped for. - Since all hope was now gone, and the parents were very distressed, the boy began in great weakness: "Dear parents, if you would still give me joy in the few hours which I may still have to live, I beg you to send for the Lutheran pastor, Mr. Moraweck, so that he may pray with me once more; afterwards I will gladly die! The parents' hearts broke over this request, and Pastor Moraweck was urgently asked to come. When the latter came, he asked the boy, "What does he want?" To which the boy replied, "You would like to pray with me once more, and then I will die!" - Then they knelt down, and Pastor Moraweck said a heartfelt prayer. -The parents could not resist the power of prayer, asked to be received into the Lutheran Church, and within a few days the boy was restored to health and blessed in the Lutheran Church. - All members of the family are now faithful members of the body of Jesus Christ!

Church News.

For about 7 years now, the congregation in Logansport, which first consisted of about 8 families, and which came into being "by" the calling of Pastor Sturcken, has grown through his faithful service under God's blessing, so that it now numbers 100 voting members with its 1 branches, 10, 18, 24 and 31 miles from Logansport. However, since the dear brother, who has never been disinclined to ride 80 miles even to our former winter conferences here in Fort Wayne, is now suffering so much from filed head nerves that he cannot possibly provide sufficiently for his extensive parish along with the school in Logansport, the congregation has appointed the former P. Vicarius at the Martini parish of Allen Co. Ind. Mr. Heinrich Grätzel, whose

The pastor was appointed as assistant preacher after the - vicariate had ceased due to the return of Father Köstering from Germany. He accepted this appointment and was ordained on behalf of the Presidium, middle district, by Pastor Sturcken on the first Advent. Fort Wayne, December 12, 1855.

W. Sihler.

Announcements.

It is hereby brought to the attention of all members of the Lutheran Synod of Missouri, Ohio, etc., that, after an unfortunately delayed letter from a member of the Electoral College, the Rev. R. Lange of St. Charles has been nominated as the third candidate for the office of high school teacher at the College of St. Louis.

Ferdinand Sievers, d. Z. Secretair des Wahlcollegiums. Frankenlust P. O. the 12th Dcc. 1855.

It is hereby brought to the attention of the general public that the Lutheran congregation in St. Louis has exercised its right to add a fourth candidate to the known candidates for the office of Conrector at Concordia College in St. Louis, namely, Mr. Hoppe, Candidate Theologian. He came from Rostock to St. Louis several weeks ago to serve the Lutheran Church within our Synod.

Ferdinand Sievers, d. Z, secretary of the electoral college. Frankenlust, Dec. 24, 1855.

For Colonists.

Near Bethany Mission Station on Pine River, Gratwt Co. Mich, there are still several townships of government land to be had for 50 cents per acre, which are "well adapted for farming.

The undersigned will do his utmost to provide information to any interested parties. But come and see for yourself!

E. G. H. Mießler.

" Get ä. to the Concordia - Cöllege - Construction: Bon Hcrrn Rer in St. Louis..... \$2,00 By Hcrrn Pastor Miracles in Chicago, Ills. Aug. AÜgi-rer and-Gustav Thomas 4 K2M--. 4.00 By Mr. Past. Best von Hcrrn Schammel in Pal-mvra - i,go Bon Mr. Immanuel Günther in St. Louis 5.00 " of the congregation of Dr. Past. Sihler in Fort > ". - Wayne..... v..... 80,00 v S. Roschke. üm- Received' E . for the Synodal Csffe of the Middle ^District: from Mr. Rev. I. W. HuSmann- - .7'..... t.l dssoo " whose congregation - - tz-oO Honor. Pichcnhrink, Cassirer. -

Receipts and thanks.

With heartfelt thanks I hereby certify to have received through Mr. Pastor Bürger: \$8.40 from the Young Men's Association of the congregation of the same - \$5.00 from the Young Men's Association of the congregation in Buffalo. May God reward the benevolent donors abundantly.

Heinrich Koch.
Concordia College, Nov. 28, 1855.
\$16.00 from the Zion Parish in New Orleans, do hereby testify with heartfelt gratitude
Conrad Hofmaun and Johann Herzer. Concordia Collegc.

Received

L. to the general Synodal - Casse for the general Pres: of the Zion Church of the LordPast. Selle in Trete,
III-.,\$5,00
" of the JmmanuelS church of the Lord Past. Schumann in De Calb Co, Ja.1,42
b. to the Synodal - MissionS - Casse:
Vacat.
e.for the maintenance of Concordia College: from the congregation of Herrrn Pastor Polack in Crcte,
Ills..... 4,M
ä. for poor pupils and students at Concordia College and Seminary: from Mr. Chr. Dörrsold in Chicago for the student Grupr-1,00
F. W. Barthel, Cassirer.

For the Lutheran have paid:

The 8th to the 12th year: Mr. S. G. Henkel.
The 10th through 12th grades:
Postmaster Meier, Aug. Sievers, Friedrich Sperber.
The 11th year:
Messieurs Martin Blank, Georg Gander, Wittwe Seibert...
The 12th year:
Messrs. H.^ Borner, H. Böcke, Past. Th. Dresel, N. Frech, Wich, Freye, Eli Jruschel, H. Gliedkamp, Pastor Hüsemann, Pastor Koffer, Wendel Kauz, Krcutel, (50 Cts.> Pastor Lox, Pastor G. F. Miller, Ant. Oesterle, Andreas Paar, W. Ringwald, F. <2nd Sälen, William Stelter, Pa- stör H. Wetzet.
About this
\$8,10 Cts. inel. Postage sent in by Mr. Pastor Steinbach.

For your kind attention

for
All of you who take books from me.

On the occasion of the end of the year and the overview of my accounts taken in this connection, I see myself prompted to make the following remarks:
1. I can only execute orders of such books which are indicated by me in the "Lutheran" as being for sale.
However, should other books, antiquarian as well as new, be particularly desired, I am gladly prepared to order them directly, becausen
a., the exact title, as well as with new books the publishing house - action indicated, and
b. the amount for this is sent in with the order.
2. the principle of equal payment applies to my book business, as to every other purchase and sale.

3. in order to facilitate the sale of details, I am, however, authorized and, on request, willing to grant a credit of six months for hymnals and Bibles.
After this time, however, I expect punctual payment.
4. all other books must be paid for at the time of order or soon after receipt.
(5) With those customers who do not take into account these demands, which are indispensable for order in business transactions, I see myself compelled to immediately cancel the account, i.e. to immediately collect the outstanding debts, whether of books still available or cash, and to give them books for the future only against prior payment.

To justify these remarks I take the liberty of reminding you that both the printer and the bookbinder require advance payment for a new edition of hymnals, that I usually have to pay for the other books at the same time, and that from Germany I only in some cases enjoy a credit of six months from the day of dispatch, so that it happens that I have to pay for the books before I have received them.
Since I have no other means at my disposal for the running of the book business than the amounts of the books sold by me, and therefore, if these are not promptly received, I will be in the greatest embarrassment, and will finally have to give up the business at a loss, the above demands will appear justified.

Otto Ernst.
Agmt of Central Bible Society and Hymnal Shop
2c.
St. Louis the Ill.kDeccmber 1855.

New
Sending books.

Hirschberg Bibles3,75
Bibles with Apocrypha, Dr. Hopf's edition:
1. large size, vellum paper, in gilt edges and.double-lined case, .splendid binding\$3,00
2. large size, wove paper, in gold cut and pressed lid 2,25
3. largeFormat,vellum paper, well bound 1.50 4. "" Printing p a pier, in gilt
u-s. w.2,00
5. large size, printing paper, well bound 100
6. small size, vellum paper, otherwise as 1-2,00
7. small size, printing paper well bonded the0,60
New Testamen.te, large octavo well bound - - 0.30 Müller, Dr. Heinrich.
Evangelical H er
The book is a collection of gospel and epistle sermons through the whole of Jabr. unchanged Nb-print. Large quarto, good* hardcover2,75
Dr M. Luther's Home Mail, New Yorker.
Output 1,50
Spener, Dr. Phil. Jac. Explanation of Christian Doctrines according to the Order of the Small Catechism of Dr. M. Luther, hardcover - - 0,60
Mathesius, Johann. The life of Dr. Martin Luther, small edition, broch 0,10
"" large edition, hardcover 0,50
Walther, C. F. W. Voice of Our Church in the Question of Church and Ministry, elegantly gebundru 150

Keyl, I, G. W. Catechism Interpretation, vol. 1, b. 1.15
Kraußold, Loren;. Catechetics, b.1.U Löhe,
W. Seeds of Prayer, New
and increased edition, elegantly bound - - 0,40
,,, smoke 0 pfc r, prayers for the sick and
Dying and their friends 0,4g
Delitsch, Franz. Communion book, b. 0,5g
Dr. Martin Luther's wedding slip with a steel engraving, bound.0,H

Textbooks,

as such are needed at the Concordia Collegium here, all well bound.
Kühner, Dr. Raphael. Latin school gram bank 1.20
""
" "
Elemenrargram- matik-1,gg
""Guide to translation
I. Compartment0.5g
""Guide to translation
II. division0,8g
""Greek grammar --- 1,II0
Gesenius, Will), Hebrew grammar 1.00
Baue r, Fr. Grundziigcder hochdeut
sch grammar 0.60
Cornc/inn VtPvs 0.20
Orar t7amEntarr'r 0,50
YanAflon Arad lere 0,20

The following books
are for sale by the undersigned.

Dr. Luther, the Vergpredigt des Herrn.
Dr. Luther, XIV. XV. XVI. chapter St. John, with a preface by Dr. Harleß.
Dr. Luther, the small and large catechism.
Gospel Book, i. e. the Epistles and Gospels with the Summaries and Collects on all Sundays and Feast Days, with appended History of the Passion, History of the Destruction of Jerusalem, and Luther's Small Catechism; 84 pictures.
Pasig, evangelical house blessing, from Dr. Luther's writings.
Kraußold, Christian House Temple.
Woltersdorf, flying letter.
Bogatzky, Schatzkäfflein.
Rittmeyer, Reflections on Holy Communion.
Burk, mirror of noble priestesses.
A. Krohne, Augustin's edifying reflections.
Reflections on the Coming of the Promised One and the Days of His Visible Walk on Earth. With a preface by Dr. Hartes.
Bildersaal der Zeugen und Helden aus der Reformationzeit"
Schmerbach, Handwörterbuch für den historischen und detrinellen Religionsunterricht.
Volkening, a school teacher in St. Louis, Mo.
___ - -i'

Request.

Where is **Hermann Albrecht** from Wittenberge, Mark Brandenburg, Prussia? -
All those who can give information about this are cordially requested to do so under Addrfrfer IVr".

Changed addresses.

I^6V. L. 6 . II. ^liessler, Lstllau^, 8t. I^otil8
I?. 0.

Orutlot Oo.,

Ü,6V. LrNst IIU686MLNN,
Imne8viItz k. 0. "r
Harrlbou Oo., In.,



Offenb. Joh. Cap. 14, v. 6. 7.

„Gottes Wort und Luthers Lehre' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 12, St. Louis, Mo. 15th Jan. 1856, No. 11.

(Sent in by Pastor Röbbelen.)

The Revelation of St. John.

The nineteenth chapter.

"They still do not desist from seeking, comforting, arming, and defending themselves, as he says here in the nineteenth chapter. Now that they are no longer able to handle the Scriptures and books, and the frogs have gone out, they take hold of them with earnestness, and wanting to carry them out by force, they gather kings and princes for battle. But they run! for he on the white horse, who is called God's word, wins, until both animal and prophet are seized and thrown into the light." (Luther.)

The triumphal procession that started to move at the beginning of chapter 12 has now arrived at the temple. Let us look again at the whole, which is concluded. Already in the 11th chapter, v. 15 ss., the rejoicing was heard, which greets us in this 19th chapter: for right at the beginning of the Reformation the little plant of God had to be well watered; otherwise the armament of the Lord, in spite of the fact that the heavens opened over his work, would have been misled by the cry of the enemy. What followed was the triumphant procession of the Bride of the Lamb, a vindication of the praises of the angels and the heavenly hosts. First, in the 12th chapter, the enemy who had oppressed the Church was presented as a snorting raging monster. Then came his genealogy and an exact description of the villain in the 13th chapter. In the 14th, much had changed outwardly: for the battle. In the 15th and 16th, the defeat. In the 17th, like

the fiend was seized and brought to trial, in the 18th as he was sentenced.

Now the praise can flow freely again. What held it back before has been cleared away. Just as a mighty river buries the proud Antichrist rolls into the depths from which he has risen, only to swim once more as a corpse to the top, so that he may also ape the resurrection of the Lord. Breathless silence reigned as long as the spirit of the Lord wrestled with the monster. Heaven and earth rejoice over his fall.

A beautiful victory wreath are these nine chapters (Cap. 11, 15. to Cap. 19.). The end goes back to the beginning in the 19th (11, 15.). Into the temple, already opened in 11, 19. now the crowned crowd enters, which the heavenly hosts welcome with loud rejoicing.

So much about the connection in which this chapter stands with the previous one. Now a few words about the content of this chapter.

The Antichrist is rejected, as much as he stirs up hell and the world, in order to roll the judgment he has received upon the Bride of the Lamb. This is briefly the summa of the last chapter. In contrast, in the nineteenth chapter, the true Household Honour stands out in pure splendour before God and all the angels as the One Holy and Beloved. Not as if so description of the villain in the 13th chapter. In the 14th, much had changed outwardly: for the battle. In the 15th and 16th, the defeat. In the 17th, like

Nor can "the beast" assemble with the kings of the earth and their armies, "to make war with him that sitteth upon the throne" (v. 19.) And even when it has been seized, it is thrown alive, together with the false prophet, "into the lake of fire," and has thus continued to assert itself in this world; but the prospect opens, and now appears to the blessed eyes only as a narrow margin of the majestic flood, before whose high rocky walls they saw nothing of the near ocean.

In the same measure, however, as the side of the church that faces eternity is revealed, and therefore all light falls on its hidden glory, which here shows itself to our gaze like a suddenly opened palace or a bud that has just been broken open, the enemy power shrinks. Only towards the end of the chapter does it reappear, but only in order to be "seized" and defeated. The chains in which he had to follow the triumphal chariot are removed from the defeated prince, as it were, and at the same moment the executioner finishes him off.

When, therefore, the invisible church assumes the form of the triumphant heavenly church, we are no longer far from the goal. The boundaries of this world and the next are blurred on the shores of eternity.

From now on it will be more and more difficult to reach the revelation with our senses. Like God, it can only be understood to some extent if we can "see behind it. This is true for everything that

is still left, foreknown. No one further expects to receive the ...but you shall not do much good. Whoever can, build a ladder so that we maids can reach the place where the

But all the more, since we are reminded of our spiders sit. Luther may have left us one, but it has the defect limitations in this passage of divine prophecy, we have that whoever wants to use it must climb up from below, every reason to pay attention. For evidently what follows is because it stands on level ground. Such a one is too mean of special concern to our time. Let us then, what we do not for our days. We must at least have one that floats freely in yet understand, be put all the more deeply into our hearts. the air. Better still, it should be suspended in the clouds, and The more we have to wonder about it, the more often it will those who want to use it should first fly and then stand on move us. Soon the time will come when, in the sea of the their heads: that will be impressive.

eternal light, we will regard even the radiance which dazzles our eyes in these last words of Revelation as but a droplet.

But not the wonderful content of the following chapters all requires alert senses. Where the holy scripture is dark, there is room for delusion, just as spiders hide in the corners of the halls. In the dark is good munkeln, says the proverb. How many enthusiasts have not already started their webs here? At the most, their webs have been swept away with a broom where they could still be reached by hand. The feet didn't let it come up anyway. But up under the ceiling they let it sit. Yes, they even think they are doing harm to the "fly-god," as the doctrine of the millennial kingdom is supposed to serve especially to exterminate the creatures that have crawled out of unbelief, now that the right-wing flies of the rationalists are dead, who, of course, were quick to deal with such tissues. - And even if that were not the case, one thinks that the spiders still put up with us; how can they be our enemies, since they nestle in the temple and in some cases rise far higher than the priests? They belong to us, indeed their' artificial gauze is to be seen as if angels were helping them. Who knows, the heavenly spirits have their first lodges in it? Enemies are probably the roaring storm winds, which now sometimes whip the church windows so that they clink, of which the mad critics of our beautiful cross spider foolishly claim that they are the wings of the Holy Spirit; not our peaceful weavers in the dark corner. Ay, what shall we say? If a house is not inhabited, one can thank the vermin that they consider the desolate rooms worthy to serve as their abode. It will hardly be otherwise until it has become more alive in God's Hanse. The maids alone cannot cope with the poisonous net-makers and veil-makers. And one should see, when the broom passes through the Gespiunste, then one will get the fatal. The fatal beasts will be put under foot again. Then it is called kicked to death, or it will not be clean forever in the sanctuary.

An interpreter would have plenty to do if he wanted to cleanse the rest of Revelation of all the false doctrines that have settled here and have now long since gained domiciliary rights, so that not even the Altvatertheil has remained for our Luther. Only good that I did not pretend to be one. With some marginal glosses I want to

V. 1.-10. The bride in the wreath of victory.

V. 1. After this I heard a voice of great multitudes in heaven, saying, "Hallelujah. Salvation and glory and honor and power be to God our Lord."

In heaven, therefore, are to be sought the great multitudes who rejoice over the victory of truth. But there also all things agree. This is the seal of the contending church. Because the confessors of Luther's doctrine receive this here anew, they can already bear that on earth, instead of the unanimous Hallelujah, one hears imprecations, and that the applause must be ascribed to them as well as the righteousness which they possess in faith. - But he who will not include in his judgment of the church the voices that are cast in heaven, foolishly thinks that he can still see something when he has taken away the firmament from the earth. It is not for nothing that we celebrate first Ascension, then Pentecost. Without the full-sounding song of the upper choir, into which no one from the street dares to shout, the forecourt in which we stand on earth resembles a string that has not been strung.

The hymn of praise is the same which we have already heard Cap. 4. The army of the enemy is multicolored; the Lord remains the same. The one sun always breaks through the clouds, as they only cover the sun with their manifold forms. - Here we have another proof that the papacy is no better off with God than the old paganism. It is, like the latter, a cloud against which one does not see the face of God, which robs "God our Lord" of "salvation and glory, honor and power.

V. 2. "For true and righteous are his judgments, that he hath condemned the great whore, which corrupted the earth with her fornication, and hath smelled the blood of his servants at her hand."

But and but, the sacred revelation takes the reformation in defence against the revilings which it must suffer on earth, while mau crowns it in heaven. Why, therefore, should it not be allowed to refer to it repeatedly? He accuses God, it is also said in this verse, and blasphemes him who does not put up with this work of his. This is also reminded here anew, that the great power of the "whore" is already a proof how she was able to overthrow God and the small human instrument.

The victory over Midian was ascribed to the trumpets, torches, and broken jars of Gideon and his comrades. God is no less justified in this work of his, that the Roman Antichrist, as the larva of the devil, by lies and murder, was to blame for what now befalls him. Corruption has come from him upon the earth, which, for the sake of the idolatry which it practiced with him, has forsaken God, disrupted His order, and defiled His creature. Moreover, he is stained with the blood of the servants of God, over whose dead bodies he could only break into the bridal chamber of Christ. - All this must be told us after we have been delivered from Roman tyranny, lest the mournful voice of the beast in the reeds deceive us.

V. 3. "And they said again, Alleluia. And the smoke goeth up for ever."

The temporal punishment that the Antichrist must suffer when he is overthrown in the judgment of the church would by no means outweigh his atrocities. In order that divine justice may be fully satisfied, he must also expect eternal damnation. This must also be taken into account, otherwise one cannot praise God "for having condemned the great whore.

Let no one be offended," is the meaning of this verse, "that the Roman boys, however much scolding and mockery has been done to them, are still doing well. The great whore shall yet learn to how! It shall not last for ever that she mocks at the judgments that have fallen upon her. The earthquake that broke at most a windowpane in her house was only the hammer of the woods that burned the trees.

V. 4. "And the four and twenty elders, and the four beasts, fell down, and worshipped God that sat on the throne, saying: Amen, alleluia."

The holy office of preaching must confess that it came forth miraculously from God's creative hand in the Reformation, and therefore fall down before the Lord. Where was it before? As the ancient heathen fabled of their idol Saturn, that he devoured all his children as soon as they were born, so the pope had destroyed every trace of righteous evangelical preaching as soon as the procreative powers of the kingdom of God, which still remained under him without his thanks, were shooting young shoots. And in spite of the terror with which he, as a second Herod, filled the birthplace of divine life, when he wanted to eat Luther, he got a stone on which he spoiled his stomach and which will forever cause him abdominal pain, because it is the stone of which it says in the 118th Psalm, v. 22: "The stone which the builders rejected has become the cornerstone." Then in a short time, like the faithful children of God, preachers were also born for them like dew out of the morning glow. Again, the apostles were now out of the battle of destruction which the enemy had waged.

had led them victoriously. No title was missing from their teachings; yes, "the light of the world" shone brighter than ever from the lampstand on which the Lord had once again placed it by virtue of His promise (Matth. 5, 15.). What Rome's idolatry had promised the earth, namely, a double life of her glory, the eternal name, which the children of men longed for when they built the tower, fell to the seed of him who, though not in the land of his fathers and after men's

shipyards, yet received an inheritance without fading. The apostles lived again (twice twelve = 24), all witnesses of the resurrection, now themselves a monument of it, ready anew to seek work and struggle in all the world (four times six = 24). Together with them the cherubim praised God that they had carried away life (see above Cap. 4, 4- 11.). God Himself should also give thanks: for in spite of the Antichrist He still "sat on the throne."

V. 5. "And a voice came from the throne, saying, Praise our God, all ye far off servants, and them that fear him, both small and great."

Summa: Here the Lutheran proposition that all Christians are priests is crowned as an act of creation of our God.

The voice that comes from the throne is like the word that the Lord spoke to Mary Magdalene when He rose from the dead ("I ascend to My Father and to your Father, to My God and to your God"). John 20:17.). - "lind when he hath let his sheep go out, he goeth before them, and the sheep follow him, because they know his voice" 1 John 10:4.). Therefore we do not need to be told who he is that speaks here. He who has let his own out of the prison of the papacy calls down to them from heaven, that they should follow him thither, and for the time being keep to nothing but the "voice," because the preaching of his word, though it is no longer exalted by the prestige of a splendidly adorned office, has nevertheless royal power and the rule over all the world ("from the throne"). And that they may be heartily willing to do this, as a sign that the evangelical kingdom of God's free grace has been restored, he removes the partition which deceptively erected between him who is in heaven and the multitude who on earth seek his face, the Antichrist, and speaks kindly as one who directs "the weary to speak in due season": "Praise OUR God!" He knows of no difference of rank among those who are called his servants. This must vex the "holy father" and his "archbishops" and "bishops." Because no command took place, but the joyful praise of the willing Spirit, awakened by the message of salvation, poured forth freely, "all his servants" are equally glorious, equally great. Yes, hisses the serpent, who also seeks a sneaking way into the new creation of God, "the servants" are indeed equal among themselves, and the papacy is an ungodly power; but (what she murmurs into her beard at this, only her

But it is possible to think that the well-known proverb: *Divide et impera*, i.e. make them *divided* over whom you want to rule, will be found in it) between His servants and the people is there an essential difference? This the Holy Spirit foreknew. Therefore it is further said here, "and they that fear him, suffer both small and great."

There we have our Lutheran sentence of the royal priesthood of all Christians. Deny it, wretched bawds of the Antichrist! Fiddle about with new little fiddles to make Luther a fool, so that you may become wise, and thus prove how powerful he is. Yet the sun is up! In its love the pale field shines more gloriously than the fairest state-chamber shines in the gleam of the chandeliers. You will not deny it to the lowest hovel. Yes, you yourselves cannot avoid its glow; otherwise you must curse yourselves, when you coveted a doctrine of which Luther's writings are full enough on all sides, into the murderer's pit of the "whore": for there alone the candlelight asked something ahead, because in the "Hallelujah. For Almighty God hath taken the kingdom," when his flesh would be tempted to do right to the enemy, who to this day takes occasion to cry out from the movement which the Holy Ghost so comfortingly intimates in this place: There, there, the Lutheran doctrine is stirring up all sedition!

And those who wish to lower into visibility, or even into civil being, what is attached to the invisible church before God's throne, and adorn their clamor of liberty and equality of light: therefore the earthen form is broken in two. Be not with Luther's name and God's word, have yet the good to wash their eyes a little, and to take heed of the words "Small and Great!" If it were in accordance with God's order to abolish the distinction of classes in the world, there would be no more talk of them. But now God lets small and great remain and calls them as they are into his kingdom. There, of course, they will all be equal in faith, and one will shine like the other in the praise of God, just as the peaks of the mountains and the level of the sea are reddened by the morning light. Yes, the little ones are the first, as the wells are gathered together in the foundations, while the steep cliffs are only their channels.

V. 6. "And I heard a voice of a great multitude, and as a voice of great waters, and as a voice of mighty thunders, saying. Hallelujah. For God Almighty has taken the kingdom."

This is the echo of the voice of Christ. It is a factual proof that he who answers is seated at the right hand of God. When in the storm all the trees of the forest quake and the sea surges, while the field of ears also bends, it is a faint image of what is told here.

The voice sounded so comforting, and now echoes so terribly. An uproar seems to rise ("of a great multitude"). The waters roar. There is danger for the ship of the church, was a Lutheran heretic.

("great waters"). It thunders. There one must fear for his life, ("strong Don

ner"). - It is only good that Revelation has foretold it. Only those need be afraid who do not believe it, and who do not ask God when they think about it. By the way, they have reason to do so, especially the Antichrist and his crowd. For these are indeed threatening signs for the Roman domination of the world. The pope is not wrong in his bulls when he speaks of waves rising against his ship, and who can blame him when he is frightened that the thunder of his curses is no longer heard, since the good Lord has taken the liberty of showing that his breath has not yet run out? But we do not want to be such fools, and therefore run away from the spring, so that the ice cracks when it comes. Whoever has been in church only once on the Second Advent knows what to think of all this (cf. Luc. 21, 29.-31.).

Ah, who could imagine it so rightly according to the word! How would he ask nothing of it, that reason and all the senses of the lying heart of man should be terrified at what brings peace! How comforting it would sound in his ears, "Hallelujah. For Almighty God hath taken the kingdom," when his flesh would be tempted to do right to the enemy, who to this day takes occasion to cry out from the movement which the Holy Ghost so comfortingly intimates in this place: There, there, the Lutheran doctrine is stirring up all sedition!

Now, weak soul, arise! Behold, the beautiful bell is made of light: therefore the earthen form is broken in two. Be not dismayed that all is broken!

V. 7. "Let us rejoice, and be glad, and give glory to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

What bold language do people use? That's what they call honoring God when they rejoice and are glad. They should be shaking like a leaf. The Antichrist will soon have won again. He only needs to show his devotion, as he does anyway: then one will grasp it with one's hands that he understands the divine service and that the Lutherans belong in the crematorium rather than in the sanctuary. - And how sure the heretics are of their cause! They are not at all afraid that it will seem as if the terrible midnight has come, of which St. Matthew 25:6 writes. They are quite silent about purgatory. The saints have good rest before them. ! Even after the "merchants" (Matth. 25, 9.) they have no desire. They are finished! As if it were a dance, they rejoice over the future of the Son of Man, and in addition to this, they say: "and his wife hath made herself ready."

You would think the good Lord would let them have an answer that would dampen their fire a little. And the Holy Spirit seems to strengthen them still in their confidence. If it were not blasphemous, one would like to say that he himself

(Submitted.)

Jesus.

Ah, if I had seen him. The sacred form, with
the glow of love, Kindly to the lost go.

Ah, would that I had seen him. - His holy face,
like bright sunlight, Where song's eternal features
stand.

Oh, if I'd seen him! -
Eye full of mercy, forgiving all iniquity, He will not
spurn the burdened.

Oh, would I had seen him. How his bright
mouth hath made known the words of God... That
full of the powers of eternal life blow.

Oh, I wish I'd seen him.
Who loves my soul. Gives me his peace. Alas!
how well I would have fared!

H. Fick.

(Submitted.)

The Spiritual Soldier.

Who wants to be a disciple of Jesus,
And not an antichrist,
He will adjust himself to your place of value, as he
is called.

. The red flag is flying!
Happy thou who stands by her!
The drums are sounding far and wide. Fresh up,
fresh up to the fight!

He who dings himself a king of heaven. Gets to the
livery
The spirit that brings salvation and blessing. He
makes it beautiful and new;
To the hand money and to the pay With cross-
stamped gold;
For necessity bread and water full, patience for the
storehouse.

For this one is daily erercirt his In arms;
Sometimes in troops, sometimes all alone,
Sometimes on the left, sometimes on the right. One marches
on the watch;
Take heed of the order:
And so one generally follows the exercised.

So first you lie in garrison, Covered with rampart
and wall, Till the enemy's smoke and threat No longer
frightens the newcomer. Then you fall happily to your post,
And practice your bouquet;
Also likes to lose a little blood;
One grows in strength and courage.

Also at last it comes to battle With many a black
army;
That cuts and stings, and burns and crashes: T h a
t needs in to the gun, The giaubenSschild that protects, A
Liebcsfen'r so flashes, Prayer, that as a sharp Sckwerk
Through marrow and soul drives.

The manners of war are many and varied, The
choice place here and there;
One man's fight is soon over, another man's fight is
still going on.

Will also be a fighter sore.
So God makes him well, And gives him many a
knight's gift, He leads up and down.

When now the enemy's power is subdued, Then
follows the reward of grace.
Every one that fights right, Gets a crown of victory, A
beautiful kingdom!
As he, like the angels, rejoices before the monarch.
And ever triumphant.

But he that fights ill, or not at all. And no longer
grasps courage;
He that is mixed up in other men's affairs..;
He who forgets oath and duty, And is rebellious, Him a
wicked servant triffit A sharp law of war.

Woe to him that trusteth with Satan! And curses the
Messiah!
Woe to him who falls from the head! And seeketh to
pluck out!
Woe to him who waves falsely!
Limping on both sides!
The end is unspeakably hard and a hellish journey.

Come then and bow down before the throne of
Jesus Christ!
You children of men at the same time kiss this Son of
God! Lift up your heads, he is in all things first. His
image is, imitate it only, The right posture.

Well, then, my lord, my general, On your model
pentan, and among your heroes' number I'll enlist. Give
me all the necessities of a soldier: Valor, armor, herbs,
and plenty from thee, O Lord of hosts.

Come with me through the enemy's country, I can
do nothing without you!
Rule my heart, gun and hand, I'll get a knighthood!
With you is victory, with you!
O Duke, stand by me!
That's how I sing Victoria!
Amen. Hallelujah!

(Submitted.)

Hear the voice of nature.

A great book is spread out Since the first days of
creation, Which daily all men behold;
That leaves through the universe reach, Cover'd
with wondrous signs, Which so few but try.

God himself is the author of this book, And
heaven, earth, pleasure and water, Mountains,
valleys, forest and drift, What lives in the sea and on
the fields, In all the creatures of the world: They are
the Lord's mighty writing.

As soon as from the high arch of heaven The
night, the curtain, is drawn.
This is how the behre book is unrolled;
Then shines with mighty letters The writing of the
Lord high exalted, Set in light sun-gold.

And when the world in the evening celebrates.
The dark night veils the universe: O lift up your gaze!
There on the sky's shores, So lovely and glorious to
behold. The silent starry writing comes forth.

What then will this book show thee? O listen! it
breaks its deep silence, makes the author known to
you:

The heavens proclaim God's glory, and feasts, land and
sea tell thee: God's hand hath made us.

Hear what the creatures call aloud on all levels of
existence, Hear the voice of nature: By his God's eternal
strength the LORD created all these works, Therefore to
him alone the glory!

And thou, O man, wilt doubtfully ask, And what the creatures
tell thee. Despise with scorn and derision? - Let the cattle
turn thee, And the fishes teach thee: All these things the
LORD thy God hath made.

H. Fick.

The "Vorstet in S

Thus writes the "Pilgrim from Saxony" in its number of
October 6 of last year for the encouragement of all those
who keep a harvest:

In the afternoon hours of the 13th of September I went to
S., in order to hand something over to Herr B. v. K.. As I
crossed the bridge over the moat, the servant said to me: "It
is right that you come, you can sing right along, we have
Vorfleck today." I was greeted in the same manner by the
district forester G., who, with a number of hymn books
under his arm, soon walked with me to the field in which the
estate was located, and where the last two oxen of this
year's grain harvest had just been loaded.

When the last wagon was lined up, the master called all
the servants, and an old man, K., who was eighty years old
and still lively, sang the song: "God cares for us! O sing
thanks to him, you Christians, sing to him gladly!" of which
song the first three and the last verse were sung.

Thereupon Mr. B . . . read aloud and solemnly, with his
head uncovered, (all the others, and the forester first, had
also taken off their head coverings) the 65th Psalm "God,
you are praised in the silence of Zion, and vows are paid to
you" 2c. and the 67th Psalm "God be gracious to us and
bless us; let his face shine upon us" 2c. Now the beautiful
hymn was sung strongly and sweetly, "Now give thanks all
ye God!" 2c. Mr. B. then prayed the Lord's Prayer and said
the blessing, after which the last harvest blessing was
brought to the barn. In the yard several tables were set one
against the other, forming a long table, at which the people
were refreshed with coffee and yeast liqueurs. Even one
who had only joined in the singing and praying got his
share. Thus "Vorfleck" was held here. At the beginning of
the harvest, a Christian celebration also took place.

O how much it would be desirable that on all manors,
large and small, one paid his vows to the lord. If all
manors would set such an example, it would not remain
unblessed. God forbid! -

"Cantica Sacra."

'Unfortunately,' it is only now possible for us to display the new work for church singing published under this title, by the Rev. J. J. Fast, Hon. Mr., in Canton, Ohio, as the copies intended for St. Louis had remained on the road for months.

After a careful perusal of the work, we feel obliged to recommend it most urgently to all our pastors and cantors, as well as to all those among our parishioners who are interested in the noble art of choral and church singing in general. Admittedly, as we will indicate below, there is still something left to do, without which this work would not yet completely satisfy our needs; but already for what Pastor Fast has accomplished herewith, he has earned the heartfelt thanks of our church. Layritz's prize-worthy collection of chorales in its original form has -- that we express ourselves in this way -- three faults: first, it is too expensive to gain general circulation; second, it is not always immediately available; and third, it is changed from time to time. It is therefore very important that we have here a standard chorale book that is cheap, easy to have, and fixed for all times. This need has now been remedied by (the "*Cantica Sacra*") at least one important step.

We will confine ourselves to telling our esteemed readers what this work does for those congregations which have adopted the St. Louis Hymnal or a similar one.

All those chorales which Pastor Fast and others have excepted for our hymnal are taken from Layritz's collection and are unchanged. Unfortunately, however, not only could not all of the melodies listed in our melody register be included in the "*Cantica Sacra*", but even some melodies of entire numbers are missing.

For the following numbers of our melody register, there are partly several, partly at least one melody in the new work: I-12. 16-19. 21. 23-27. 29-35. 37-12. 44-53. 55-57. 59. 61-88. 99-91. 97. 103. For the numbers here omitted, "according to our perusal of the work, the "*Cantica Sacra*" has no melody; and, although there is a singable melody for every song which has one of the melody numbers just given, yet it is much to be regretted that, for example, the following melodies are missing: Keep us, O Lord, by thy word - Come, God Creator - My God, I thank thee heartily - Now cometh the Saviour of the Gentiles - Our Father in the kingdom of heaven - God of heaven and earth - Out of deep distress I cry unto thee - O Lord, as thou wilt, so send it with me - Now rejoice, dear Christians - I thank thee, dear Lord - Treasure above all treasures - O Lord God, thy divine Word - What my

Gott will, das g'schch - JEsu Leiden, Pein und Tod - Es woll' uns Gott genädig sein. - It is true, as has been said, that for each song that has one of these melodies, a melody is included in the work, according to which it can be sung, as far as the number of syllables is concerned, but it is precisely the missing classical ways of singing that have become indispensable gems for the German Lutheran Church. It is, of course, even more to be lamented that there are none at all in the work for songs with the following melodies: These are the holy ten commandments - The Lord's Prayer and the Psalms can be sung in recitative. glorious day has come - I know, my God, that all my deeds - God be praised and blessed - Where shall I flee to - Lord, I have transgressed - Emulate thee, my weak spirit - Christ is risen - Kyrie, God the Father - Create in me. -

These deficiencies (if we may speak of deficiencies here at all) we only mention in order to report accurately, but in no way to diminish the value of the work and to deprive our readers of the desire to purchase it. We hope that Pastor Fast, out of love for our church, will take the trouble to publish an "appendix" to his "*Cantica Sacra*", in which the missing melodies will be added, so that those who have the one already published will then have a complete chorale book for our church hymnal at a low price.

But so that the reader knows what he receives with the "Caution Laorn", we mention the following.

The work is divided into three sections. Pages 1 to 26 contain the preface and a short single text with examples of practice; through the latter, even those who were previously unfamiliar with the noble art of singing are put in a position to learn what is necessary and then (for example, as a preacher in the bush, where there is no cantor at his side) to prepare a singing choir and to lead and raise the congregational singing. The instructions are given in both German and English. - From page 27 to 222 there is a large supply of German and American chorales with German and English texts underneath. Each of the four voices has its own particular system of lines, the first being the tenor, the second the alto, the third the discant (melody voice), the fourth the bass. We Germans are not used to the so-called character notes which the book has, i.e. the way of writing the notes, i.e., the way of writing the notes, that each step in the or... However, the changes in the shape of the notes are so insignificant that not only does no confusion or difficulty arise for those who are accustomed to round notes, but they will also soon notice that this way of drawing the notes differently according to the intervals has many advantages, especially for the purpose of making the note from the tonic (tonica).

Pages 223 to 316 contain a number of easily executable four-part arias and cantatas for performance at the church's annual festivals and other church celebrations by small choirs; among others, by Georg Friedrich Händel, F. Silcher, W. Greef, H. G. Nägeli, Antonio Lotti, Rolle, Bernhard Klein, C. H. Graun, Erk, Schulz, Joseph Haydn, Franz Abt, Bach, etc. - Pages 317 to 333 contain a number of Psalm tunes, mostly taken from F. Hommel's excellent Liturgy; these are, in fact, melodies according to which the Lord's Prayer and the Psalms can be sung in recitative. From pages 334 to 347, there are also some melodies for the altar service, that is, for the short alternating chants, in which the preacher interceding at the altar intones and the congregation (or the choir) responds. These are excerpts from the musical liturgies by Layritz and Hommel.

We think that, after we have described the work, it would be something highly superfluous to praise it now. We only draw the attention of our readers to the fact that the more Pastor Fast will see that there is a demand for his work on our part, the more he will find himself moved to also give us the "Appendix", through which he would first put us in possession of a complete chorale book (with many highly valuable additions).

The "*Cantica Sacra*" is to be had at Canton, Ohio, by the publisher; at New York, by Heinrich Ludwig; at Philadelphia, by Schäfer and Koradi; at Baltimore, by T. Newton Kurt;; at Columbus, Ohio, by Ehrw. C. Spielmann; in St. Louis, by Otto Ernst, and to be obtained through all booksellers. The price is 75 cts.

The rightful ban.

When once Otto II, Margrave and Elector of Brandenburg, was banished by the Archbishop of Magdeburg for just reasons, the former was only joking. Once, at a happy meal, Otto, remembering the matter, says: "I have often heard it said in the proverb that he who is in banishment, even the dog will not take a piece of meat from him; well, let us see whether it is true." With these words he takes a piece of meat from his plate and throws it to his dog. What happens? The dog smells the meat, leaves it there, and walks away. The Elector is dismayed to see this. He still hopes that the cause is that the dog is already sated. He therefore orders his valet to lock the dog up in a chamber for three days, to give him nothing else to eat, and to lay only that piece of meat before him. It happens. After three days Otto himself opens the chamber and sees that the dog is lying in a corner, far from the untouched meat. Horrified by this, and realizing that God would not let him be mocked and that the

Church really has the keys of the Kingdom of Heaven to bind unrepentant sinners, the banished man immediately sets out to confess his guilt to the Archbishop and to humbly seek absolution and reconciliation with the Church, which he immediately receives (see Steigen. 1. Th. of his Postille. Dom. Exaudi.).

May all who have lawfully come under the ban of the church, or who are in danger of falling into it, remember this for their warning. We ourselves could, if it were necessary, give several examples from our brief ministry of those who, for example, were banished from our congregation for drunkenness, unforgiveness, and the like, and who, when they despised this motherly rite of the church, finally perished so miserably that God's judgment on them could be seen only too clearly.

The spiritual winter.

He giveth snow like wool; he scattereth hoar-frost like ashes; he maketh castles like morsels; who can abide from his frost? He speaketh, and it melteth: he maketh his wind to blow, and it thaweth. Ps. 147, 16-18.

Luther writes about this:

The spiritual winter is twofold: one, when the inward man is frozen in sins and dies in the same cold; there is snow, frost, and ice in the very hardest. These" winters are made by the law and the devil with his temptations. For because they are not sinners in the Holy Ghost, but are poor afflicted consciences, the snow is as wool, the frost as ashes, the ice as morsels. For there is hope and promise that such a winter must pass away, and summer, that is, forgiveness of sins, must come; and when the time is come, the wind, the Holy Ghost, cometh, and bloweth the gospel among such cold sinners, and pardoneth their sins, and comforteth them; and there they thaw, and there they plead, and the winter is gone. The other winter is when the outward man lies under the cross and is in all kinds of trouble. This winter is made by the wicked world, which shows us no fire of love, but only the frost of hatred, and wants us badly dead. But even here the snow is like wool, the frost like ashes, the ice like morsels. For there are some pious hearts that love us, nourish us, and encourage us, until the wind of God comes and delivers us from this frost; or converts the hearts of our enemies to become friends, and turns winter into summer, Saul into St. Paul. Paul; as there is much promise and comfort in the Scriptures, that the heathen which persecute the Christians shall afterwards most highly honour them, and the kings which before raged against them shall become" their nurses and servants, softened and raised up by the Spirit of God.

Relics of the papists.

You may have heard, dear reader, of the relics of the papists and how they practice idolatry with them. I will tell you some of them: the breath of St. Joseph, a feather from the wing of St. Michael the Archangel, pieces of the "burning" bush of Moses, pieces of Noah's Ark, the hay on which the Child Jesus lay, the wine which Christ made from water, pennies from the thirty for which Christ was sold, thorns from the crown of thorns of Christ, the hair of the Virgin Mary, particles of her milk, a finger of St. John the Baptist, with which he pointed to Christ, and so on.

School Teachers' Seminar in Milwaukee received the following contributions from June to December:

Money:

Bon der verwittweten Frau Wickmann zu St. Louis		\$3.00	By Mr. Pastor Dulitz dahier
by himself		\$5.....	,80
from Mr. Lindenschmidt		.....	1,00
" " Evil		.....	0.50
" " Stoll		.....	0.50
By Mr. Pastor Lochner of Mr. Huck		\$2	,00
"" P...		.....	5.00
"" C. Eißfeldt		.....	5.00
"" W. Frieze		.....	1.00
,, "..... g		.....	9,25
"" Ludwig Wergin		.....	10.00
collectirt at the jubilee		.....	0,91
By Mr. Pastor Schwan in Cleveland			39,16
by Virgin Lonise Kohlenberger		\$1.00	
" Elisabeth Wölfert		.....	1.00
By Mr. Pastor Hattstädt of his congregation - - 8,00		By Mr. Pastor Clever	-- 2,00
collectirt at the wedding of Mr. W. Krüger		.....	2.47
by Mr Christian Köpsell		.....	2,00
"" David Volkmann		.....	1.00
"" Gottlieb Müller		.....	1.00
"" Friedrich Brendemühl		.....	1.00
By Mr. Pastor Selle of his Gemeinve		collektirt on Jubilee	..... 7,17
Through Pastor Trautmann			..... 6.00
of whose municipality		\$2.22	
by himself		.....	2,78
ByMr" Pastor Lemke of whose congregation		\$3	,00
"Mr. Schönamsgruber		.....	1.00
Bon Mr Teacher Gap in Sbcboygan		.....	4,00
By Mr. Pastor Kevl in Baltimore		.....	2.05
Collected by Mr. Pastor Günther on Mr. Franz Mantheis wedding		.....	9.40
Don Mr Milbrath in Town8		12z	..... 2.50
By Mr. Pastor Brauer			
Collects on Thanksgiving Day		\$27	,50
on the baptism of children bnW. Precht collected		2.50	30.00
By Mr. teacher Nidel from the congregation to Fran kenmuth		.....	22.00
Summa		\$148,501	

B. Things:

A violin from Mr. Pastor Lemke.
58 lbs. of noggmme flour from a member of the congregation Rev. Günthers in Town 8.
A wall plaque vvN L parishioners" here.
A small stove from I. P. . . here.
A sack of noggmmehl e. 98 pounds from Mr. EilerS in Freistatt.
A pig from HermEklerö ür Freistatt.

From several virgins of Trinity Parish to distribute at Christmas; outer shirts, undershirts, underpants, socks, handkerchiefs, towels, pillowcases, sheets - half a dozen each.
From some women for the same purpose: eight silk neckerchiefs and half a dozen shirts.
For this increasing help, thanks be to the Lord and a "Bergelt's Gott!" to the donors.

F. Lochner, Pastor.

Milwaukie, 29th Tee. 1855-

Receipts and thanks.

With heartfelt thanks, the undersigned certifies on behalf of the Gemeinve for the church building in Slauntvn JUs. to have received: Of certain members of the Indianapolis congregation," \$3,25 to wit:
by E. H. Koller PO.50
" Fr. Ostermeuer1.00
"Anton Möller0.50
" Wilhelm Röwer0.50
" Christ. Ostermever0,25
" Christ. Bredemeier0,50
From St. John's Parish in Macoupin Lo., Jüö., \$12.50.
Joh. Rennicke, Pastor.

On the subject of the best of Michigan sophomores, I have received the following in deck last quarter:
From the congregation of the Rev. Hattstädt in Mvnrör \$8.00; from the congregation of the Rev. Trautmann in Adrian \$4.00; from the congregation of the Rev. Dicke in Frankcntrost \$4.00; from the congregation in Detroit, Collecte in a Mission - Prayer Hour 42.00; from individual members of the congregation K2.60; from an unknown donor \$2.00; from the Detroit Women's Association \$15.00 Travel money for Bro. Lutz; 12 pieces of linen, a skirt and a pair of boots for Fort - Wayner Zögingrge.
From Mr. Pastor Gräbner in Noseville, a book of Concordia.
May the gracious God reward all the givers of these love offerings abundantly in temporal and heavenly goods through Jesus Christ. Amen. C. I. H. Fi ck.
Detroit, Mich. the 2d of January, 1856.

For the college - student Loßner receive \$14.50 namely:
From the Filialgemeinde des Herrn Pastor Steinbach in Town Mosel \$t>,00; from the Frauenverein des Herrn Pastor Stciubach \$5,00; from the Jünglingsverein daselbst \$3,50.
With the invocation of divine blessings, the recipient expresses his heartfelt gratitude to all the "generous" givers.

With heartfelt thanks to God and the bountiful givers, I hereby certify to have received from the Young Men's. Association at Detroit, Mich. to have received \$6.00 for my support, E. Schultz.
Concordia-Collegr, Dec. 24, 1855.

With heartfelt thanks, the undersigned hereby certifies to have received \$IOM from the Collinsville Young Men's Association, for its support at the seminary here. For this I wish all the benevolent givers of God's rich blessings, both temporal and eternal.
Joseph Herrmann.
Fort-Wapne, the 10th of Der. 1855.

With heartfelt thanks to God and to the "benevolent giver" I hereby certify that I have received Perry Co. \$12.30 from the congregation of Altenburg for my support in the seminary here.
Similarly, \$7.50 of Gemeirwe New Wels, Cape Girardeau Co, Ms.
May the dear faithful God fulfill his promise Matth. 25. 40. to these my benefactors abundantly, and bless them already here with temporal, but rather once there in that life with eternal blessed goods.
Jo seph Lehner.
Fort-Waync, 19 Dec. 1855.

With heartfelt thanks, the undersigned hereby certifies that he has received the following gifts of love. From a parishioner of Mr. Pastor Lochner \$2.00; from the Virgins' Association there a quilt.
May the merciful God repay the cheerful givers abundantly, here temporally and there eternally.

Louis Döffuen.
Milwaukie, the, 30th Der. 4855th , H..

With heartfelt thanks to God and the benevolent givers, the undersigned hereby certifies to have received the following gifts of Messrs: Pastor Bernreuther, Heinrich Bcnike, Büchele, Fr. Brand, love from individual members of Pastor Lochner's congregation and Claus Briimer, Samuel Boger, CarstenS, Pastor Cloter (4 Er.), G. the Virgins' Association there: from Mr. P . \$5,00; from Mr. D . \$2,00; Eckardt, Friedmeycr, Pastor Fbh- linger, M. Fischer, Julius Gotsch, M. from Mr. H . \$1,(10; from the Jungfrauen Verein a quilt; as a Groß, C. Herpols- heiiner^ Jacob Heinkc, Pastor Mich. Hahn, H. Christmas gift from Mr. Gottlieb Laudon a pair of new black cloth Hilbrocht, I. Hoffherr, H. Horst, Christ. Kvftcr, Joh. Krüger, Bernhard Krudop, Fr. Kanne, Will). Kappclmann, W. Lücke, Möllering, Bro. Melcher, Wilh. and Rud. Peister, Chr. Piepenbrink, Chr. Rose, E. Rolf, A. F. Siemon, Bcnj. Schulthcß, Bro. Stcllhorn, Rev. Sauer, Trampc(65 cts.). E. Boß, bird catcher Will). Wesel, Joh. Wesel, Emil Wilde.

Denl 2nd year:

Franz Bod one.

Milwaukee, Dec. 30, 1855.

Received	
for the Synodal-Casse of the Middle District: From the congregation of Mr. Pastor Jäbker	\$6,00
" "" "" HnSmann	6,00
" the gentlemen pastors: Streckfuß, Jäbker, Schumann. Darb and Husmann ä \$1.00.	4.00
"Mr. Bardonner	1.00
Christian Piepenbrink.	

Received	
n. to the general Synodal - Casse:	
From Mr. Pastor Bernreuthcr \$1,00
Tent collection by the Rev. Cloter's congregation at Saginaw City, Mich.	16.04
don Herr H. Ste'zriede daselbst	1.00
" " G. Dierken "87
" of Frankenmuth Township, Mich.....	28.75
" Herm Pastor Lemcke near Monroe, Mich.....	31
" whose congregation 269
Erndtefest - Collecte of the Trinity - Parish	
of Mr. Pastor Wcyel	5.00
Likewise from its Petrus - congregation	3,00
the Synodal ° Casse of the middle district by Mr. Picpnihriuk \$35,00	
for the general presiding officer:	
"su the churches of the Lord Rev. Stephen near Mayville, Wisr. 7.00	
" of the congregation of HMn Pastor Hahn in Franklitt Co., Mon.....	6,00
" of the congregation of Mr. Pastor Werfelmann in Auglaize Co, O.	2.00
b. to the Synodal - Missions - Casse:	
from the congregation at St. Louis, monthly Collecte 10,20 " " luth. St. Johannis congregation Selby, Bureau Co., lsts.	1,65
" Mr. Heinrich Bendcr, through Mr. Pastor Sauer 1.00 " " Baker Behr in Cleveland, O.	1.00
Collecte from St. Louis Parish on Feast of Epi phanias	23 7 62
From Cvllinsville Township, Ills.	6,40
" "" of Mr. Pastor Clöter in Sagi naw City	7.16
" the comm. of Mr. Pastor Kulm in Euclide, O. 5.00 " Mr. Eucharius Schneider in Alliancc, O.	1.0
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for

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1. I can only order books that are listed by mw in the "Lutheran" as being for sale.

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a. the exact title, as well as for ueueu books the publisher - action indicated, and

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To justify these remarks, I will take the liberty of pointing out that both the printer and the bookbinder require payment for a new edition > of hymnals.

long, that I have to pay for most of the other books at once, and that from Germany I only in some cases enjoy a credit of six months from the day of dispatch, so that it happens that I have to "pay" for the books before I have received them.

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Otto Ernst.	
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Otto Ernst.	
St. Louis the 1st of January, 1856.	



„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 12, St. Louis, Mo. the 29th of January, 1856, No. 12.

Sermon

via the

Christian child rearing, *)

held at Sunday after Epiphany St. Louis by G. Schaller.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all!
Amen.

Beloved brothers and sisters in the Lord!

No one with understanding doubts that good education is very important. No matter how good a field may be, if it is not well cultivated and maintained, it will bear thorns and thistles; no matter how noble a vine may be, if it is not pruned, it will spoil and bear shoots instead of noble grapes. Likewise, if a child is not nurtured in youth, it will perish, no matter how good it is by nature, and it will be endowed with the best gifts of mind and spirit. What was the cause that Hophni and Phinehas, the priest Eli's wages, became such wicked children, giving themselves up to all wickedness and fornication? Their neglected education: their father was too lenient for them, so they took *) The author thought it necessary to preach on this subject in particular before his congregation, preferring to use the Gospel on Sunday Epiphany rather than waiting a long time for a more suitable occasion. This sermon has not been prepared for printing, as everyone can see. But since the Lord gave much grace to the oral recital of it, and thereby awakened in several hearts a desire to read it again in print, he at last consented, though with reluctance, to its publication. The eternal God can also rain the little bread.

in wickedness daily. What was the cause of Ahaziah's becoming such a wicked king? It was his bad education, because his mother Athaliah taught him to be wicked. If a little tree is not to perish, it must be cut down, tied up, and pruned; if a field is not to bear thorns and thistles, it must be built and maintained; if gold and silver are to be cleansed from dross, they must be put into the fire and into the furnace. In the same way, a child must be taught goodness in his earliest years if he is to be successful. If a tree is allowed to grow crooked at first, it will not be able to be straightened when it grows up; it will break before it can be straightened. Thus it is not to be hoped that children who have been neglected and neglected in their youth will become better in their old age. Young used, they say, old done, and this is true. A child's soft, receptive soul is like a fluid wax, which readily accepts every imprint; but what you have pressed into its little soul usually remains in it forever, be it an angel or a devil, a sheep or a wolf, a lemon tree or a wild apple tree. The wool keeps the color in which it was first dipped; the pot keeps the flavor which it first imbibed. Let your children be idlers in their youth, and they will remain idlers all their lives; let your children have a will in all things, and they will want to have it in all things all their lives afterwards, and then it will not be a will for them.

they will be enraged, they will quarrel, they will make war, and they will fight. When your children are young, let them drink, play, go out at night, and do all kinds of debauchery, and they will not be able to stop; they will get sick if they do not drink, play, go out at night, and do all kinds of debauchery. If, on the other hand, you encourage your children from their youth to do all that is good, they will very seldom remain without good fruit, and they will grow up as plants of praise to the Lord. Because Abraham commanded his children to keep the way of the LORD, and to do that which was right, he had a goodly son: and because Hannah went forth her son in the fear of the LORD, he became in time a prophet and a judge in Israel.

All this every sensible man and every true Christian readily admits. But what is the best way to educate children, opinions differ.

There are many well-meaning fools who place great confidence in themselves and their self-invented methods of education, who believe that they have reached the goal of all education when they have educated their children for the world. To such we know nothing to say. But it is a matter of great importance to true Christians to be instructed in the Word of God, and to know clearly how the Lord God wants their children to be educated, so that they do not go astray with the light of their reason and bring a heavy account upon themselves. Therefore, today let us give some main rules for the Christian education.

Let us hear the word of God concerning the discipline of children. May God grant you his spirit and grace. Amen.

Text: Luc. 2, 41-52.

From this lovely gospel one would like to present to the youth an instructive example of early godliness and piety, a model of childlike submissiveness and holy obedience in the twelve-year-old child Jesus. But one must not forget that this obedient, pious boy is called Wonderful, is a boy, a bodily child of Mary, and yet also the Lord, the Eternal, the Almighty God, who has the right and the power to speak to his sinful mother in a different tone than other children may, for no other boy may speak to his mother in this way: "What is it that you sought me?" or as the Lord said to his mother at the marriage of Cana, "Wife, what have I to do with thee?" These are not things which we poor worms are to imitate, but bursting forth rays of his divine majesty. But we do not want to set this time before the eyes of the dear youth, but rather before the parents themselves, as an instructive example in the parents of our Lord Jesus Christ. Although the holy child Although the holy child entrusted to them needed no discipline, their example nevertheless gives us some important traits of Christian child discipline. Let me therefore speak to you now:

Of the Christian discipline of children,
to wit

- 1. to show how Christian child rearing should be, and afterwards
- 2- refute some objections that could be made to this.

1.
The first and foremost characteristic of Christian child-rearing is devout prayer. Our Gospel does not tell us anything explicit about this, but this child was a very special child, who prayed and lived for us from his earliest childhood, and needed neither our prayers nor those of his parents. But we see clearly in Joseph and Mary the great zeal in the darkness of their God and in the visitation of the temple, and may well conclude from this that they also prayed diligently and devoutly. For us, however, prayer is even more necessary than for them; they need only pray for themselves, but we must also pray for our children, and especially for them. For where the Lord does not build the house, those who build it labor in vain; and where the Lord does not keep the city, the watchman keeps watch in vain. The same is true of our child rearing: it is in vain, indeed it is all in vain, if God does not give it prosperity from above. And this divine prosperity, how shall we get it from above, but by a right fervent, unceasing prayer? How needful then is it that parents should pray diligently and devoutly? How necessary is it that they often remember the baptismal covenant, in which they and their children stand with God, that they often beseech the faithful shepherd Jesus that he will take care of his sheep and faithfully look after them. How needful it is to sigh: You have indeed, O Lord Jesus, given me children; you have entrusted to me these sheep, whom you have redeemed and marked with your blood, as a precious pledge; I recognize this with a grateful heart; but I also recognize my weakness and complete incapacity, therefore I surrender myself to you together with my children; I give myself to you, I hand them over to you completely; they are mine by nature, but they are yours by grace, by regeneration and redemption; what is therefore more yours than mine, you will also take care of more than I do, and more than I will take care of it. Such prayer, tears, and supplications are the right, high, heavenly wisdom in Christian child rearing, the right little streams of water with which we are to water our noble plants daily. Thus David prayed for his son Solomon, thus pious Hannah prayed for her son Samuel, thus Job prayed for his children. So also the pious Monica shed tears day and night for her son, the later great church teacher Augustine, that Ambrose said to her, as if in the spirit of prophecy, that it was impossible for a son to lose so many tears.

The second characteristic of Christian child rearing is the instruction in good. The parents of Jesus take the twelve year old child to the temple in Jerusalem and instruct it in the Word of God, even though this was only a humiliation for the Lord. Thus parents must seek to instill into their children, as it were with their mother's milk, the right knowledge of God and Christ. As soon as the children grow up a little, they must accustom them to prayer and the lifting up of hands, and send them to school as soon as it can be done, so that they may grow up in the discipline and admonition of the Lord. They are to take them, although they are still young, into the house of the Lord, to accustom them to devout hearing of the preaching of the divine word, and to admonish them continually to all good, but to make sin so hateful to them that they become more hostile to it than to the devil. This is what St. Paul means when he says Epb. 6:4, "Ye fathers bring up your children in discipline and admonition unto the Lord." Such child discipline is found in the old Tobias, who exhorted his son to all piety with the words, "All thy life have God before thine eyes, and in thine heart, and take heed that thou consent not to sin, nor do contrary to God's commandment." But this must be done, thirdly, with all kindness and gentleness. Rumbling and snorting will do nothing here. A kind and good word finds a good place. A gentle rain has a more beneficial effect on the soil than a heavy downpour. It is said that silkworms, when they hear thunder, are so violently frightened that they die.

children, if their parents only thunder and scold them, either become quite upset and darkened, or they become stiff-necked and bitter, so that they no longer care at all whether their parents are angry or crying, whether they say good or bad words. It is a great mistake, therefore, for parents always to tease their children, always to be gloomy and unkind to them. For a tender plant that is watered with water that is too cold is frightened by it, and cannot grow happily. In our youth, the Lord God presents us with a mirror in which we can see how little the law can do for us human beings. No worse education is conceivable than a lawless one, where one believes that one has done everything, if one only always commands and forbids, admonishes and scolds, drives and chases, and thus squeezes obedience out of a reluctant heart from the poor child. No, not lawful, indeed not lawful, beloved, but evangelical should be the education, since only through love and kindness, through training in the love and grace of God, through the honeyed gospel, should children be made to have a truly sweet, willing, and cheerful heart, which of itself has a desire to exercise itself in obedience and in all virtues. But no one will do this, of course, whose heart has not itself first become quite evangelically mild, sweet, and merciful. Just as everything is to be done in love, so also especially the discipline of children. If the child Jesus had been like any other sinful child, and had remained behind in Jerusalem through childish carelessness, Mary's conduct would have been a pattern for all mothers. The words: "My son, why have you done this to us? Behold, thy father and I have sought thee with sorrow," were spoken with a fervent motherly love, and were very gentle, yet exceedingly penetrating, words of punishment.

Fourthly, however, there must also be a fatherly chastening. For our children, like the child Jesus, are not pure and sinless. Of us and our children it is said, "There is foolishness in the heart of a boy, but the rod of discipline shall drive it out of him." To such chastening parents are earnestly exhorted in God's Word. "Cease not," says Solomon, "to chasten the lad, for where thou smoteest him with the rod. Thou chastisest him with the rod, but thou savest his soul from hell." And this chastening must be done at times when the children are young, as Sirach says, "Let him not have his way in youth, and excuse not his foolishness; bend his neck because he is yet young, blanch his back because he is yet little, lest he become stiff-necked and disobedient to thee." To be sure, such chastening must be done with reason; it must not be a tyrannical, it must be a fatherly chastening, for that does not make pious but bitter children. Therefore the apostle Paul warns the fathers not to provoke their children to anger by excessive chastening. Eph. 6, 4. one could be terribly chastised.

The following examples illustrate the bitterness that inhuman punishment can cause in the hearts of children. Even Luther says of himself, "My father once so much pushed me that I strove him, and was angry with him until he used me to him again." It is a great fault of most parents that they do not punish when they ought to, when they could often discipline and improve the child by a small punishment, but leave it to simmer until they once get into a rather fierce, carnal rage. Then they beat the child, not because it has done wrong, not because they want to correct it by punishment, not with heartfelt love, but in the madness of anger, in this half frenzy, and do not beat it according to the measure of the offence, but excessively, and so much excessively that even the child itself feels that it does not deserve such punishment. And such parents would then be worth more punishment than the child. If the punishment is not to have a corrupting effect like poison, but a healing effect like a medicine, it must always be given with gentleness of mind, with heartfelt pity, and in such measure that the child thinks to himself, "I have well deserved this.

Fifth, it is necessary for a Christian discipline of children that parents set a good example for their children. No father or mother can believe that their offenders will escape the eyes of their children. Children have sharp eyes in this respect, as they generally observe very closely, and you yourself break off the point of your words of exhortation or punishment if you either urge the children to do something good which you do not do yourself, or warn them against a vice in which you yourself walk. Then there is as in the fable of the young crabs, whom their father exhorted to go forward and not backward, and who answered him, "Go ahead, and we will follow thee." Children, too, would rather see deeds than words, because a thing is more easily spoken than done. How will parents bring up their children to be yours, if they themselves lie, swear, drink, break marriage, neglect God's word, desecrate the holiday, do not pray, do not live in the fear of God? Sometimes it is such a miracle that a godly, pious child comes from godless parents, like a vain rose from a thorn bush; but these are rare exceptions, usually the children become like the parents. - But the power of example shows itself as in evil, so also in good. What an impression your words will make when your children see how you yourself walk in the fear of the Lord, how you yourself are filled with love for your Savior, how you yourself practice godliness. Who does not know how this impression indelibly accompanies a man throughout his life, whom in his tender childhood his pious mother daily embedded at bedtime? Oh, happy is the child who is inclined and drawn to goodness not only by words but also by the charming example of his father and mother!

To these five qualities of Christian child-rearing I will add only one more, and that is Christian and careful supervision. In this also the good parents of our Saviour failed. Instead of the blameless child JESUM, they should only have reproached themselves for not having taken the best care of the entrusted, precious child. How much sorrow, fear, and pain, how much delay and loss of time they could have spared themselves by paying more attention. Alas, and in this many parents are sadly lacking, to the nameless detriment of their dear children. How many a mother does not know where her child is, let alone what he sees and hears, what he speaks and does. O thou faithful and merciful God, if thou didst not watch over and protect the little children from outrage and shameful examples, how many a mother would not ask anything about the fact that the heart of her child is poisoned in its tenderest youth! Alas, it is dreadful! A mother can do that? Can a mother be so unkind, so merciless? Yes, alas, it cannot be denied. And that is not all, and hardly the worst. Dear mothers often have this great, soul-destroying weakness about them, that when they have earned punishment, they take the children's side against the more serious father, help to cover up the child's faults, or even help the child, when he is called to account, to find an excuse, a lie. O you mothers, have you received your motherly tongues to make them lilies and poisonous arrows against your darlings? You love your children so much, and do to them what no serpent does to its young; you love your children so much, and you become murderesses to them; it is heart-rending to you if your child is looked upon with disgust by a strange child, but you kill it with cold blood, or what is more, kill its blessedness. O verily, Luther asked Rocht when he said: Parents may earn hell by nothing easier than by their children.

(2) Let me now refute some objections that could be made against this.

One objection is this, that they say, What shall I chasten and beat in a child? It is still without understanding; when it comes to years, I will already draw it. To all this objection Sirach answers in the words already once quoted, "Let him not have his way in youth, nor excuse his foolishness; bend his neck because he is yet young, blanch his back because he is yet little, lest he become stiff-necked and disobedient to thee." If a conflagration is not to get out of hand, you must put out the spark at times. You conquer your one-year-old child easier than the two-year-old, the two-year-old easier than the three-year-old, the three-year-old easier than the four-year-old, the four-year-old easier than the five-year-old, and so on. He that hath wrought it, shall give me

agree: what you do to the babbling infant with an earnest word, which the infant understands as well as the mother's caress, you need sharp rods for afterwards, and if you do not take the rods afterwards either, then in the end the executioner's sword must be brought to help, or God will take hellish fire to help you and the child! If, then, thou lovest thy child, keep him under the rod from his infancy; and if thou wilt save thyself and thy child much heartache, many blows, much vexation, and many sins, learn the only wisdom, that what thou hast once commanded to be good, that must be done irrevocably. It is much wiser to enjoin little than to enjoin much; and the grossest folly is to wish to forbid children that which their childlike nature brings with it, without it being evil in itself, if it is often inconvenient and troublesome, and needs careful supervision. It is much wiser to enjoin little, and then keep strict watch over it, that it be done punctually, than to enjoin much, and then watch, with Eli's indifferent eyes, how the children do not do it after all. This is the source of why even well-meaning parents often have very naughty, wild, and rude children: either they command the child too much, talk into the poor child continually, talk it almost deaf and dumb, demand of the child the serious face and the proper manners of an old man; or they command something, and do not see to it that it is really obeyed; or they do nothing to your child at all. Through this the tender little tree grows crooked, and if they want to bend it again, it is too late: old severity is in vain, the parents have lost all power over their child, and that through their own fault. Oh, who would learn wisdom Many tears, many sighs, much sorrow, many punishments are to be spared by quite early, mild and yet serious, firm, consistent, evangelical discipline.

Another objection is this, that it is said, According to the proverb, youth must run away; when my children have run away, then they will draw themselves." But this proverb comes not from God, but from the devil. For he who rages in youth and serves the devil will hardly become pious in old age. A tree that was bare in the spring, that had no foliage, no leaves, no blossoms, will have no fruit in the fall. A wolf does not become pious because he raved and was wicked in his youth; rather, the older he gets, the worse and more ferocious he becomes. The devil remains a devil, even though he has asked lukewarmly, and with age only his wickedness increases. Oh, how wicked you are, you unhappy parents, if you allow your children to be all ruthless when they are young, because you hope that in time it will take care of itself! Your children will thank you badly when they go to hell because of your wrongful indulgence.

Finally, this is also objected to: Some parents do not lack Saviour, be our greatest joy in this life and our crown in heaven. yet they turn out badly. There is no doubt that Jacob taught The Lord have mercy on us and our children now and his children to do good from an early age, and yet his forever. Amen.

daughter Dinah became a harlot and his sons Simeon and Levi became assassins. There one sees that it is not always in good children's education. But the answer to this is that if sometimes children do not turn out well when they are well brought up, this is not because good child rearing is not necessary or useful, but either the children or the parents are to blame. The parents are to blame if they begin their discipline too late, after the child's mind has already been completely corrupted, or if they lack heartfelt prayer in their child-rearing, or if, instead of properly evangelical discipline, they deal tyrannically with the children and constrict them too much, which usually has the result that, when they are given freedom, they afterwards become only the more unrestrained. Often, however, the children alone are to blame for the fact that education does not bear the desired fruit. For some children are like a knotty wood in their mind, on which one can strike out a kind and an axe without doing any good. It is not seldom the case that well-bred children, when they leave the parental home and go out into the world, fall into evil company and are seduced by it; for not only dry wood burns in the fire, but also green wood, if it lies in it long enough.

If, then, God has given you children, my dear Christian, teach them from their infancy to fear God and to do good. For as a rule it is true that as a man raises his children, so are they. That there are so many naughty, ungodly, dissolute, degenerate children everywhere, the parents are certainly mostly to blame. For because they either do nothing to help their children, or always fight and yet do not strike, always thunder and yet do not rain, or because they are even foolish enough to stiffen the children against the father and the teachers, it is a wonder if the children become bad and in the end perish altogether. And what happens at last? As it goes with the children, so it goes with the parents. Eli's children are killed in the war, and Eli himself falls from his chair and breaks his neck. And how many a child in hell curses and curses his parents because of his negligent upbringing!

May the Lord grant us wisdom and the fear of God, a true inner life of faith and the blessed experience of the grace-filled gospel, so that we may unite love and strictness in our discipline of children in a truly evangelical way, so that the children may fear us and love us at the same time, and love us and fear us at the same time. In this way they will grow in wisdom, age, and grace with God and man, and will become true disciples and followers of their Lord and God in their tender youth.

(Sent in by Cand. rev. min. Hoppe.)

Whom may a Lutheran pastor admit to Holy Communion? Admit to Holy Communion?

The purpose here is not to discuss which members within the congregation may be admitted to Holy Communion by their pastor. The question here is not which members within the congregation may be admitted to Holy Communion by their pastor, but whether members of communities other than Lutheran congregations, who have led a blameless life but do not profess our doctrine of Holy Communion, may also receive it from us. We have been prompted to discuss this matter. We are prompted to this discussion by the well-known fact that here in America one meets many preachers who call themselves Evangelical Lutherans, and who, as they say, profess the unaltered Augsburg Confession, the Holy Communion, and the Holy Communion. Confession, and administer the Holy Communion. They are Episcopalians, Presbyterians, Methodists, and Baptists, not one of whom believes and confesses that in the Holy Communion the body is truly the body of Christ. Not even one of them believes and confesses that the body and blood of Jesus Christ are truly administered and partaken of in Holy Communion. Such behavior arises in some from ignorance and unfamiliarity with Lutheran doctrine, in others from false love and gentleness. From ignorance and unfamiliarity with Lutheran doctrine in those who think they are acting in a genuinely Lutheran manner when they administer Holy Communion to all members of Protestant church communities. The Lutheran doctrine of the Lord's Supper is not different from ours. The Lord's Supper is not a different doctrine from ours. The discord over the words of institution of Holy Communion was brought about. This is my body and this means my body. According to the custom of the Fathers, the words "this is my body" are held to be true, but these words mean nothing other than "this signifies my body. Here the word "is" is used in the same way as in the words of the Lord, I am the door, I am the vine, I am the way, I am the light of the world, when it is evident that the Lord could not and would not have said that he was a wooden or iron door, a real vine, a real way, a tallow light, or a waxen light, but that he signified these things. That such a doctrine runs counter to the confession of our church and cannot be rhymed with it, must be conceded by every honest person, to whatever church community he may belong, if he holds it to the confession of faith of our church. In the tenth article of the Augsburg Confession it says: "Of the Holy Supper of the Lord it is thus taught that the true body and blood of Christ are truly present in the form of bread and wine in the Lord's Supper, and are there distributed and taken." Whoever, therefore, maintains that the Lord spoke the words, "This is my body," in the sense of "This signifies my body," must renounce it in the doctrine of the Lutheran Church on the

heil. The church, which has no intention of standing for Holy Communion, must cease to profess the unaltered Augsburg Confession. Further elaboration on this will not be necessary, since hardly anyone will have anything to object to our just stated assertion, and moreover, not the confessions of our church, but with the setting aside of them, the Holy Scriptures are proclaimed as the guarantor of the false doctrine presented. Scripture is proclaimed as the guarantor of the false doctrine put forward. Let us see, then, how the reasons given in Scripture against our confession stand. Let us see how it stands with the reasons given in Scripture against our confession.

How great an ignorance, or at least how great a thoughtlessness, such a speech manifests in the utterances of the Lord: I am the door, I am the light of the world, I am the way, I am the vine, and similar "is" is the same as "means," can easily be seen by anyone who is only somewhat acquainted with the Scriptures. Who has only to some extent penetrated the meaning of the Holy Scriptures. This is easy for anyone to see who is only somewhat acquainted with the Scriptures, who has only somewhat penetrated the meaning of the Scriptures, who only somewhat knows and understands how to apply the right principles of Scripture interpretation. But for the sake of the erring and weak brethren, we will go into this. First of all, we must notice what we must keep in mind for what follows, that the Lord, through all His parables, makes clear and vivid that which is remote, incomprehensible, and incomprehensible to us, that which is heavenly, by means of earthly things, or by means of concepts taken from ordinary life. When the Lord says in John 10:9, I am the door, the Lord does not mean by these words, I mean the wooden, iron, or stone door of the house of which I speak. The Lord does not speak of a house which could have an earthly, material door, but of a heavenly house which is incomprehensible to us, but which nevertheless has a door, that is, an entrance. He brings the kingdom of heaven, which accommodates the blessed, nearer to our conception by the image of a house, (a sheep-table,) into which only one door, i.e. only one entrance leads, and this door, says the Lord, I am. Therefore no man can enter into salvation but by this door, which, according to his own words, he himself is. Who, when he considers this in his mind, will stop at the foolish saying, and recognize it as "his own," that the Lord, in his words, I am the door, has said, I mean the wooden door, or whatever other kind of door, and will not rather make the following interpretation his own, I am the door, i.e. the entrance, if you think of the kingdom of heaven in the image of a hawk? - It is quite the same when the Lord speaks Joh. 14, 6: I am the way, where the kingdom of heaven is compared to a country, to which only one way leads, and this way is the Lord. Ev. Joh. 15, 5: I am the vine and you are the branches, the kingdom of heaven is compared to a plant and that to the vine. The Lord is the trunk of the vine, which spreads its branches out of heaven into this earthly life.

horny and belonging are the branches, God the Father is the Holy... The Lord's Supper, our love feast. In this sequence vinedresser. Joh. 8, 12. the Lord says: I am the light of the of thoughts, true and false are mixed. It is true that even world. I cannot but say that I am ashamed in the soul of among the members of sects there are true Christians, or at those who would give such an interpretation: I mean a light, least there can be, provided they have not recognized the that is, a tallow or wax light, or the light of the sun; it grieves errors which their sect harbors, and have not directed their me that here also it is necessary to give and pronounce the main attention to these errors, but to Jesus Christ, who will right interpretation first, which yet in the holy Scriptures is save them by grace through his merit; it is therefore also given even with the clearest, unambiguous words. Scripture true that such Christians, although belonging to sects, find itself is given in the clearest, most unambiguous words. For grace with God for the sake of Jesus Christ. But it is false Ev. Job. 1, 5. 6 it is written: in him was life, and the life was that, because true Christians are also found among the the light of men. And the light shineth in the darkness, and sects, we are therefore bound by the word of God, by the the darkness comprehended not. commandment of love, to regard the members of the sects

From this it will be sufficiently evident that from these scriptural passages, which unfortunately are all too often invoked to prove the opposite, it is by no means evident that, according to biblical usage, "is" is the same as "means. Rather, in all these passages, the actual meaning of "is" must be firmly adhered to. Only gross ignorance can want to seek the transference of the idiom for any of the cases under consideration erroneously in something other than the image used for illustration and clarification.

We have not taken upon ourselves the task of proving that it is not at all proper to use the scriptural passages cited by uus and similar ones in parallel with the words of institution, since it is hermeneutically inadmissible to want to explain the nearer by the more remote, the known by the unknown, and to make clear what would happen if a homonymous speech of the Lord were assumed in the words of institution. The "Lutheran" has said this often enough, and has said it again this year. I therefore refer you to the essay by Pastor Röbbelen in the January issue. However, one will not be able to avoid the concession, even and again, and (1 Timothy 6:3-5): If any teach otherwise, and after the foregoing, that pastors who want to be evangelical Lutherans and, based on such grounds as those we have and in the doctrine of godliness Thou art from such, and refuted, admit believers and confessors to Holy (2 Thess. 3, 6): Now we command you, brethren, in the name Communion on the grounds of alleged agreement and unity of our Lord Jesus Christ, that ye withdraw yourselves from in doctrine, other than according to the guiding principles every brother that walketh disorderly, and not after the of our symbols, are not alone to be disregarded. They not statutes which he received of us, and (2 Thess. 3, 11.): But only act against the spirit and wording of our symbols, but if any man be not obedient to our word, mark him by a letter, also sin grievously against God's Word. Other preachers and have nothing to do with him, and (2 Ep. John 10.): If any are aware of the difference in doctrine between themselves man come to you, and bring not this doctrine, receive him and other co'nfessionals, and yet admit the members of the not at home, neither salute him.

same to Holy Communion, out of a false sense of the spirit An evangelical-Lutheran preacher, to whom the of our symbols. They admit the members of the same salvation of his soul is dear, may therefore admit only those denomination to Holy Communion, out of false weariness to Holy Communion who believe and confess with the and love. In order to justify their conduct, they argue thus: confessions of our church. Therefore, an evangelical we must acknowledge that the word of God is found in all Lutheran preacher who loves his soul must only admit to Christian sects, and that therefore there are true Christians Holy Communion those who believe and confess with the among them, whom, since God himself will not reject, we confessions of our church that in Holy Communion the may reject all the less; we must rather, according to the body and blood of our Lord and Saviour are truly present. commandment of love which God gives us in his word, The Lutheran preacher must therefore only admit to Holy regard them as our brethren, and as such admit them to Communion those who believe and confess with the Holy Communion. confessions of our church that in Holy Communion the

body and blood of our Lord and Saviour Jesus Christ are truly given and received.

(Submitted.)

Dear reader, you ask: why does this essay bear no name on its forehead? This is done, my dear, to induce you to read it, out of concern that you might leave it unread, because the matter might seem too trivial to you, and you might easily get the idea: it is none of my business. But you are mistaken, for appearances are deceptive.

There are, it is true, special duties which do not therefore belong to the circle of every one; but as a Christian you have, after all, the general duty to admonish, to warn, to punish your absent brother, and therefore the following lines also concern you, which are intended to make you aware of "the great disadvantages which arise from irregular. School attendance," before your eyes.

Several teachers, who meet at certain times to discuss the affairs of the school, unfortunately had to constantly pour out the sadness of their hearts towards each other, which was caused by irregular school attendance. In consequence of this, Schreiber received this, the order to call the attention of the dear readers of the "Lutheraner" to this sad state of affairs. -

I will not leave my son with this master! It is not possible that he will become a capable craftsman! Yes, he will probably even become a dissolute boy all his life through this disorderly nature! One day in the week the mistress has "laundry"; then Hans has to wait for the child. The child cries when the wife is busy preparing the morning, noon, and evening meals. Oh, Hans can take it easy for a while, and soothe the little screamer. Three, four times of the day Something is to be fetched at the grocer's: -- Ei, for what is the apprentice boy there. 2c. 2c. - It is impossible for me to leave this boy with this unscrupulous master; it is bad enough that he often has to miss work on account of illness. I will take him away and bring him to a more conscientious one. - You are doing right, dear Kunz; I would do the same in your place. But look at another picture.

Neighbor Hinz, you gave me your son as an apprentice in order to train him as a skilled craftsman; but this is an impossibility. All too often you take the boy out of the workshop and need him to work in your fields. He can stay with almost no piece of work, and out of it comes nothing but bungling. When the few years of apprenticeship are over, he has learned nothing, and the end of the song would be: "The master did not take any trouble with him," or: "The master is a skilful man, but he has not the gift to teach an apprentice anything." -

You see that you have missed the mark, that the matter cannot go on like this, because you wish your child to be educated as well as possible for its earthly profession, and - promise improvement, but also keep the promise.

You, dear Kunz, are right to be concerned about your son's earthly progress and therefore do not want to leave the necessary education to an unscrupulous teacher. But - doesn't your dear child have an immortal soul? doesn't he therefore also have a heavenly vocation for which he must be prepared?

Yes, I know that well; that is why I have done my part honestly and still do. As a member of a Christian congregation, I have seriously helped to ensure that we have a congregational school in which our dear youth are taught the sciences necessary for their heavenly and earthly professions. I also contribute to the best of my ability so that the teacher of our youth does not have to struggle with any other worries besides those caused by his difficult profession.

That's very commendable of you. But do you also send your children to school?

Si, of course! I would not be a Christian if I were to act so conscienceless as not to send my children to school!

All the way. Do you send them regularly?

Without necessity - I'll certainly not hold them off.

What then are the emergencies that move you not to send them?

If they are sick, - of course they can not go.

This is one of the emergencies. But your little daughter has a headache in the morning, when it is time to go to school; if this should happen, find out whether she has not been playing with the doll a little too long, and forgotten to learn her task; whether this is not perhaps the cause of the headache. But further!

If the weather is unfavorable, they stay at Hanse.

That is a very good reason. For when the winter cold or summer heat sets in, it is much more pleasant for your old Adam to read a chapter in the Bible at home, instead of going to the house of God - which is perhaps a few thousand feet away from your home - to hear the preached word. It is impossible for you to let the children go to school in such weather! (!) Are there any other emergencies?

Yes! There is often no other way, they sometimes have to help at home. Times are hard, too, and there may be an opportunity for them to earn a few cents; and my circumstances are unfortunately such that I must take them with me.

But there you are very mistaken, dear Kunz; which I will prove to you in a moment. During your childhood you also missed school from time to time, and once you were not present when your teacher declared the saying: "God's blessing is everything!

But, dear Kunz, is it true that you now send your Heinrich to school only in the afternoon?

Yes, that's true.

Well, then, I would like to know what emergency is causing this nasty irregularity?

It's not really an emergency, although the boy is very good to me at home. But look: he has been going to school since he was six years old and has also made quite good progress, especially in religion; when he takes his exams in church, he hardly ever fails to give an answer. If it were not for that, I would send him in the morning, because that is when religious instruction is given. But because, as you know, he is to become a merchant, who must understand writing from the ground up, I send him only in the afternoon, when there is a writing lesson.

O, o, friend, what rotten spot do I find with thee? You want to take your Hans to another teacher, so that he will not remain a bungler in his earthly profession and be accustomed to dissoluteness; but your Heinrich, you think, knows enough to become a citizen of heaven; but he cannot yet write well enough, for he is to become a merchant, a respected citizen of the world. - Was it cold weather when your youth teacher declared the saying, "Seek ye first the kingdom of God 2c."? - Did you perhaps have to wait on your little sister when it was said at school, "That we should increase and grow in all your wisdom and knowledge?" - You must have had head-ache when the Scripture passage, "That which is lovely, that which is good 2c." was discussed? - What thou hast now confessed unto me, is not well with my superiors; I cannot therefore commend thee.

Your Heinrich will certainly grow in knowledge and wisdom, for he knows that he has already progressed so far that he does not need any more lessons! Especially he will recognize more and more how wise he is!!! And I hope he won't become a songster either, you're giving him a good example. Kunz, Kunz! The fourth commandment, "which contains not only the duties of children against parents, but also -the duties of parents against children," is indeed complete in your catechism, but in your head and heart - incomplete. Your school attendance has been sketchy. Endeavor, with God's help, to fill in the gaps.

Now it's your turn, my dear Hinz. Kunz is a Christian and an attentive reader of the "Lutheran." He sees his error, in which he sinned, and corrects himself. You, however, have sinned much more grossly; you will also have excuses - who would not have them! -But I do not want to hear them today; therefore I speak to you in a different tone than to Kunz.

You count yourself a Christian. But you are not. Would you be able to act so conscienceless as to send your Carl to school so irregularly that he regularly misses school in the morning, during which time religious instruction is given? Could you sin so boundlessly against your child and deprive him of all nourishment for his dearly bought soul? Would you have a little Christian

feeling, if your conscience were not in a deep sleep: you would act differently.

Your Elisabeth attends the morning school - admittedly a little irregularly - but not quite regularly the afternoon school. In the afternoon the teacher gives lessons in biblical history. Next, your daughter is to be prepared for Confirmation. The priest will hardly be able to learn from her what the first people were called. She didn't hear it at school, and you - by chance - forgot to tell her a lovely story.

You console yourself that when you were confirmed you had learned no more than your children. But this would be a poor consolation for me. My children shall be much richer in wisdom and knowledge than I am.

You console yourself: later on you can make up for what you have missed now. To this I answer thee: thou mayest recover thy money-bag that fell into the sea of the world, but never thy child a minute of the time that vanished into the sea of eternity, which thou hast carelessly robbed him of.

That your children are behind in the sciences necessary for their earthly life is something you complain about a lot; but you do not consider that it is a natural consequence of your sin. How is it possible that your Carl can learn arithmetic and your Elisabeth writing, since the teacher teaches arithmetic in the morning and writing in the afternoon?

The teacher can arrange for the children, who can attend school either only in the morning or only in the afternoon, to receive the necessary instruction.

So! Shall the teacher, because of your disorder, depart from his regular syllabus and toss the lessons about like turnips and cabbage?

Your Wilhelm has been going to school in the morning and in the afternoon for six months, and you complain about the teacher's clumsiness and disloyalty because he has not yet taught his little son the letters; but you forget to confess that the child missed 45 whole days and 67 half days of school before the 130 days, and during this time acquired great skill on the street in swearing and other ungodliness. Well, at least tell the teacher where Nuremberg funnels are offered for sale. He will gladly purchase yours to repair the damage caused by your lack of conscience.

That your children are left behind in all knowledge through your irresponsible carelessness is by no means the only mischief you are causing, but you are sinning in many other ways, and I consider it my duty to draw your attention to this.

1. the children learn to despise school, and will never use diligence to get ahead.

2. they are accustomed to disorder and dissoluteness.

Other children who attend school regularly also suffer considerable harm. For the teacher, lest yours should be left behind altogether, must occupy himself more with them, by which means irregularity in the lesson-plan has set in; but a school can flourish only if the teaching is regular.

(4) Your children come home and tell you that the teacher has seriously urged them to attend school more diligently. You reply, "Well, he can talk; he knows a great deal about my circumstances. Thus you rob the teacher of the respect due him, and the child comes into conflict with the authority of parents and teachers.

5. it is possible that the child may receive an undeserved chastisement through your fault. Do you dare to take responsibility for the consequences?

6. you are setting a very bad example for others.

7. you do harm to those whose Christian brother you call yourself. Your neighbor, who wants to be enlightened, sees that you often go to church-when it suits you-so he takes you for a Christian (you would also strongly resent it if he did not). He notices how badly you send your children to school, and judges, "That is the way Christians do it!"

(8) Shall I tell thee at length how much thou sinnest against the liver of thy children? The same is a Christian teacher, - who therefore does not merely pursue his profession in order to hear praise: His pupils have learned something good from him! - but who has the welfare, the especially the salvation of his students, at heart. O, how you have hitherto made his so difficult profession even more difficult for him! If you could see the clouds of sorrow that have settled on his forehead because of your fault, you would have let go of this sin of yours for its sake.

You scowl, and mutter in your beard, "Fritz has given me a good thrashing!" - Well, dost thou feel offended by my words? Well, I did not want to offend you, and therefore I wish (because it should not hit you on the fur, but in the heart, so that one day, in the face of death, you will not have to make a sad face because of this sin): the Lord make it better! - To the same be commanded.

Kunz, what's with the face? How many brothers you got? Hinz has only a few, I hope.

K.

(Submitted.)

Church consecration.

On the 22nd Sunday p. Trinity, the Lutheran congregation of Fraukenhilf, Tuscola Co. in the state of Michigan, was allowed by God's grace to celebrate a lovely day of festivity and joy, because with God's help they had come so far as to dedicate their little church on the day in question. This little church had been built some years earlier and had also been in use for some time.

The church had been used for worship, but various causes had prevented its expansion. But since the Lord gave a rather plentiful harvest in the last year, and since the external circumstances of the congregation allowed it to some extent, the congregation gained joy in the matter in the last late summer, so that it gathered its forces to complete the expansion of our house of worship, This was done with God's place by God's grace on the 25th Sunday after Trinity. The jubilation and joy of the congregation, now that they had a place of worship, despite all the efforts of the enemies, was great. Thanks be to the Lord and to the many generous donors who helped us with their rich contributions to our beautiful pulpit, the altar and the baptismal font contribute a little church!

So the time had finally come when we could solemnly hand over our little church to the service of the Triune God. We were all very sorry that none of the neighbouring pastors could be active. The celebration itself took place in the following manner. Those present gathered on a crossroads not far from the church and, singing the hymn: "Nun danket danket all' und bringet Ehr' 2c., moved into the festively decorated church. and the 84th Psalm was read, the consecration prayer was said, the song "Allein Gott in der Höh sei Ehr" 2c. was sung, the altar service was continued in the usual manner, and the main song was sung: "Dreifältig - heilig großer Gott" 2c. After all this, the Gospel was preached on the day of the consecration of the church, whereby the gracious entrance of the Lord into the hearts of men was discussed. It was proved thereupon:

- I. How the Lord prepares such his gracious return;
- II. how and by what means he is to turn in, and finally
- III. with whom he would and could make a retreat.

In the afternoon there was a children's lesson, during which the church was discussed. For our celebration the Lord had given us a beautiful and glorious autumn day, which may also have contributed to the fact that in spite of the many waters that were on our bush paths at that time and as a result of which (as our Franconians like to say) the paths had become completely desolate, there were still quite a number of people from the neighboring Frankenmuth and Frankentrost who came to celebrate.

But the faithful God, who has helped us so far that we have been able to build and consecrate a house to him, may he give grace that a teacher may be found in this house for all time, who may preach his precious gospel loudly and purely; but may he also never let this house lack Mary's hearts and souls, who sit at Jesus' feet to hear his word and take it to heart, as Mary did. May he give this for the sake of his dear Son Jesus Christ. Amen.

P. H. Thickness.

(Submitted.)

The consecration of the church

of the Lutheran St. Paul's congregation at Neu Melle, St. Charles Co., Mo., which many a dear reader of the "Lutheran," who gave us a gift of love in his time, has long been waiting for, and for which the congregation has longed so much, took place by God's grace on the 25th Sunday after Trinity.

The jubilation and joy of the congregation, now that they had a place of worship, despite all the efforts of the enemies, was great. Thanks be to the Lord and to the many generous donors who helped us with their rich contributions to our little church! On the morning of this blessed feast day, Pastor A. Klaus from Neu-Bremen preached on the Gospel on the day of the consecration of the church: Luc. 19, 1-10. In the afternoon, Pastor R. Lauge from St. Charles preached on Gen. 28, 10-23. May the faithful God, who has set us a monument of his love and mighty help in our little church, protect it from the hands of sacrilege, and therefore let us, through pure Word and Sacrament, be built as living bricks into a holy temple in the Lord.

Frederick Ottmann, Pastor.

Neu-Melle, 12 Dec. 1855.

Church News.

On the last Epiphany, the candidate Mr. Heinrich Dörmann, hitherto a pupil of the Fortwayner Seminary, after he had passed the prescribed examination and had received a regular appointment as assistant preacher from the Evangelical Lutheran St. Peter's congregation in Eden near Buffalo, was ordained by the undersigned under the assistance of Mr. Pastor Bürger by order of Mr. Pastor Keyl, President of the Eastern District of our Synod, with a commitment to all the symbols of our church, and inducted into his office. May the Lord also grant this new fighter one victory after another and may he bear much fruit for eternal life.

His address is: Il Ooermann, Gare ok Lrnst, ^Vlliws Corner D. O. Lris Co. X. V. Eden, on the 8th of January, 1856.

A. Ernst.

Solicitation.

All members of the Electoral College of the Lutheran Synod of Missouri, Ohio, etc., are hereby kindly and urgently requested, with reference to the election of a Conrector of the High School of this Synod at St. Louis, to send in their final ballot by immediate mail to me, giving their definite vote to one of the candidates nominated.

Ferdinand Sievers, of the time Secretair.

Frankenlust P. O. Mich., d. 14. Jan. 1856.

Luther's Works.

The publishing house has informed me that Luther's works, Erlangen edition, have now been published in their entirety, namely the German works in 56 and the Latin works in 23 volumes. A few copies of both will be available for sale here shortly, and their arrival and price will be announced immediately.

Since I have also been approached from several sides to directly prescribe missing volumes of this work, I intend to do so soon and humbly ask all owners of this edition of Luther's works to order the missing volumes from me by sending a down payment.

Otto Ernst.
St. Louis, Jan. 26, 1856.

Receipts and thanks.

The undersigned hereby certifies with gratitude to have received from Dr. W. Sihler \$6.00; from Mr. Chr. Piepenbrink \$10.00 and a pair of Stiesel; from H. Simon \$2.00; from H. P. Beyer \$1.00; from H. G. Tlücke a skirt and a vest; furthermore from H. A. Wichmann Rost's Griechisch - Deutsches Wörterbuch. E. Böse.

Concordia College, 28th Der. 1855.
To the dear Young Men's Association of the First German Evangelical Lutheran Church in Pittsburg, hereby expressing my heartfelt thanks, I acknowledge having received \$11.00 from the same. C. F. Th. Grevel.

Cvncordia College, Jan. 10, 1856.
With heartfelt thanks to God and the benevolent donors I hereby certify to have received \$5.00 from the Young Men's Association in Cleveland. Friedrich Funck.

Fort-Wayne, Jan. 12, 1856.
With heartfelt gratitude I hereby certify to God and the benevolent givers that I received \$2.11 at the wedding of Mr. Paul Maurer and Mrs. Marg. Schwarz, and \$1.89 from Pastor Röbbelen in Frankenmuth. May the faithful merciful God repay the mild givers temporally and eternally. K. A. Rittmaier.

Fort-Wayne, Jan. 12, 1856.
With heartfelt thanks to God and the benevolent givers, I hereby certify to have received \$15.00 from parishioners of the Rev. Keyl in Baltimore.

May the merciful and faithful God repay the mild givers temporally and eternally. H. Eis feiler.
Fort-Wayne, Jan. 12, 1856.
The undersigned hereby certify to have received \$1.00 at the wedding of Mr. I. M. Vtern and M. Barbara née Rapp in Frankenmuth. May the faithful and gracious God repay the lenient givers temporally and eternally. I. G. Nüchterl a.

G. Brnrtbal.
K. Riltmaier undersigned hereby certifies sincerely thankful to have received through Mr. Pastor Diehlmann \$13.00 which he asked to be collected in his parish. K arlKir s ch.

Fort-Wayne, Jan. 12, 1856.
Unterzeichneier changes the receipt submitted by him in Nv. 2. of the Lutheran to the effect that the \$11.60. certified therein did not come from the Cleveland congregation, but \$8.00 from the women's club there, and \$3.50 from the college can him. Ernst R v t f.

Fort-Wayne, Jan. 10, 1856.
Cordially thankful undersigned certifies to have received \$12.00 from the Lutheran Gcmciwe in Jonsboro, Ists. and \$2.00 from the congregation of Altenburg Pcrv Co, for his examination in the Seminary here.

May the faithful Saviour repay these delinquents for their love already in this life with temporal bars, but rather once there in bliss with eternal bars.

I o s e p h L e h n e r .

Fort-Wayne, Jan. 12, 1856.
With heartfelt thanks I hereby certify to have received \$1.25 from Mr. Pastor Jungel, \$1.25 from H. schnell, and 50 Cks. from Dr. Sihler. I. Ä. L. M c I l .

Fort-Wayne, Jan. 4, 1856.
With heartfelt thanks against God and the benevolent givers, I hereby certify to have received from Mr. ^childmcier at Fort Wayne through Dr. Sihler \$2.00.

Likewise from the Young Men's Association in Baltimore through Prof. Crämer \$10.00.

May the gracious and merciful God repay the kind hearers abundantly, here temporally and there eternally. Joh. Georg Vchafer.

Fort-Wayne, January 2, 1856.
The undersigned hereby certifies that he has received for his support at the Seminary \$7.00 from Pastor Daib's Young Men's Association and \$2.00 from the gift of Pastor Darb and his congregation.

May the gracious and merciful God, according to His good pleasure, abundantly repay the givers of such gifts of love. GottliebBrandstetter.

Fort Wayne, Jan. 11, 1856.

Sincerely thankful, I hereby certify to have received from the Municipality of Mönroc, Mich. \$2.00.
May the benevolent God repay the lenient givers abundantly. Friedrich Kahme y e r .

Fort Wayne, Jan. 12, 1856.
I, the undersigned, hereby certify that I have received from Mr. C. F. Meier of Fort Wayne, in the course of the year 1855, \$46.86, for my assistance in the seminary here.

May the gracious and merciful God repay you, the lenient giver, according to His promise of temporal and eternal goods. A lbert Bruno Barthel.

Fort-Wayne, Jan. 8, 1856.
The undersigned hereby sincerely thanks the following gifts which he has received for his support at Fort Wayne. From the congregation of Dr. Sihler: from the Young Men's Association\$5.00
from Mr. Ochlschläger2.00
"" vaulting hauS2.00
"" Voß5.00
"" StellhornH.00
"" jug2.50
"" Simon1.00
"" F. BcnSmann -12
"" Mennwisch25
,, Wittwe Trier1.00

From Mr. Pastor Husband's congregation:
by Mr. Gribel\$1.00
""Schröder 50

By Rev. ^treckfuß \$1.00; by Rev. Dietz \$1.00.
May the good Lord reward the generous donors. I. H. Dörmann.

Eden, Eric Co, N. A., Jan. 8, 1856.
With heartfelt thanks I certify to have received \$16.00 from some friends in St. Louis for the months of September, October, November and December, likewise \$3.00 from Mr. Pastor Hattstädt in MonroePind to some members in his congregation, as support. I o h. M. M. Moll.

Concordia College, January 16, 1856.
With heartfelt thanks the undersigned certifies to have received from Mr. L. "Lohn in Frankenmuth \$3.00 and from Mr. M. Arnold there \$2.00. G. M. Zucker.

Concordia College, Jan. 14, 1856.

Received

a. on the Concordia College building:
of Mr A. G. Cstel Sr. in Altenburg, Perry Co., Mon. \$5.00
belatedly from the congregation of Mr. Pastor Link in New Bielefeld 4.75
from the congregation of Pastor Clöter in Sagi naw, Mich. 7.75
from Mr. Pastor Weyel and his congregation40.00
From the inheritance of the same Mr. Heinrich EUersik through Mr Ellersik 7.00
from Mr. F. C. Rotsch from California by Mr. Pastor Müller 5.00
" Mr. Gelde at Lulphurspring in the parish... of Mr. Pastor Wolf 5.00
" of the Rev. Fick's congregation in Detroit, Mich. 50.00
" of the congregation of Mr. Pastor Seidel in Ncudettdclau, O., third shipment76.00
" of the rssilial - church of the Lord Past. Schumann mDeCalbCo., Ja.3.35
" Mr. Jakob Roth at Frankenmuth, Mich. - - - 1.00 d. to the synodical - treasury of the western district:
Of the congregation at ^t. Louis, Mo. \$3,15
" of the Altenburg congregation, Perry C'o., Mo. - - 8.56 Cd. Roschke.

Received

to the Synodal - Casse of the Middle District: from Mr. Pastor meidet\$1,00
" whose church 6:10
"Mr. Pastor Klinkenberg-100
" whose church 6:21 Chr. Piepenbrink, Cassirer.

Received

for the vcrw. school teacher Held: of Mr. Fr. Welcher by Mr. Pastor Kühn - - - \$0.50 " Herru teacher Koch in St. Louis, Mo. - - - 0.50
" , "" Senses in Mom oe, Mich.0.20
" an unnamed person in Altenburg, Perry Co., Mo. 2.00 " Mr. Pastor Traurmau...../..... 0.50
" Mrs. S. by Mr. Pastor Fricke 0.20 E. Rvschke.

Received:

since November 19, 1855.
for the Wittwe Häckel:
by Herm Pastor Heid \$0.50
" " Rector patron 0.50
" " G. Bornholt 0.50
for the WittweFick:
by Mr. Pastor Sihler \$0.50
for your widow Hrid:
by Mr Rector Gönner \$0.50
" " G. Bornholt 0.50
Otto Ernst.

Ct. Louis, bim

Receive

' u. to the general Synodal - Casse:
- of Mr. Lindenschmidr in Milwaukee, Wis. \$1,0l
Collecte of Mr. Pastor Volkert in Schaumlurg in his congregation on Emttedankfest and Kirchenjahrs - Lchschlussfoicr, for the salary of C. Messrs. Proscswren in ^t. Louis 35,A
Collecte in the congregation of Mr. Pastor Seidel in NeudettelsauamPeaceJubilee 7.41
of Casp. K. there4,00
"Matth. K.4.00
Collecte in the congregation of Mr. Pastor Fricke in Indianapolisamheil . Christmast 6,35
by W. Brüggemann there'
"Mr. Beued. Kaiser in Frankenmuth (for church purposes)2,00
by Herru Pastor Jäbker7b
from the synodal - Casle of the Middle District by Mr. Piepenbrink \$150,00
for deu general praeses:
From the congreg. of the Rev. Heid in Ponierov, O. 12M " " " Dr. Sihler in Fort Wayne 25.06 b. to the Synodal - Misstons - Casse:
From the congregation of the Rev. Schliepsick, Ills. \$4,10 " , " , at Lt. Louis 15,M
"Mr. Pastor Dulitz, as a thank offering for his Lebcsnretung am 2. May 1855.10,00
" of the Jmmannels congregation of the Hcrrn Pastor Ste phan bci Mayville, Wis.7,gg
Collecte in the congregation of Mr. Past. HollS in Centreville, IILS, on the feast of Epiphany. 2.2tz
by Pastor Klinkenberg 1,H
by Herru G. Vornhold by the same1.00
" of the ^t. Johannis parish of Herm Pastor Fredericking in Selby, Bureau Co, Ills. 1.00 from deu two churches of the Rev. Selle in Lrcite, Will. Co., IILS.tzJt
"Mr. H. Richter in Thornkon, Ists. 2.50 " the comm. of Hm. Past. Wunoer in Chicago, IIL. H,Ä sent in by Mr. Pastor Seidel at Neudettelsau, O:
as: \$3,22 Collection at the wedding of Georg Kuhlmmn. 4.42 the same with that of Phil. intoxication;
4, 67 " " " Christoph Goß;
48.98 m Missionary hours collected and collected in special offerings.

by Mr. Pastor Fricke in Indianapolis Yes, sent in: **1.47**
nehmlich: \$1,00 by W. Brüggemann, 25 , whose son, 22 collectirt in a mission hour.

Of the St. John's congregation of the Rev. Stecher, in Whitlky Co, Ja,2.78.

' " whose Petri parish in Huntinging C'o., Ja., 2.22 Collecte at the feast of Epiph. in the parish of Altenburg 15,25 o.to the lower Concordia College:

from the parish of St. Louis\$22.....00
Benag of the NlingleouteulS in the municipality of the Hcrrn Pastor nolb at^chebooganWis. , from 15- Sept. ? . You. 1855. until Epiphany 1856. for purposes of the kingdom of God iz/ß
Of the congregation of Hcrrn Pastor ^eitz at Bloomingdalc, Du Page Co, Ills. 1,1g
by Mr. Pastor Stüdnatzu in Thorntvn Ists, sent in 7.....00.

nehmlich: \$6,00 Ertrag einer Collecte in seiner Gem. 1.00 from the missionary box in his Hanse: ä. sür poor pupils and

students in Concordia- College and Seminary:

Collecte sent in by Herm Pastor Geier: \$10,00 /,
on Hcrrn Zwmcrs wedding by the same - I,ch fronter Gem. ofHrn. Past. ^aimanni.uElkgrcve,ILL. 1,50 " Mr. I M. Hahn in Grundy, Ills., 1,00
,,, " Niedert in Chicago i,K)
(this k k for the ^errüller Gi upe and Siegmann.)
"Mr. Pastor Seidel and some members of fine chiemeinde for LMdeur Gotthold i.Kruber 3.30
5 Mr. Pastor Fricke \$1.38, of Mrs. S.8.2.00 sür Steward Hugo Hanser 3Y.q
"Herm Dr. Sihler fiir Ernst Böse3.00
Collecte am Emdleseste collected in the parish of the Mr. Pastor Erb. Riedcl4,75
of Mr. W. Maintz in see Filialgemeinde..... 25
F. W. Barthcl, Cassirer.

For the Lutheran have paid:

chlich! Mr. Phil. Frankonbach for grades 9-11. \$3.00 Mr. Pastor F. G. Müller for grades 11-13.

The 11th year:
L'ie gentlemen: <K. HollS, John Lcininger, Heinrich M" (^chchrs.), Pastor "Nützel, Roth, Pastor Lchmictina, Pastor Walz.

D e n 12 l a h r g a n g :
L i e gentlemen: <K. Bernhard, F. W. Dammeyer, Pastor cheher (5 E.), Carl Erb, Freischmidt, Horch, W. Tills- kotier, C. <K. Holls, Matth. Hemmrich (50 cts.), Chr. Jürgens, I. Knipp, Carl Fr. Koch (50 cts.), Mich. Lei- nmgrchröo Ctts.), John Lcininacr, Cbi . Lücke, .Tcmr. Nie- ch", M. Ostenllkpccr, W. Pieper, Pastor Rausche", Pastor Röbbelen, Pause Rasmußen, (Korilob Richter, Amen Rote, Lcgclting, W. Sporleder,W. Siegma.in, Kk'^bl (8 Er.), isieorg Troller, Carl Tcbi e, Pastoi chalz, Wolpert, Gottfr. Züngler, and Jansen 50 CIS. for older year.



„Gottes Wort und Luthers Lehr' bergeth nun und nimmermehr.“

Gerausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Mediant von C. R. W. Walther.

Year 12, St. Louis, Mo. Feb. 12, 1856, No. 13.

(Sent in by Pastor Röbbelen-.)

The Revelation of St. John.

The nineteenth chapter. (Continued.)

High up on the battlements of the Strasbourg Munster stands a small statue. It is dedicated to the founder of this cathedral, Erwin v. Steinbach, so that he will be remembered as long as his work remains. In this, we would like to reflect to some extent what we looked at at the end of the previous section. The Holy Spirit wants to remind us of the duty of gratitude. Therefore, at the very place where the building ends, which, to speak humanly, owes its existence to the trowel of this man, we had to encounter a figure in which we recognized Luther's features. In order that the scale of that statue may correspond and at the same time do justice to the humility of our Nehemiah, in the following he appears before our eyes, against whom we must measure his tool, if it is to appear tiny to us.

V. 11 - 16. Christ and His army.

V. 11. "And I saw heaven opened, and, behold, a white horse, and he that sat on him, the same Faithful and True, judging and contending with righteousness." The beginning "And - aufgethan" is a brief victory story of the Reformation. While in former times the confessions, which had now and then become loud, had been able to do nothing more than to testify to the life of the church, which even under the Antichrist continued in a hidden way, - for publicly the right heavenly gatekeepers were allowed,

the apostles and prophets did not open their mouths - the pure Word of God now came on the scene and again opened to the whole world the secret of the Gospel, which the pope had hitherto walled up with his idol temples and monasteries. This is an irrefutable fact, and has been freely made public. Hence, "I saw."

The following "and behold, a white horse" reminds us of Cap. 6, 2.' There we understood by it the worldly lukewarmness, preferably Constantine, who gave the first blow to the pagan Roman Empire, which we saw decaying at the end of that chapter, although Luther thinks only of the emperors who persecuted the Christians. As we will read in the next lines, someone is sitting on it again. This one, of course, is different from the Roman emperor. But it must strike us that the white horse only appears in these two passages in Revelation, and what stands in the way of relating them to each other? We see from this how highly God regards the protection which Luther found with his Elector, which the Lutheran Church found with well-meaning kings, princes, and magistrates, that the beautiful relationship was ordered by Himself, in which, through the Reformation, Christ's bride entered into relationship with her Joseph, with those who are called her "singamens" in Scripture. - Nor is this a superfluous feature in the picture of the newly risen house of God. How many mad ravings that the Church, which as a stream of blood from God's heart must pervade all the veins of humanity, if not

How many a soul in danger of turning to the papacy, 'because it boasts itself of being the holder of the princely power, without any help from the authorities,' will be resisted by the fact that the Antichrist will finally recognize the earthly body as a corpse under his knife only if it has no connection with the bourgeois authorities? How many a soul in danger of leaning towards the papacy, 'because it, itself the possessor of princely power, boasts of planting heaven on earth without any help from the authorities, in spite of the hatred of the world, will be comforted by mourning over the apparent disgrace that the pure Church builds huts on earth only under the protection of the civil (but Christian and holy) authorities? - Let us then consider what these words mean. "It should be thought, and many will wait for it," is their meaning, "that the Bride of the Lamb, so gloriously crowned in the foregoing, when she now triumphs, will no longer be so helpless as she has hitherto seemed. Instead, she only triumphs in such a way that the civil authorities do her justice. It seems to depend not only on the kings of the earth, but also on burghers and peasants. Do not be disconcerted by this. God has provided it just so. The bridegroom is invisibly joined to his bride. In Him she has already gained the victory. Heaven opens up to her without fail. On earth, however, it cannot be otherwise until the last day than that those who, by the grace of God, may be called what they will, carry the sword, retain the power to close or open the gates of the church. If they do this

stere, and this happened under the Antichrist, it means that had become out of the promise with which the devil had, When we dream that we work soberly, we speak among heaven is closed. When it triumphs, heaven opens, which, of mocked that woman who lay in childish distress (12, 2.). ourselves: Let us now" - wait, he must first come, must first course, is most to the advantage of those who lend a helping Faithless and a liar was the name of the one who mounted come better, before we believe that he has done enough for hand, it happens precisely because those who are in the the white horse (0:2). He did not keep his word: it was a us? Then in the end we would find our place among JEsu's office of authority take care of them. They then let her sleeping draught, what he called help; the woman was to be enemies, who desired a sign from heaven when he stood exercise her royal priesthood through the ministry of robbed and violated, because soon after night fell. And over before them. "Faithful and true!" So he has come, since we preaching and arrange it as her own limbs, but as those who what did he at bottom cover his wings as a patron, if we be impudent German beasts were made worthy that he greeted at the same time, independently of her, according to God's not deceived by some deceitful plus in the reckoning of the us with our lips, entrusted his word to us unmutated and will on earth, are the rulers and governors of all that her body great minus of the sum? Therefore Luther is not altogether unadulterated, and laid it down with us as our only treasure. needs for its pilgrimage. Take comfort in this, you who as wrong when he thinks of the white horse only as Blessed may we be if we are content with such a future and Lutherans depend on the authorities. Behold, the most persecution. He always hits the nail, even if the trace that wait for nothing more than judgment. But woe to us if we brilliant time that the Church, according to human judgment, his hammer leaves in the wood is sometimes only seen next demand signs with the Jews or ask for wisdom like the has experienced was that when the authority fell to her, the to it. - Faithful and true, however, is the name of him who Greeks! Let us then be reflected in the ungrateful Jews, time of Constantius-and it has returned for you, for you who entered Lutheran lands on the unsightly steed of the Rom. 9:4, 5. - It is also very significant that it says here, - have a Lutheran authority, certainly, even if the limits of bourgeois authorities. He did not deceive. One knew from "was called." All is thus given to faith alone, which is such rule do not extend as far as would be appropriate to the the outset what he brought, that he would not make Luther's satisfied by hearing the word. As yet there is no visible glory cause that asked for victory. And even if the abominable electors Roman emperors, but would also endanger them in in which the Lord appears. It is the cry of him at midnight, abuse will not be absent, the thaler loses nothing of its quiet their paternal inheritance. Earthly gain tempted none. If, in "Behold, the bridegroom cometh!" Whoever does not trust value because a thief steals it. Cf. Ps. 2, 10 - 12. (The service more recent times, such impulses have been followed with in the cry is in the meantime worried about who knows which the kings of the earth render to his bride is the kiss wise countenance, because one could not comprehend the what? (Cf. Luc. 18, 8. Matth. 24, 38. 39.) But with the "was with which they honor Christ). Esai 49, 23." -. Again, this miracle that God once had his work in princes, it was only, called" still more is said. Why, one might ask, has the Lord passage alludes to this, when it points to the victory which to speak in their language, "the lords' own spirit. Nay, those allowed the Antichrist to have the kingdom alone for so the Church celebrated under Constantine, that Papal idolatry who said to Caesar in all earnestness that they were ready long; surely he is no longer hiding himself? It is because of is the same abomination as the old paganism. to lay their heads on the block every hour understood too his old rains. As soon as he was forgotten, he could come But when it says further: "and he that sat on him was well that the Lord had not become one with them for the sake to no one, for he comes only by his name in faith. Then the called Faithful and True," it sounds as if the Holy Spirit of this world's goods. Nevertheless he must have promised misty cloud of falsehood enveloped his person and all his poured out his mockery on the Emperor Constance. The them something, because they would not leave him. works. That he should suddenly burst out of it after so long Holy Spirit is mocking the help that the Emperor Constance Because he kept this promise, he is faithful to this day. But, a time, proves more than anything else the infallible power has given the Church. In his eyes, that deceptive triumph of mind you, he is also called True: for his faithfulness is of the title he bears. He must be omnipresent, at the right truth, which ended with antichristianity, relates to the rule bound up with his faithfulness. He will not keep his word to hand of God, and everywhere in the world he must sit on a that Christ won in Lutheran lands as the shadow of the Old those who think that the pledge of his faithfulness is made white horse, i. e. he must spoil the victory of every one who Testament relates to the new covenant. Oh, we do not want out to their person, to their clod, to their chew, and that he would dare to challenge him, when, in the midst of the to throw away our great riches as the ungrateful fools do, is flattered when they wear his name, with or without his bear's dew of the Antichrist, in the remote corner of Erfurt who think that there is still much lacking for victory, because truth, as one puts a cockade before his cap. If the LORD is and Wittenberg, a miserable monk may only call out his it has not become tangible. Is this a defect, if the body does to be the stronghold of our confidence, we must keep his right name with all earnestness, and then he is immediately not rise as high as its shadow extends from the earth? Small word. On the condition he has hastened, without being on the scene again. Verily he is "Faithful and True." The in the eyes of men must be that which is praised in heaven. ashamed of it, into the arms of his bride, who is waiting and name God Himself hath woven in flaming letters in the flag - How does that crowned hero (6, 2.) appear so peculiar to gloriously adorned inwardly. O holy, beautiful triumph! of our ship. Therefore, as long as such words are dear to this rider? How could the distance be best expressed than Before this the pompous processions, which were arranged us, we must not fear. That the flag, on which they seven in these few words? A crown Constantine sought and found in Constantinople, pale as before the Thau perlen in the point backward, should not take away our courage to when he became the patron of the Christian name. To him morning ray the torches extinguish together with the stars persevere with them. Backward waves the flag and forward shone high in the clouds the cross - to the throne on earth. in the sky. Is this the bride, to whom it is a matter of bliss sails our ship. The old faithful God, who awakened Luther So the protection he gave the church could only hatch eggs, that the bridegroom is coming, who looks around in love at and already lived before this man ("sat" - did not sit down as such a hen lays them, when already at the beginning the one and another of the brilliant servants, instead of leaving first) leads us towards the blessed goal, if we, who are also little chicks of another hen enjoyed the foreign wings, as the the busy streets and the decorated banqueting hall the posterity and not the prehistoric times, take fire from the children of God may use all creatures; but the cover, like the rejoicing, when he who has betrothed himself to her for all light that has shone before us. snow on the roof of a church, was of little value in and of eternity wants to take her at last alone into the quiet, cenical The last words, "judging and contending with itself, shining, of course, as long as the winter cold of the chamber? "Behold, He cometh!" but to the Zion of the New righteousness," should bring us fully to mind that the enmity of the old paganism still colored it white, but when Covenant the angels of the Lord cried loud enough, when triumph of the Bride does not fall in the senses, but also the frost no longer pulled the earth together, the protection Luther sang the bridal song. Shall we now frown, and while behind the summit, the became vain dirt. The most terrible the after-wisdom of to-day intoxicates us with its belladonna,

we have now ascended again, there is still a valley. - Where would we be - to remind you of this once more - before the eternal reproaches of the enemies and false brothers, if the Lord himself did not so often inculcate in us that he could not come to his bride in this wicked world in any other way than with the clash of arms? If this does not stop the mouth, that the Lord says he will only have to judge and fight when he appears to help his bride to victory, he may still call Luther a stubborn brawler and look at the fights of his followers with such eyes as one in England widens at the cockfight, he is angry or mocks at it: here is his judgment, which tells him in whom he is angry and in whom he mocks. But even for those who cling to the Lord with blessed fear, despite his zeal, because it is not their will but the Holy Spirit that binds them to Christ with divine power, it would be a dreary beginning to see him only judging and disputing, that is, to see his judicial sentence arouse the contradiction of the enemies, which again and again wells up like dragon's blood from the wounded side of the lindworm, ...that cover him all the more as he reveals himself, if not justice, as the girdle of his kidneys and inviolable property of his faithful, like the sword that flashes most beautifully in battle, in this judgment and strife, the longer the more gloriously shining.

V. 12. "And his eyes were as a flame of fire, and out of his head many crowns, and had a name written which no man knew but he himself."

The pope still seems to be the judge of the world. He burns funeral pyres to chastise those who fear Christ more than him. So deeply does the Lord hide himself from the senses of the children of men, even when he has long since set out to judge and to contend with justice. But the very fact that he wields no other scepter than the righteousness he preaches, and yet remains on high, as surely as the firmament is high, though mau cannot grasp it with his fist, enhances his ruby. While the pope, with all his burning, accomplishes nothing, except that the hearts grow cold and seek to escape from his tyrannical power, Christ kindles a fire on earth, as he promised (Luc. 12, 49.), and uses nothing but his eyes for this purpose. He looks upon three things, and there is an end of burning and tearing (Psa. 80:17), when he is like a thousand souls of a faith that overcomes the world. Even in those who are against him there is something of the fervour that the flame of his eyes has kindled. Where else would it come from that it boils in them and that they cannot rest? (Cf. Esai. 9, 18. Mal. 1, 1.)

Nor is the outward reputation of the Lord equal to that of the Antichrist. No bishop, like the pope of Rome to his patron, owes him a crown, let alone a triple crown. The princes who opened the gates to him have become nothing more through him, since

yet the usurper of Peter's chair could confer upon his patrons the Roman imperial dignity. But His glory is all the more glorious: for now those whom He has made kings and priests bear their scepter and diadem in fief from His most holy Majesty alone, and He who so highly ennoble them must be Creator. On His head - everyone can grasp this with his hands - must rest the crowns that exist in the purified Church. There are just as many of them as there are of believing souls, for he who believes and is baptized has put on Christ, and in Him is Lord over all things (1 Cor. 3:21, 22). But these crowns are to be sought on His head, let it be known likewise, because no member of the church has them in his own person. He who is not Christ's and wants to be something for himself, immediately re-enters the inheritance he possessed before his baptism.

The last, "and had a name written," points back to v. 9 ("Write!"), and is a new proof that as yet all the glory which the Lord reveals is merely put into words, and inaccessible to him that would see. Since His name did not spring from the brain of man, but can only be known through the revelation of the Holy Scriptures, it may be said that the glory of the Lord is not yet revealed. Since His name did not spring from the brain of man, but can only be known through the revelation of Holy Scripture, one should not be surprised at the small number who cheered at the glorious appearance of the Son of God in the Lutheran Church. (Cf. 1 Cor. 1, 26, 2, 7. 8.)

At the end of the verse: "whom no one knew but He Himself" (1 Cor. 2, 9. 10. Matth. 11, 27.) we hear the same lament that the apostle John already intoned in his Gospel 1, 10. 11. Nevertheless, all who are not like the children of the market, of whom St. Luc. 7, 32. writes with the same apostle: "But as many as received him, to them gave he power to become the children of God, and so on," rejoice. (Joh. 1, 12-14.)

NB. The pope has a name that every rogue knows is of this world and obtained by weapons of the flesh.

V. 13. "lind was clothed with a garment sprinkled with blood, and his name is called the Word of God."

This is his adornment, that they who receive him for his sake may shed their blood. His garments were sprinkled with such holy water at Mühlberg, in the Thirty Years' War, and elsewhere. He says beforehand that his own shall win such gold and silver bracelets, such beautiful pearls and precious stones, when they confess his name. And all this shall not diminish his victory (cf. Esai. 63). The robe that rolls down from the chair of Antichrist flashes differently into the eyes (17, 4.). Now the flesh might well become despondent and retreat, especially since no commandment of man urges such a confession. Therefore it was necessary, just on this occasion, to remember that "His name is called the Word of God. Now faith is revived, and, notwithstanding all the statutes of men with which the pope terrifies consciences, is more afraid of denying Christ than it is of the torture-chambers of the

Where trembles. (Cf. Acts 4:19.) The close of the verse, then, is not a musty repetition of what has already been said v. 11. concerning the name of the Lord. What a triumph!

V. 14. "And after him followed the host in heaven on white horses, clothed in white and pure silk."

In heaven their hearts must have already cast anchor (Phil. 2, 20.), which should follow him in his army. They are also a glorious monument of his victory. And they must also have victory (Matth. 16, 17.). This, too, adds to the triumph, that so great a host of confessors, without having any help or hope on earth, where it is otherwise so difficult to raise them up, in spite of all the seminaries, universities, benefices, and benefactors, came down from heaven, as it were, as the Word of God, which Luther preached in all places, not only begat children of God, but also richly gifted church ministers and confessors of the truth, who, like the apostles, could rely on nothing more in the work of their ministry than that they knew they were following Christ (Matth. 4, 19. 10. 38. 19, 27. 28.) and had a treasure in heaven when they left what the earth offered them (Matth. 19, 21.). On white horses, of course, they were also lifted up: for the victory which they celebrated had to be given into their hands by God's command, as well as that of the whole church, by the authorities, and that they could read this was no small comfort to them. But even though they were deprived of the purple with which the Antichrist adorned himself, they wore instead the true royal mantle and the precious vestments of sacked priests. For they were "clothed in white and pure silk." White it gleamed as a sign of victory and the pure joy of heaven, of which such warriors are filled, and shone far into all lands. Pure she is called with a sidelong glance at the harlotry of the papist court servants, as if the Holy Ghost wanted to say: "Let it not be contested, you unsightly Lutheran preachers, on whom every parsonage may wipe his shoes with impunity, that; your kohl is not more beautiful. You are innocent of this, and have not the abomination on your consciences, under the burden of which your adversary, in spite of all braids and clasps, coats, hats, and crowns, is sinking towards the last day. - No less deserving of attention as a prize of the Lord's victorious rights is the fact that this army of His is clothed like His bride (cf. v. 8). But enough has been said of this.

V. 15. "And out of his mouth went a sharp sword, that he might smite the heathen therewith: and he shall rule them with a rod of iron. And he treadeth the winepress of the fierce wrath of Almighty God."

Now follows the description of the form of the new reign of the Son of Man, what the Lord wants to do with it in the world. Here, too, He draws everything to Himself, so that one cannot get anything out of it if one does not have Him and does not become aware of it, because

...that they do not beseech him. For first the sword, wherewith He giveth renown to His kingdom, proceedeth out of His mouth." "They are not they which speak" is therefore still more true of those who now minister the word, as the Lord thereby put the disciples in their place, whose tongues the Father's Spirit stirred without means. But who will now silence those who, because men are God's instruments and servants, still reprove and reject God's work, even when it has long since been proved to be so by the touchstone of the Holy Scriptures? Scripture as such? When the mouth of Christ visibly opened to strike with His sharp sword the heathen who stood before Him in the person of the strange children, it was doubted and denied, that God spoke from Him. What then can the Lutheran Church hope for, in which the Lord contends invisibly? But this passage gives comfort enough at least to those who are conscious, when they confess God's word against his enemies, of striving for the truth only in the power of Christ. It gives them assurance that, notwithstanding their sin and uncleanness, which is not to be imputed to them, much less to the cause for which they "fight," the word which they take from the mouth of the Lord remains on their tongue a sharp sword to punish the heathen. It gives them courage, so that they will not be frightened when their confession makes deep wounds, and they, as God's witness, can only weep where hatred of God has dominion. But of course they also ward off all desires that want to bring up the church by means other than purely spiritual power. "With this" - and with nothing else - he will smite the heathen. Here the Lutheran Church receives such a constitution that it could not occur to her, even if the favor of the world would permit her, to defend herself against the heathen by any other power than the sharp sword of the Word of God. What then can hurt so deeply? What is the attribute of Antichrist, which immediately displaces Christ and his word, even if it is apparently still honored, more than earth? But can only a kitchen knife be forged from it? Therefore it may be confidently asserted that, just because the Lutheran church allows Christ to do his work by word alone, it does indeed give its servants the power to be ambassadors in Christ's stead, while the Antichrist, by all the pomp with which he seeks to give force to his presumption, only proves the opposite.

But does Christ really strike the heathen? They do strike the church, in which he has his workshop. For that by these "heathen" are to be understood first of all the new "strange children," namely, the papists, need not be particularly mentioned. Now, though the world so withdraws itself from the word that it is not even touched by the punitive tone of it, yet Christ remains its ruth, because it does not escape his judgments. This is also a comfort to faithful confessors. They are often challenged by the fact that papists and other pagans unhesitatingly

And they shall smite the open ramparts, and stop their ears at the word. But the Lord calls out to them that they should only wait for the hour, that no one will escape. That is why the papists will not escape the "iron rod" in spite of the kennel with which the Antichrist threatens the shaft of Christ, but scoffs at what is announced to him here by the Lord. Ah, they feel it already. That the gospel should become a law to them, and that an army of commandments should weigh down their consciences, because they forcibly drive from themselves Him who makes the law a gentle yoke for those who believe in Him, is, however much they may choose it of their own will, only a judgment which they have brought upon themselves by their reluctance. And to this is added the evil conscience, which only smites them because they have not been able to put Christ to death. For he treadeth the winepress of the fierce wrath of Almighty God." Since he has borne the wrath of God, this alone remains sin, which burns in the conscience and kindles a fire on the day of judgment, which takes away the power of the Gospel. But then all the holiness of the monks, all almsgiving, praying, and fasting are of no avail. Even if they sweat blood: He treads the winepress of the fierce wrath of Almighty God. The Almighty God can be reconciled once by nothing else than by Christ's treading the winepress. - Now who, thinking of this, will deny that Christ came in reformation to beat all his enemies into heaps? "He that believeth not the Son of God shall not see life, but the wrath of God abideth upon him." (John 3.) When such judgment is passed upon the enemies of the gospel, we must not envy them the short security and great defiance with which they for the time being still defend themselves against the wrath.

V. 16. "And he hath a name written upon his garment, and upon his thigh, saying, A King of kings, and a Lord of lords." The necessary explanation of this name has already been given in v. 12. The fact that it has been so long concealed shows how little one has to think of anything that is visible or even of this world. But it also proves that it is not only deeply hidden from reason, but that even the Holy Spirit sees a danger in it if it is spoken of too early and untimely. First the baptism of blood (v. 13) should be preached, and the future retribution looked to (v. 15), before this name was brought to light. Yes, it is and remains only a name as long as it lies in this world like a seed in the ground. Nevertheless it has long since proved its power in the kingdom of God among those who knew it without hearing its sound. No soul that clings to the Lord, who guides and communicates him to those who believe in him, can escape his claims. As he stirs them up like leaven, so he instills in them courage by his comfort, and draws them away to what the world calls foolishness. Thus the Lutheran church, too, had long since grown out of him, when it was still in its infancy, and when it was still in its infancy.

...veiled and on bent stalks made him resplendent... That the Lord also has the name written on his hip should remind us of the reproduction of the same. The enemy threatened the Lutheran Church so powerfully right at the beginning that it seemed to have no great future. According to human judgment, it was something great when those who in Luther's time, with the chaste of the Lord Christ, usurped the royal priesthood in the fellowship of the Lord, as long as they lived, had to enjoy the fact that their head was called "the King of kings and Lord of lords," under whose umbrella and protection the weak sheep everywhere on earth could remain from the wrath of tyrants. And behold, he also has on his hip for many whom he will further beget the beautiful name. - Who can be sure of that today. We need the comfort too. As long as the world stands, there will be no lack of kings and lords to oppress Christ's shaft.

But could a better inscription be set over the work of the Lord than this name? "The kings of the land rise up, and the lords counsel with one another against the Lord, and against his anointed: "Let us break their bands, and cast him ropes from us!" was heard to lament in Luther's day, and afterward the church that was risen, when they that were set for shields upon the earth threatened, as soon as they awoke again, to banish them anew into the sepulchral vault. Therefore, what makes it different than this name, that we still sing:

"But he that dwelleth in heaven laugheth at him, and the LORD mocketh at them.

"He will speak to them once in his wrath, and with his fury he will terrify them.

"But I have set my King, upon my holy mountain Zion.

"I will preach of such a manner, that the LORD hath said unto me: Thou art my Son, this day have I begotten thee;

"Cry unto me, and I will give thee the heathen for an inheritance, and the end of the world for a possession,

"Thou shalt smite them with an iron scepter; as pots shalt thou break them.

"Be ye therefore wise, O ye kings, and be ye chastened, ye judges of the earth.

"Serve the Lord with fear, and rejoice with trembling.

"Kiss the Son, that he be not angry, and ye perish in the way: for his wrath shall soon burn. But well to all them that trust in him."? Ps. 2.

(Submitted.)

Does the saying Matth. 5, 14 prove the visibility of the church?

It may be a difficult work to prove that the Church is visible in the proper sense of the word. However, it will still be visible in the

This view has not been abandoned, but has been tried without any trouble with the greatest ease can make visible of the church. It is to be observed, however, that here again and again from different sides. Of course, one tries everything invisible. The procedure is this. Observe in the complete similitude is given, and that thus by the word Thus to justify this view biblically, and among others, the above-Holy Scriptures those passages where invisible things are v. 16. the epilogue, according to some, is rendered as follows: mentioned saying has had the fate of being cited as proof. spoken of in such figurative terms. In the Scriptures, look As a city that is set on a mountain cannot be hidden and It is used as follows: "Christ says Matth. for passages where invisible things are spoken of in unknown, so the light, i. e. the doctrine of Christ apprehended

5, 14: You are the light of the world. Obviously he is talking figurative terms that designate visible objects. Then in true faith, and the faith apprehending the doctrine of Christ, to the believers, because only they, not the unbelievers, emphasize their visibility, and the desired result will be must shine before all men, that they may see your good can be called this. Of his believers or his church the Lord obtained. E. g. the Holy Spirit is called a fire. For example, works. Of which light not only the apostles are called the light says: "The city that is on a mountain may not be hidden, the Holy Spirit is called a fire; fire is something visible, of the world, who, because they themselves believed in him, Now no one can deny that there is a city, therefore the Holy Spirit is visible. Therefore the Holy Spirit had to carry the torch to others, and so with good works to which is on a mountain, is something especially striking to is visible. The forgiveness of sins is described by the shine before others likewise, but also all believers are called the eye, something especially visible. But because Christ biblical expression: Wedding garment, garments of a light in the Lord, Ephesians 5:8. 5:8: As the light by its himself calls the church so, it is proved that the church is salvation, but garments are something visible, nature shineth, and cannot but shine when it is not hindered, visible." consequently the forgiveness of sins is visible. According (as when it is put under a bushel,) so faith never is, nor can

We object, of course, that that by which a man hastens to this, our opponents could: be, a light without the brightness of good works, which can to become a Christian, and by which men become a Delete "I believe in" from the third article, and improve it so be as little removed from faith as brightness is from light. church, the Holy Ghost, faith, is something invisible; that that it would henceforth read, "I see the Holy Spirit, I see a Outwardly it can be hindered from shining before men, but in therefore the church, properly considered, must be holy Christian church," 2c. I see the Holy Spirit, I see a holy the hearts of believers in God it shines, and according to invisible, all in vain. Our opponents say to us, "The city Christian church, 2c. I see the forgiveness of sins," 2c. For, God's purpose it must also shine before men, that others may that is on a mountain may not be hidden." We appeal according to their rule, they may, with the same right, see see our good works and praise God for them. "What has this against this to the sayings that the Lord alone knows those the whole holy. For, according to their rule, they can, with to do with the constant visibility of the Church?" who are his, 2c. but again and again we are answered, "The the same right, put the whole Holy Trinity, heaven and hell, If, however, we inquire into the original and proper city that is on a mountain is not hidden. This, surely, is and all that they only want, into the realm of visibility. meaning of our saying, the relation and edifying application of it to all preachers and all believers is by no means Christ's own word, from which it irrefutably follows that the Our opponents will perhaps not want to admit that these conclusions result from their interpretation of Matt. 5:14. excluded, but the context shows us that it must be church is actually visible." And indeed, according to the But we cannot remit them, even apart from this saying. So understood first and foremost of the holy apostles. opinion of our opponents, it follows from this that the long as they maintain that the church is visible in the proper Apostles. For Christ says to them v. 13: Ye are the salt of the church has not an ordinary, but a very special, an sense of the word, so long do they maintain that the Holy earth 2c., and v- 14 he adds:

extraordinary visibility. Spirit and faith are visible things. For what is the very You are the light of the world. The city that is on a What then shall we do? Our adversaries do so mightily against us the saying: essence of the church? For what is the very essence of the mountain may not be hidden. Hereby he instructs them about the direction of the apostolic office, which he had given them. And he designates as the object of their ministry the earth, the world, i.e. the whole human race fallen into sin. He confirms this in the words Matth. 28, 19: "It may not be that the city which is upon a mountain is hidden. Christ hath spoken the same, that is certain. He means of grace, confess Christ, and live outwardly honestly; this can also be done by hypocrites. But only those are the church who have the Holy Spirit and true faith. Only those who have the Holy Spirit and true faith are the church. For he that hath not the Spirit of Christ is not his, Rom. 8:9, and without faith it is impossible to please God, Ebr. 11:6. Therefore he that saith that the church is actually visible, teacheth that the Holy Ghost and the faith, which are the true faith of the church, are also visible. He who claims that the church is actually visible teaches that the Holy Spirit and faith, which give the church its essence, are also visible, or he presumes to be proud of being a churchman of the heart. Go and teach all nations, and Marc. 16, 16: Go into all the world and preach the gospel to every creature, and Ap. 1, 8: You will be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth. This also St. Paul testifies Rom. 1, 5: through whom (JESUS CHRIST) we have received grace and apostleship, to establish among all the Gentiles the obedience of faith under his name." The apostles, then, were not, like all later indirectly called preachers, directed to particular places and congregations, but their preaching place was the whole world, their audience was all mankind, they were the salt of the earth, the light of the world, the teachers of all nations. As bearers of the apostolic office they were to preach the gospel through oral and written proclamation.

What then shall we do? Our adversaries do so mightily against us the saying: "It may not be that the city which is upon a mountain is hidden. Christ hath spoken the same, that is certain. He means by it his church, ye will not deny it. A city is a visible thing, ye will admit it. Huts and houses can be seen, but so can a whole city, and now, in addition, such a city, which is situated on a mountain, which shines far into the surrounding country, which catches the eye of every one from afar, the sight of which cannot be eluded. So the Holy Scripture teaches clearly and expressly that the Church is a city. Scripture clearly and expressly teaches that the church is essentially visible."

Where shall we be now? Well then, let us admit for once that with this saying the visibility of the church is proved. But then we do not see at all why one wants to make only the church visible. If this is the vaunted progress of the theology of our century, then let us boldly go on along the path we have trodden, and we shall arrive at the most surprising results. Why do our opponents want to remain halfway between? Why do they not wish to apply their rule of single syllable. Least of all can the saying Matth. 5, 14 be interpretation, followed in the doctrine of the church, to used to assert it. For in it the Lord Christ does not even other articles of faith? Their operation is a very simple one, think of deciding the question whether the church is visible and at the same time so effective that by means of it they or invisible. On the contrary, our opponents have arbitrarily taken this passage out of context, and without any reason can have twisted and interpreted it to prove the visibility of the church.

There is no need to prove that such ghastly enthusiasm is not taught in the Holy Scriptures with a single syllable. It does not need to be proven that such an abominable fanaticism is not taught in Scripture with a single syllable. Least of all can the saying Matth. 5, 14 be used to assert it. For in it the Lord Christ does not even think of deciding the question whether the church is visible or invisible. On the contrary, our opponents have arbitrarily taken this passage out of context, and without any reason have twisted and interpreted it to prove the visibility of the church.

To be sure, our opponents are not alone in referring this saying to the visibility of the Church. The Papists also do this. Let us hear what Dr. Abraham Calov replies to them in his *biblia illustrata*, pag. 183: "Since, then, this, (viz. Matth. 5, 14.) as Grotius confesses, is said to all the hearers of Christ, the Papists prove from it, without all reason, the constant visibility of the Church.

In the same way, the Lord's Word saves all mankind fromThe Gospel thus becomes a public power, a world-renownedNisse of a city perched on a mountain and exposed to the the destruction and darkness of sin, and brings them to faithfact, and everyone can now appropriate it for his ownsight of all."

and to the enjoyment of the salvation prepared for them insalvation. Christ thus declares to his apostles that the Likewise Dr. Lucas Osiander, in his explanation of the Christ. gospel, according to the gracious will of God, is destined toBible, remarks on the words, "The city that is upon a

Therefore Christ gives them an instruction Matth. 5, 13-be made known to all men, and that they, as bearers of it, aremountain may not be hid from the sight of all: for it is before 10 how they should administer their apostolic ministry. Hetherefore to preach it publicly everywhere, and to fill theevery man's eyes. So are ye my apostles like unto such a first uses the image of salt. Salt is certainly sharp and biting,whole world with the distinct sound of it. city or castle also, which is built upon a high mountain."

but it protects from rot and destruction. Thus the apostles, But that this saying Match. 5, 14 is not about the visibility Therefore it is a falsification and distortion of the divine as the salt of the earth, were to carry on the penal ministryof the church, but about the apostles and their ministry, olderword if one wants to prove from Matth. 5, 14 that the church of the Holy Spirit, to save men from their sins. Thus, thecommentators also testify. Above all, let us cite the words ofis actually visible. God protect us from this and keep us in apostles, as the salt of the earth, were to carry out theLuther on this passage, who, like no one after him,the pure and honest sense and understanding of the Holy punitive ministry of the Holy Spirit, convince people of theirunderstood with rare perspicacity how to recognize andScriptures. Scripture.

sinful corruption and their need for salvation, expose allaccurately express the meaning of the Holy Spirit. Spirit and Hermann Fick.

their supposed righteousness and wisdom, of which theyto render it accurately. He writes: "So then he says: If you (Sent in by Rev. H. in Ph.)

boasted, in their nullity, and thus bring them to thewant to be my preachers, you must truly be prepared to World Handles.

realization of their sin and foolishness. He admonishesstand freely in public and before the world, as on a high The last important event reported from the theatre of war is the capture of the fortress of Kars by the Russians under General Mourawieff. This opened the way for the Russian army into Asiatic Turkey, first to the capital of Armenia, Erzerum. Omar Pasha, the most capable commander of the Turks, tried in vain to seize that fortress; he had to turn back and is now in the worst possible situation, both because of the lack of food and because of the inhabitants of the country who are angry with him.

them in these words: "Wherefore, if salt be made foolish,mountain, so that you can be confidently looked at and heard We would not mention Omar's and his army's misfortune if it did not show how the English and French surrounded their ally/The Turk. Since the French-English army actively intervened in the battle, Omar together with his shepherd troops were used for works whose success was doubtful and whose execution ruined them; but it is the only army that the Turk can still provide. Under the English-French help, the Turk is also becoming a "sick man," which the late Emperor Nicholas already saw in him. It takes a wonderful credulity to trust the assurances of the English and French, as if they wanted to preserve Turkey. Who shall have the power in those lands and seas where Asia and Europe part from each other, that is the question for which they fight, while neighbours who are not yet involved in the struggle themselves watch greedily to see whether a scrap of Turkey falling apart might not fall to them on occasion.

wherewith shall it be salted? They should not deprive thein public, so that you do not conceal anything, nor do you The army of the allies passes the time there with occasional works for the destruction of the south side of the city occupied by them and with merrymaking, as then a merry camp life is going on there, with which also religious services of the most different churches and sects are not missing. The Russians, on the other hand, continue to throw up entrenchments on the north side, although it is said that they will soon vacate the entire Crimea. Look, however, to - Germany, for there the question will be decided whether one wants to try again with a peace that is

word of God of its salting, punishing, and salutary woundingput under the bench what you are to preach, so that no one is silent or speaks in love: But as ye are the light, shine also freely in public, without respect of honour or dishonour, riches or poverty, hatred or favour, death or life: and know that ye serve me, who have set you for a light. These would be straight people, who would not be bowed down, neither to the right hand nor to the left, as Ps. 45:7, 8. says of the Office of preaching: The sceptor of thy kingdom is a straight sceptor. Thou lovest righteousness, and hatest ungodly creatures 2c.

Furthermore he calls them the light of the world. With this image he also describes their effectiveness as apostles. As such they are the light of the world through the public proclamation of the gospel. In this way they were to enlighten the world, which was blinded by the shadows of lies and idolatry, to dispel all the darkness of sin and error, and to make men the children of light. They should not keep the light of the gospel to themselves, but not only enjoy it, but also share it with all people, so that the whole world would be illuminated by the splendor of the blessed truth.

Now when the Lord adds: The city which is on a mountain may not be hidden, the connection shows that in this parable also the apostolic office is the object of which the Lord speaks. He means to say: As little as a city that lies on a mountain can be hidden, so little can you apostles remain hidden as proclaimers of the great deeds that God has done for the salvation of the world. The nature and purpose of the apostolic office does not allow them to shy away from publicity and to seek secrecy; rather, because the good news of the salvation of all men is to be made known, the apostles are to seek publicity, to appear freely before all, and to preach and confess the name of JESu before all men. Thus the apostles, as preachers of the gospel, are to be like a city that is situated on a mountain. Such a city is exposed to the gaze of all men; it is seen far and wide by every one, and, by virtue of its lofty mountains leaps into the eyes of the wayfarer even at a distance, so that all know it and know to speak of it. Thus, the apostles by publicly "preaching" the gospel, sift before the eyes of mankind, like a city on a mountain, there, all the world hears their preaching/sees the

No one is to be granted dominion in the East. Austria, in agreement with England and France, has indicated to the Russian Emperor the conditions under which the latter must agree to peace, otherwise the diplomatic connection of Austria with Russia would be broken off. Saxony and Bavaria have likewise addressed to the Emperor Alexander the urgent demand that he should enter into peace negotiations, and Austria also hopes to draw the other members of the German Confederation to its side. Of course, Austria is not yet thinking of war against Russia, for it has just reduced its entire army to the number it is accustomed to have in peace, but it is still giving the English and French considerable support, at least in appearance. Sweden has also made an alliance with England and France, Sardinia is already helping, even Spain and Naples are gradually being called in, and only Denmark has just declared again that it wants to remain neutral. Prussia, however, remains silent, and this apparent indifference spoils the joy of the allies at the sight of the many allies they have won. England still has credit, although her state securities rise soon enough, but she finds no soldiers in her own country and is not allowed to recruit either in Germany or in the United States or anywhere else, so that she is forced to gather her new army from the most dissolute rabble in the world. France, or rather Louis Napoleon, spends millions upon millions, and buys gold at ruinous prices to keep up her sinking credit, but at least she has a null army. Russia gathers the men for her armies with her usual cruelty, even though she presents the Emperor and the generals to the poor soldiers as fathers and calls the war a holy one, fought for the right true religion; her finances are in ruins and are becoming more so every day, since trade and commerce are faltering throughout the empire. Austria is bankrupt and does not have the means to maintain a large army in its own country for long. Prussia, on the other hand, asked for credit, fresh and well-trained men, and since the blockade of the Russian ports by the allies, has had all the advantage of trade to and from Russia. Since, on top of this, Prussia, by her neutrality, closes the way to Russia from the English and French, the latter have evidently set their sights on recruiting Prussia out of her neutral position and forcing her to decide for one of the two belligerents. The Anglo-French fleet, therefore, which is destined for the Baltic Sea and can thus frighten Prussia as well as Russia, is being brought up to a truly gigantic size and is also supposed to take an entire land army with it; but what is the main thing, France is raising a large army far from the Prussian Rhineland, as if Louis Napoleon were preparing to play the trick that France expects of him, namely

to advance the French frontier everywhere up to the Rhine and to deprive Prussia of the lands beyond the Rhine. To whom Prussia, forced out of her neutrality, will turn, whether to the allies or to Russia, we do not know, but one thing is certain: she will act in such a way that she will find power and opportunity to swallow up, according to old custom, a pair of her German neighbors, a desire which moved the Saxons and Bavarians to the above-mentioned legation to the Emperor Alexander. Hardly does Germany escape war, to which, however, it would now bring a most important power, but unfortunately hardly unity. Let us pray God to spare our dear fatherland: His is the power, be it also His good pleasure!

All the belligerent powers are arming with unheard-of zeal, perhaps in order to promote peace, but probably because they do not expect peace from the current negotiations. That England wages war under the resounding name of civilization in order to assert the dominion which she exercises over the earth through her commerce is clear enough from her conduct toward the United States. Between him and the latter there was the Clayton - Bulwerscke treaty, that both governments promised each other to leave the whole of Central America to themselves, and thus not to exercise any dominion over the roads running through it to California. In spite of this, the English still occupy the island of Ruatan and, under the title of allies, assert a kind of dominion over the king and land of the Mosquito Indians. In vain did the United States protest against this violation of the treaty. The ill-feeling thus occasioned was raised^a by the English government, through its envoy and consuls, setting up canvassing houses in the United States, under pretence, however, of hiring laborers for public works in the Canadas, &c., but in truth, and using the enlisted men as soldiers. -Of course, the United States Government bound and punished the recruiters wherever it could reach them, and obtained certain declarations from England about the whole affair, and finally the recall of the envoy to Washington. Instead, however, the English strengthened their naval power in the vicinity of the United States, pointing to the invasion of Nicaragua (Central America) by the American adventurer Billy Walker with the remark that the V. St. government was obviously too weak to prevent its own subjects from raiding neighboring countries. It is easy to see that England cannot tolerate the fact that the merchant fleet of the V. St. is already superior to her own; she seeks to intimidate the V. St. at the risk of a war, which she will start with them sooner or later, provided that she herself retains her power for a longer period of time or that they continue to grow in power and expansion. Incidentally, England asked a dangerous ally to Louis Napoleon of France, who already had the

War, and the English Government, which has only a poor land army at its disposal, directs according to its will, it may like or not.

With this great unrest and insecurity of all conditions in Europe, the peoples far and wide are depressed by bread shortages and severe hunger, not least our Germany. Even in the well-known famine year of 1817, such grain prices did not occur, since one must pay 2 Thlr. 12-1/2 Sgr. for a tuft of rye, 3 Thlr. 10 Sgr. for wheat, and the price of other foodstuffs has risen proportionately. In addition, since November 19 of last year there has been severe cold, up to 14 degrees, so that we have reason enough to remember in our prayers before God the many poor who are now struggling with the most bitter hardship in our fatherland.

The countries and states of America offer our eyes hardly more points of rest than the European ones. It is true that we are accustomed to seeing Mexico and the states of Central and South America in a state of revolution or at least of great weakness, and the fact that the aforementioned Yankee Billy Walker, with the help of the New York Transit Company, has subjugated the state of Nicaragua and is ruling it through a Nicaraguan Rivas does not strike us as particularly surprising. The V. St. alone also show themselves in a political agitation, which more than formerly pervades all sections of the people. The two great political parties, under whose leadership the V. St. government has stood for so long, have lost so much of their power that neither of them can any longer command a real majority; indeed, one of them, the old Whig party, is even lying on the ground. Not individually, but as a whole, two parties that formerly had only individual votes, the so-called American (Natives) and the Republican, have gained the upper hand; even in their isolation, they do not yet have a majority, but they prevent the government from acting in harmony. For eight weeks now, therefore, the Representative Hans has been assembling in Congress at Washington without being able to elect a speaker or even to organize. One laughs at it as a comedy, one consoles oneself with the fact that in this way the states will be spared much wrong legislation, but the thing is a sign or symptom of a very serious Polish movement, which has also taken on other forms, e.g. in the struggles which are tearing apart the newly formed territory of Kansas and which are tending more and more towards external violence. The question there is not whether Democrats or Whigs should exercise the greatest influence in shaping the new state, but whether Kansas should belong to the southern slave-holding or to the northern states. We see that a change is taking place in the parties of the V. St.; indeed, an attempt is being made to form parties not from individuals, but from divisions of the States. We see, however, in the history of past times, especially in the history of the States, whose government has been controlled by the

The people of the V. St. were particularly dependent on the majority of their inhabitants, and when the parties to whose influence the regime had become accustomed were replaced by others, a change in the regime took place, which brought with it strife and all kinds of hardships, which was revolution. One cannot rely on the sense of a people, even of those living in the V. St., as if it were a guarantee for the preservation of the existing order in spite of all party activity; much less does one rely on the well-filled treasury of the V. St., which, however, has again brought an enormous surplus from the past year; storms will have to be weathered, only "let each one see where he stays, let each one see how he drives, and who stands that he does not fall?"

However, so that we do not become too gloomy, we may look at a brand-new theatre of war, on an island of the West Indies, Hayti. The black emperor Faustin I., who rules the larger part of it, finally set out with 23,000 men (blacks) to subjugate the republic of the yellows or mulattos, Dominika, which makes up the smaller part of the island. At the head of 18,000 of these brave warriors, he encountered 400 yellow or Dominicans, and think, these 400, these insolent ones not only stopped, but even went forward and began to shoot. Of course, Faustin and his 18,000 were not so unreasonable as to give themselves up as targets; they therefore hastily dispersed, and the emperor escaped capture only with difficulty.

(Submitted.)

Invitation to subscribe to the second edition of the "Luther Book."

Certainly the dear readers of the Lutheran will not be unhappy to hear that the first edition of the Luther Book, which was 2,500 copies strong, is already completely sold out. Praise and thanks be to the Lord that he has given his blessing to it out of undeserved grace, without which all effort is in vain.

The rapid sales of this book prove that the church has a desire to preserve and renew the memory of the blessed man of God. Partly in order to meet this need, partly in order to gain a mite for the good of St. Louis College, a second edition of the Luther book is being undertaken, which, God willing, will appear very soon, since printing has already begun. And indeed, except for the improvement of the printing errors, the whole will be reprinted in unchanged form. This seemed the most expedient for several reasons. As much as we recognize how desirable it is to improve this booklet, we have refrained from making any changes, because this would make it very difficult to use as a textbook. Furthermore, we had doubts as to whether we would be happier in our selection, given the infinite richness of the material. And finally, we considered that greater comprehensiveness would also lead to an increase in price, which could perhaps be an obstacle to further distribution. Our wish, however, is to make Luther's life story known in the widest circles and to provide the German man with such a description of him that everyone can easily acquire it because of its cheapness and easily read through it because of its brevity.

We have already indicated how useful it is for everyone to learn more about Luther's life and deeds. Especially for us in this last sad, gloomy time, in this dull, faithless, and loveless age of the world, it is very beneficial. For in Luther we are confronted with a witness of God who joyfully confesses the Word of God, cheerfully despises the wrath of the devil, the Antichrist and the world, suffers and sacrifices everything for the sake of Jesus, and with God's help finally wins the victory. It is a joy to see such a glorious heroic figure in holy battle for the glory of God. And how did it come about? Through the seed of the divine Word, for it is this alone that produces heroes, confessors, fighters and victors. One feels involuntarily awakened by Luther's life story to draw all the more eagerly from the fountain of salvation of the divine Word, which also fills us with powers of eternal life, makes us young again, like eagles, gives us peace, wisdom and strength, so that we also grow in him who is the head, according to the measure of the grace given to us.

Our grateful ancestors called Luther the apostle and prophet of the Germans. - And rightly so. - For what before Luther had been advertised to the Germans as Christianity was a doctrine falsified by the pope, whose ultimate purpose was calculated to make them obey the pope and pay him, just as the pope declared the main sum of the commandments to be: Give me money. Luther, on the other hand, purified Christian doctrine from all papist errors, preached the Word of God pure and true, and was the instrument through which the glorious consolation of grace, which is found in the gospel, that God makes us blessed by grace for Christ's sake, went out to countless people.

He gave the Bible into the hands of the German people and translated it so faithfully and so successfully that it was rightly said that "the Holy Spirit was particularly pleased to speak in the German language. And as the Holy Spirit sanctifies nature by grace in his own, so also in Luther's. What must make him so attractive to every German is, in spite of all his profound knowledge and rich erudition, this original deep German soul, this faithful honest heart, which, transfigured by the spirit of grace, is sincere in all things with God and man, and which, in spite of the most violent zeal of anger against the papacy and everything dishonest, seeks only the honor of God and the salvation of his neighbor. So that he was what his name says, Luther, a pure man, who, full of purity, sought the best of the church and well deserves the honorary name: Germany's best son.

Let us compare all the others who are nowadays imposed upon us as liberators and world enlighteners. We are silent here about the circulating Jews and swindlers, whose foolishness and wickedness have just become obvious to everyone; we are silent about the brain-burning philosophers who worship their nonsense as God, trumpet the denial of God as the highest wisdom, and praise sin as the highest virtue. We recall here only Tom Paine, whose writings are still tirelessly recommended to us by certain papers as the source of the highest enlightenment. Against Luther, the latter is something like Tetzel. With the latter Paine has in common his lewd way of life. It is known that Paine was addicted to drink,

was finally excluded from all better society because of his drunkenness and became enthusiastic about his literary works through drinking.

Luther, on the other hand, must leave even his enemies the glory of an irreproachable way of life. By God's grace, he has the merit that he was just as powerful in his zeal against the shameful yoke of papist superstition as he was against unbelief, and that he freed many from it by bringing them to faith in Jesus and thus to true freedom. May his life, his example, and his testimony be blessed to bring souls to true freedom, which consists in childlike listening to God's word.

The conditions remain the same now. The price of a book is 25 cents. Whoever collects eight subscribers will receive a free copy. Orders may be placed with Mr. *Ed. Roschke, care of Rev. Prof. Walther, St. Louis, Mo.*

H. Fick.

Sermon on the Christian discipline of children, preached on the Sunday after Epiphany. 1856 z" St. Louis, Mo., by G. Schaller, pastor at the Lutheran Trinity Church there. - This sermon, which has already appeared in the 12th number of the "Lutheran," Vol. 12, is now also published in pamphlet format, and may be obtained through the expedition of the "Lutheran" at the price of 5 cents for a copy.

Where is Christoph Mörer?

The same emigrated from Werle near Grabow, Mecklenburg - Schwerin, to Texas, and from there, according to his own letter, moved to St. Louis in February 1855, where, however, the undersigned cannot find him. He himself, or anyone who knows his present whereabouts, is kindly requested to provide information about him by letter at the address:

ssouïann O "rvo,
Des Deres D. 0
St. Toul's Oo., No.
Johann Goewe.

Misprint.

Previous number page 94, column 3, line 12, read "bib. l i sch e" instead of lovely.

AS- Due to lack of space, the receipt list can only find room in the next number. F. W. Barthel.

For an early return of any surplus copies of No. 1. of the present volume under Addrscsse: ^der Lutheraner", please

F. W.Barthel.

The fourth issue of the second volume of the Märchrerlmchch containing German and Bohemian martyrs has just been published.

Gilius of the Banner.
Jayme Enzinias. Jacob Chobard.
Wilbelmus de St. Martins. Kogler.
The community in Metz.
Jean Chatelain.
Johann Bissendorf.
Johannes Gott-Treu Feßner.
Ambrosius.
Christoph Peschek.

To be obtained through Otto Ernst in St. Louis. >
Address: cLre ok Uev. krok. 0. k. rv.



Offenb. Joh. Kap. 14 v. 6. 7.

„Gottes Wort und Luthers Lehr' vergebet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Mediant von G. A. B. Walther.

Year 12, St. Louis, Mo. 26th Feb. 1856, No. 14.

(Submitted.)

The Fort Wayne seminar.

Since at the recent meeting of the Middle District Synod the wish was expressed that from time to time notices of the conditions and needs of our ecclesiastical educational institutions be given in the Lutheran, so that thereby, as is just, the loving participation of the congregations for these their foster children would be kept alive: We, for our part, seek to respond to this reasonable and just request by first providing an overview of the pupils who have entered our seminary since 1816 and the pastors and school teachers who have left. This is done, however, not so that we can boast of the numbers in a human and carnal way, but so that we can first of all thank God, who has also so fatherly demanded this work of his hands and crowned it so richly with his blessing, that in the course of 9 years over 70 pupils were able to enter the service of the church, who, to our knowledge, nowhere else, either in a good Roman and papist way as legalistic and coercive pastors seeking at least their official reputation, or in a good American way as hirelings, belly servants and slaves, but serve their congregations according to God's Word in such a way that they neither rule nor are ruled according to the ways of the flesh. And accordingly this overview shall also cover all our churches,

indeed awaken all readers of the Lutheran who are kindly That they may well know and thankfully heed the time of disposed to us to praise and thank the good and faithful God such a gracious visitation, when God hath set them pastors from the bottom of our hearts for such spiritual good deeds and teachers after his own heart; lest in the midst of the and abundant blessings, which (if not overflowing abundance of the world's goods, and in the midst of the ingratitude, sloth, and worldly thinking compels God to take obtaining, catching, hunting, and possessing of them, there the gospel and pure doctrine from us and give it to others, come a time, "And the Lord shall send a hunger, not a who bring forth its fruits, which the gracious God, however, hunger for bread, nor a thirst for water, but to hear the word does not want the writer to experience) can be poured out of the Lord: that they may go to and fro from sea to sea, and on children and children's children in thousandfold streams from midnight to morning, seeking the word of the Lord, and - a blessing, against which even the most abundant hearing not find it. Am. 8, 11. 12.

This overview is to be followed by a short report, both of the internal state and of the external condition of the Seminary with regard to the prevailing attitude, the instruction and the number of our pupils, and to be followed by a requesting address to the congregations of our Synod, which has become necessary due to the rapid increase in this number, and finally the whole thing is to conclude with the receipt of the contributions received in the course of this year, partly in cash, partly in kind calculated in money.

(It may perhaps surprise some readers how, especially in the first years of the seminary, some pupils could enter the service of the church so early after such a short stay there? This in itself not unreasonable astonishment may now be answered 1. by the fact that almost all the pupils of the first years came from the training school of Pastor Löhe, who at that time was still in agreement with us in doctrine, 2. by the fact that the state of emergency of many congregations beset by the enthusiasts made an immediate remedy necessary).

and fulfillment of the fourth request, according to Luther's interpretation, is a small thing; For how can all temporal, bodily, and earthly blessings in any way reach and touch the innermost desire of the immortal soul, let alone satisfy and fulfill it, since this soul of man is created by God for God, that is, so that it alone can find rest and peace, life and full satisfaction through and in God? And furthermore, how could all the treasures of the world, all the honor, prosperity, and temporal comfort, and good peace, health, long life, and children, and children's children, wipe out even one sin of a man, much less take away the guilt of sin in all men? But such spiritual, heavenly, and eternal blessings are poured out by God through his gospel of Christ, for the public proclamation of which he has specially instituted and ordained the ministry of preaching, and has entrusted it with the gospel of his church for proper appointment. Therefore it applies to our congregations that

Overview
the
From October 1816 to October 1855
at the Fort Wayne seminar
and pastors and schoolteachers who have left the church.
1846-7
Entered:
Karl Fricke, of Brunswick, Joh. G. Wolff, of
Wurtemberg, Jakob Seidel, of Franconia,
Andreas Zagel, "
Joh. P. Kalb, "
Heinrich Wunder, "
Me. John, "
Joh. Birkmann, "
Paul Heid, "
Karl Strafen, from Mecklenburg, Schwerin,
Rudolph Lange, from Silesia, Adolph Claus, "
Anton Stecher, from Westphalia.
Resigned:
Joh. G. Wolff, school teacher at Fort Wayne
parish,
Jakob Seidel, pastor at Neudettelsau, Union
Co, O. 1847-8.
Entered:
J. C. Ulrich, of Hanover, Joh. Pinkepank, "
Andr. Fritze, from Würtemberg, Nik. Volkert,
from Franconia, Wolfgang Stubnatzy, " Mich.
Eirich, "
Georg Kühle, "
G. Volck, "
Joh. Renniecke, from Courland.
Resigned:
Joh. P. Kalb, pastor at Lancaster, O.,
Charles Strafen, pastor at Collinsville, Ills,
Mich. John, pastor at Benton, Colecamp.
Co., Mo.,
Joh. Birkmann, pastor at Waterloo, Monroe
Co., Ills,
Rudolph Lange, pastor at St. Charles, Mo.,
Heinrich Wunder, pastor at Chicago, Ills.
Adolph Claus, pastor at New Bremen near St.
Louis, Mo.,
Paul Heid, pastor at Pomeroy, Meigs Co, O.,
Andr. Zagel, school teacher in the community
of Indianapolis.
(Called to pastor Lutheran congregation at Columbus
Bartholomew Co, Ind).
1848-9.
Entered:
Erhart Riedel, from Franconia, Jak.
Rauschert, "
Fried. Nützel, "
Jul. Koch, from Pruss. Saxony, Ferd.
Steinbach, from Saxony Weimar, Otto Eisfeldt,
from Hanover, Rud. Klinkenberg, from
Pomerania, Fried. Eppling, from Alsace.
Resigned:
C. Fricke, pastor in Indianapolis, Andr. Fritze,
pastor in Adams Co, Ind,

A. D. Stecher, pastor at Huntington, Ind, Nik.
Volkert, pastor at Schaumburg, Cook
Co., Ists.,
Wolfgang Stubnatzy, pastor in Cook Co, Ills,
Mich. Eirich, pastor at Ehester, Ists., Joh.
Rennicke, pastor at Staunton, Macoupin Co,
Fried. Nützel, pastor at Wittenberg, Franklin
Co., O.,
Joh. Pinkepank, assistant preacher and school
teacher in Buffalo, N. N-,
J. Ulrich, school teacher at St. Louis Parish.
1849-50.
Entered:
Goth. Reichhart, from Pruss. Saxony, Wilh.
Holls, from Hesse Darmstadt, Joh. Käppel,
from Franconia, Georg Link, " Paul Beyer, "
Fried. Ottmann, " Fried. Schumann, " . Eh.
Häckel, of Bavaria, Wilh. Bergt, of Königr.
Saxony, Edm. Roder, from Pruss. Lausitz,
Wilh. Richter, from Nassau, Phil. Wambsganß,
from Rhenish Bavaria.
Resigned:
George Kuechle, pastor in Cook Co, Ists, Otto
Eisfeldt, first entered the seminary at St.
Louis,
George Volk, first to the seminary at St. Louis.
1850-1.
Entered:
Heinrich Werfelmann, from Hanover, Ernst
Husemann, " Joh. Strikter, from Würtemberg,
Hein. Frederking, from Westphalia, Karl
Sallmann, "
Fried. Schachameyer, from Franconia, Erb.
Kundinger, " Otto Ernst, from Silesia, Wilh.
Sommer, from suchs. Lausitz, Wilh. Kolb, from
Nassau, Fried. Föhlinger, from Rbeinpreußen,
Rich. Riedel, from Schwarzburg, Rudelstadt.
Outgoing:
Joh. Käppel, school teacher at parish near
Brownstown, Jackson Co. ind,
Wilh. Holls, pastor in and near Centreville, St.
Clair Co., Ills,
Rud. Klinkenberg, pastor at White Creek,
Bartholomew Co, Ind,
Fried. Steinbach, pastor in and near
Sheboygan, Wisc.,
Erh. Riedel, pastor at Dissen, Cape Girardeau
Co. mo,
Fried. Eppliug, pastor at Troy, Perry Co, Ind, "
Goth. Reichart, pastor in and near Green "
ville, O.,
George Link, pastor at New Bielefeld, St. Louis
Co. mo,
Edm. Roeder, pastor in Norfolk Co, Canada
West,

Fried. Ortman, Pastor in Neumelle, St.
Charles Co, Mo.,
Paul Beyer, first to the seminary at St. Louis.
(Recently pastored in Memphis, Tennessee.)
Julius Koch, school teacher in New Bremen,
St. Louis Co, Mo.
1851-2.
Entered:
Heinr. Dicke, from Westphalia, Fried.
Köstering, from Hanover, Wilh. Lindemann, "
Theod. Jungk, from Rheinbaiern, Heinr. König,
from the Königr. Saxony, Heinr. Bauer, from
Franconia, Fried. Böhling, from West Prussia,
Georg Beyer, from Saxe Coburg, Leonh. Daib,
from WürtAnberg, Heinr. Jüngel, from Hesse
Darmstadt, Anton Wagner, ""
Herm. Lemke, of the Mark Brandenburg.
Resigned:
Wilh. Bergt, pastor in Williams Co, O., Reinh.
Frederking, pastor at Lasalle, Bureau
Co., Ills.,
Ernst Hüsemann, pastor at Pomeroy, Meigs
Co, O.,
Wilh. Sommer, pastor in and near Franklin "
ville, Harford Co., Md,
Heinr. Werfelmann, Past. at Wappakonnetta,
Auglaize Co, O.,
Jak. rarschert, past. in and at Mt. Clemens,
Mich.
Fried. Schumann, pastor in Noble and de Calb
Co, Ind,
Joh. Strikter, pastor in Independence, Cuya
" hoga Co, O.,
Fried. Schachameyer, school teacher of the
community in Neu Bremen,
(Resigned in 055.)
Eh. Häckel, pastor at Bigriver, Jefferson Co,
Mo.
(3m Lord deceased in 1855.) 1852-3.
Entered:
Heinr. Grätzel, from Pruss. Saxony, Heinr.
Dörmann, from Westphalia, Fried. Dietz, from
Franconia, Joh. Mich. Hahn, "
Wilh. Engelbert, from Nassau, Heinr. Jox, from
Hesse Darmstadt, Heinr. Horst,
Christ. Lücke, from Hanover, Hasso Wedell,
from Prussia, Peter Rasmussen, from Norway.
Resigned:
Hein. Dicke, pastor at Frankentrost, Mich. erh.
Kundinger, school teacher at Detroit parish,
Otto Ernst, school teacher at St. Louis Parish,
Carl Sallmann, pastor of Elkgrove, Cook Co.,
Ills.,
Herm. Lemke, pastor at Monroe, Mich, Wilh.
Kolb, pastor in Sheboygan Co, Wis, Phil.
Wambsganß, pastor in Adams Co., Ind,
Fried. Foehlinger, assistant preacher in Fort
Wayne,

Fried. Böhling, pastor in Pekin, Ills.,
Heinr. King, pastor in and with Napoleon, Henry Co., O.,
Wilh. Lindemann, assistant preacher in Cleveland, O.,
Theod. Jungk, pastor in Cape Girardeau Co., Mo,
Heinr. Bauer, pastor in Cook Co, Ills.
1853-4.
Entered:
Kart Kirsch, from Baden,
Georg Reisinger, from Hesse Darmstadt, Georg Schäfer,
from Württemberg, Joseph Herrmann, from Franconia.
Resigned:
Fried. Köstering, pastor in Allen Co., Ind., Richard Riedel,
pastor in Oswego, Kendall
Co., Ills.,
Fried. Dich, pastor in Allen Co., Ind., Heinr. Jüngel,
pastor in Liverpool, Medina
Co, O.,
Mich. Hahn, pastor in Franklin Co, Mo, Leonh. Daib,
pastor in Arcadia, Hamilton
Co., Ind,
Nik. Beyer, pastor in Sheboygan Co., Wisc., Peter
Rasmussen, past. in and near Lisbon, Ill, Hasso Wedell,
school teacher at Cincinnati parish.
1851-5.
Entered:
Joseph Lehner, from Ober Oestreich, Edmund
Multanowsky, from Russian Poland, Heinr. Eisfeller,
from Hessen Darmstadt, Wilh. Heinemann, from
Mecklenburg-Strelitz, Carl Machmüller, from Mark.
Brandenburg, Friedr. Ruff, from Prussian Saxony, Gottl.
Brandstettner, from Rhenish Bavaria, Heinr. Nolting,
from Westpbalen, Friedr. Kameyer, from Hanover,
Friedr. Funk, from the Duchy of Saxony Meiningen.
Resigned:
Christian Luecke, schoolteacher in Sheboygan, Wisc.,
Anton Wagner, pastor at Watertown, Wisc. Wilh.
Engelbert, pastor in Holmes Co., O., Heinr. Ior, pastor in
Manitowoc Co., Wis., Heinr. Grätzel, assistant preacher
and school teacher in Logansport, Ind,
Heinr. Dörmann, assistant preacher and school teacher
at Eden, Erie Co, N. J.,
Heinr. Horst, past. vic. in Macomb Co., Mich., Karl
Kirsch, school teacher of Rev. Jäbker's congregation.
1855-6.
Entered: Edward Koehler, from
Hamburg.

From this overview it can be seen that in the course of
these 9 years 89 students were admitted to the seminary
at Fort Wanne, and 72 left it again! who now work as
pastors and school teachers in the 4 districts of our
synod, outwardly scattered far and wide, but inwardly
united in a lively and loving unity of spirit, now and then
also in personally intimate relationships of friendship
with

and interrupting them by a lively correspondence, in which
they also partly stand with their former teachers. And partly
from this, partly from our own observation of their ministry in
their congregations, we have not a few and small causes to
praise the grace of God to them, that they show themselves
to be faithful and efficient, do not grow weary and soft in
many a tribulation and cross, care for their congregations
with wholesome and blameless words, In spiritual armor they
practice good knighthood, and as the Lord's men of war they
do not become entangled in the affairs of food, but cheerfully
build the walls of Jerusalem, wielding the trowel with one
hand and the sword with the other, just like those in the old
covenant.
The students in the seminary, now 27 in number - but 3
are still to be expected - are divided into three sections. The
first consists of the actual seminarians, at present, after 2
were recently examined and dismissed, only 5; the second
comprises the proseminarists, 9 in number, who already take
part in some lessons in the seminary, as "symbolic books,
scriptural interpretation and catechesis", but are
predominantly trained in formal subjects necessary for
general human education, as: "in the German and English
language, arithmetic, geography, world history, in singing
and playing the violin!
The third section includes the so-called preparatory
students, now 14 in number, aged 14-17 years, who partly
take part in the lessons of the proseminarists, partly have
their own lessons. Of these and those in the proseminary,
those also receive instruction in the Latin language who have
sufficient gifts for it, partly in order to develop their formal
intellect through this excellent grammatical means of
education, and partly and primarily in order to open up to
them, through a sufficient knowledge of the Latin language,
the wonderful treasures which our Church possesses in the
anoointed and spiritual writings of its teachers and fathers.
Among the proseminarists there are also those who,
partly out of a predominant inclination, determine themselves
for the school office, and partly are induced to do so by their
teachers, when the latter, from a more exact knowledge of the
gifts given to them by God, come to the conviction that these
gifts are better used "for the common good.
Our pupils (now, of course, very limited) live together, 5-
6 each, in a room of such a kind that one seminarian is the
elder of the room, and 2 proseminarists and about 3
preparatory students share the room with him, who has a
certain fraternal supervision and oversight of the latter.
The names of the preparands (recently 2, Samuel
Kleppisch, of Baltimore, and Matthias März, of Baden, have
come to college in St. Louis,) are as follows:
Joh. Georg Nüchterlein, from Franconia, Georg Bernthal,
Konrad Moll,

Karl August Rittmaier, from Franconia, Bruno Barthel,
from the Kingdom of Saxony, Adam Dinkel, from
Württemberg, Heinrich Gils, from Hanover, Ernst Rolff,
Herm. Wichmann, from the Königr. Prussia, Wilhelm
Stellhorn, ""
Ludwig Maurer, from Hesse Darmstadt, Karl Ritter, from
Mecklenburg-Strelitz, Johann Horst, from Hesse
Darmstadt, Heinrich Crämer, from Hanover.
Although not a single one of our pupils has such
excellent gifts as, for example, Fr Eisfeld and Fr Volck, who
have already passed away blessedly in the Lord, and who
were transferred from here to the seminary at St Louis.
Louis: yet all of them, on the whole, do righteous diligence,
in the fear of God and in prayer, to develop the mediocre
gifts bestowed upon them by the Lord, through faithful
attention in the lessons and careful learning, repetition and
study in their rooms, for the glory of God and for the future
benefit and good of the Church. Unfortunately, experience
and history teach that especially ingenious and original
spirits, if they do not stand in thorough humility and
simplicity of heart, and if the dear cross does not press
upon them, very easily fall on suitable and new things,
which are not in accordance with the model of salvific
doctrine, and finally fall into abominable heresies and
rather destroy than build up the church of Christ.
In their conduct towards us, their teachers, our pupils
are, by God's grace, just as reverent and humble, as at the
same time open, free and confidential, as healthy Lutheran
discipline should reasonably work; For this should have
just as little to do with mere law-forming machismo and
bullying to enforce an outward obedience and servile fear
(as such conditioning and training takes place in these and
those papist-Jesuit monasteries and schools, since the
parochial and priestly disciplinarians seek only their own
honor) as with the no less dangerous and soul-destroying
here customary in the country!". From this, consequently, a
carnal abuse of Christian freedom, a lack of discipline and
restraint, yes, under certain circumstances, a wild and
savage nature must result. But with ecclesiastical Lutheran,
that is, evangelical Christian discipline, it is so that here, as
Luther succinctly and well says, the apple is by the rue, that
is, the gospel is by the law, and also the latter is acted in the
evangelical sense and with a fatherly heart, and according
to the peculiar need of the pupil, restraint and freedom work
together in harmony. In the special house discipline alone,
it is also seen to that they one day serve the Lord and his
Church, but do not rule in the latter through the appearance
of a parish priest and special demands, but rather learn to
adapt themselves to all kinds of circumstances and
relationships in this country, without somehow becoming
servants of men, with damage to the rights of the
ecclesiastical teaching office.

Did he not have something to judge and punish in all the world, in all the synods?" Another, perhaps, does it still better, and says, "Will these Missourians - the preachers of the Synod of Missouri, Ohio, &c., are meant - now also once convert themselves? It would be high time indeed." And what is the point, a third surpasses the two first, and, as the very highest and noblest apostle of peace, throws about such sweet phrases as these, "Ye Missourians, ye brawlers, ye quarrelsome ones, ye will' say of peace? Who else but ye have caused the greatest strife among all the Lutheran synods of this land? Who else but you has brought into life and work the narrow-hearted spirit that one now sees Lutheran preachers here and there who not only do not administer Holy Communion to believing Christians of other confessions, but also to Lutheran brethren who differ in minor matters? What is the reason for this?

Yes, dear reader, there are many such speeches and one could easily fill this sheet with them. There are many so-called pious people who, the more they hear of the Synod of Missouri, Ohio, etc., become all the warmer in their preaching of peace, but so that no good hair is left on the so-called Missourians; there they exclaim: they are the cause of all the strife in the congregations - before it was so quiet and everything in such good peace; they are the cause of all the strife between the synods of this country; yes, they are to blame that there are now, I do not know how many Lutherans in America. The dear "Lutheran"-right, true, and sincere preacher of peace, for 12 years-he does not go empty-handed with such judges. O a long rubric of glorious titles I could enumerate to thee, which the same has earned in his! NB. from great and small, from noble and lowly, from stiff stock Lutherans and arch-enthusiasts, yes, that I only honestly say it, especially from preachers and teachers, who should have understood it better, and in addition also from high-ranking people - I mean the gentlemen editors, who preach something to a very large audience every 14 days or every month. Do you say: "He who preaches publicly, or who paints it in black and white, ought surely to take the greatest care not to speak anything against the truth, and therefore not to speak a word against right peace?" Yes, yes, that's how it should be. But the opposite can be seen every day and can be grasped with one's hands. "Will you still dare to speak of peace, O Lutherans, when it sifts like this?" - Oh, yes, for it is written, Proverbs 2:7, "God makes the upright to prosper," and again it is said in Psalm 94:15, "Right must remain right, and all pious hearts will fall to it." If, therefore, as David sings in a song of the higher choir, Ps. 120:7, "I to keep peace, but when I speak they look upon war," the "Lutheran" has a good conscience, and preaches and says of right peace, until God tells him to be silent, and should the world will burst with anger. Against all accusations, against all blasphemies, let us be silent for today!! and only with one single proof, let us exhort the good conscience of "the Lutheran," namely, that, as much as there is in him, he likes to keep peace. Hear, I. Reader, from the first number of "the Lutheran." Where there is also strife and contention in the whole world, yet much depends on the beginning; therefore it seems to me especially important what is written in this paper in the first volume, in the first number, on the first page, under Sept. 7, 1844. There it says: "Perhaps not a few, when they read this, will ... fear that our paper will breathe the spirit of intolerance and thus entertain and nourish the hatred of those of different faiths. ... As for the ... As for the ... misgivings, they will certainly soon be removed, if the readers will only have examined a few sheets with attention and without prejudice. We ourselves have been imprisoned for some time by various errors, and God has been patient with us and has guided us with great long-suffering into the way of truth; bearing this in mind, we too will therefore show patience towards our erring neighbours and refrain from all sinful judging and condemning by God's grace. We will not attack the erring person, but rather his error. Nor will we present ourselves as those who alone want to be purely Lutheran and possess the truth alone, but only bear witness that God has also done great things for us and has brought us to a living knowledge of the only saving truth." That was the beginning. Now, dear reader, read without prejudice, read with attention, and be it only the above-mentioned few papers, you will agree with me and cheerfully say: "If any public paper can speak of peace with a good conscience, then the ""Lutheran"" can do it. - Let that be the entrance. If God wills it, and if it is fitting, we shall explain and prove the above a little more closely, bit by bit later on. -

"What message of peace is there, anyway? How long must we wait for it?"

Only fine gemach, I. reader, for I hold it with P. Gerhardt, who thus sings: ""Tis slow to creep, but slow to grasp, and sweet to consume." Three great and important things I have to tell you. Believe me, each one of them is worthy to make your heart leap for joy and to sing and pray one more so loudly, one more so vigorously and earnestly, when it comes to the third verse of the hymn of faith in church, where it says: "We believe in the Holy Spirit, God with Father and the Son. Spirit, God with Father and the Son, who is called the Comforter of all wretches, and adorns with gifts beautiful; all Christendom on earth, holds in one mind even." What is the first thing? - This: Now a firm and certain foundation is gained, upon which a righteous peace in the truth may be built.

*) In the song: Be content and be still.

And what is such a foundation? Nothing other than the unchanged Augsburg Confession. Have we not from the beginning professed the same from the heart? asks one. And with "yes" answers every reader of the "Lutheran." But this is our joy: many Lutheran Synods have not yet professed the doctrine of the Holy Scriptures without reservation. Scripture, as it is laid down in this most sacred confession of ours. But now that the Augsburg Confession was a thorn in the side of the so-called American Lutherans as an outdated and worn-out signpost, and they set about to make a better Confession, NB. to tear up the old one a little and then to paste it over in a new-fashioned way, then many Lutheran synods awoke, then a cry went through the whole country: "What are you improvers doing? you botchers?" - Then many cried out-and we believe in earnest-the verdict of condemnation on the apostasy from the doctrine of the Holy Scriptures, on the apostasy from the Lutheran doctrine. The apostasy from the Lutheran apple of the eye of all confessional writings. But listen to what the "Lehre und Wehre" says about this; it knows better than to report such things.

"But as far as the cause of our church in general is concerned, especially here in North America, it seems that just in the last few months the heavens have visibly reddened once again to announce to us more beautiful days than the last ones. Matth. 16, 2. When, in September of last year, the Wittenberg Synod of Ohio, with its so-called *Definite Platform* for a so-called American Lutheran Church, officially renounced the Constitution, the *Magna Charta* of our Church, the Unaltered Augsburg Confession, and called upon all its like-minded members to join it, a heavy, ominous storm seemed to be gathering over the Lutheran Church of our new fatherland. But what happened?- Only three Synods *) fell for the temptation and obeyed the summons, while nearly all the other Synods, which had occasion to pronounce on the matter, rejected and condemned the new doctrinal basis, partly as unsuitable, partly as the consummation of shameful public apostasy from the Church of our fathers and from Biblical truth, with hardly to be expected unanimity. No paper claiming to be an organ of the *Lutheran Church*, the "*Lutheran Observer*" excepted, has made the matter of the official change of symbols its own; even the Gettysburg "*Lutheran Church Messenger*" and the Springfield (Ohio) "*Evangelical Lutheran*" not formally; although the latter has given space in its columns not only to counter-statements but also to advocacies of the matter; on the other hand, the "*Lutheran Standard*" of Columbus (Ohio), in particular, has not made the matter its own.)

*) Namely, the Wittenberg Synod, the Olive Branch Synod, and the English Synod of Ohio.

**) The "Luth. Obs." applies Reuchlin's: *Exegi monumentum aere perennius* to the platform Synoden!

The "Lutheran Herald" of New-York has also, with justto the whole of the ecclesiastical life here? We have no bus, Ohio, No. 416 read. If the Lord God helps, then other indignation, rejected the opprobrious request to Lutheransdoubt. - newspapers will follow and" proclaim the message of peace

to grind their own fortifications, and the "Missionary" of Therefore, we hereby dare to publicly ask: Should not the more and more; if the Lord God helps, then all will testify Pittsburg has expressly and unreservedly declared itself in respective meeting of such members of the various synods more and more strongly and joyfully against all darkness; favor of the condemnatory judgment which the Eastern calling themselves Lutheran, who recognize the unchanged if the Lord God helps, then the respective meetings of those Pennsylvania Synod, among others, has pronounced upon Augsburg Confession of 1530 as the pure and faithful who recognize and confess the unchanged Augsburg Confession of 1530 as a pure and faithful expression of the the project. expression of the teachings of the Holy Scriptures and their Confession of 1530 as the pure and faithful expression of the

This constellation certainly fills all of us who love the own faith without reservation, be beneficial for the final without reservation, will come about as soon as possible, Lutheran Zion of this country with as much joy as hope for representation of a unified Evangelical Lutheran Church of and a general agreement will be reached. Confession of the future. It has become apparent that the number of those North America? Would it be beneficial and conducive for 1530 for the pure and faithful expression of the teaching of who have not bowed their knees before the Baal of so-called them to recognize and confess the unchanged Augsburg the Holy Scriptures and of their own faith without progress and so-called higher enlightenment of the Confession of 1530 as the pure and faithful expression of the reservation, will come as soon as possible and one nineteenth century, or who do not want to bow their knees, teachings of Holy Scripture and their own faith without blessing after another will flow to us all. is undoubtedly greater than our small faith and our reservation? For our part, we would be heartily willing to

despondency would have us believe." participate in such a conference of orthodox Lutherans, if **Matth. 5, 9. "Blessed are the peacemakers, for they shall** What is the second important piece we have to say about and where it should take place according to the wishes of the **be called the children of God."** this? majority of the participants, and we can assure in advance

This: because in the struggle against the deplorable the same willingness to do so on the part of several innovations a firm and certain foundation for righteous theologians and laymen here, to whom the prosperity of our peace has now been won, because here in so many dear Evangelical Lutheran Church in this new home of ours is no less the deepest longing of their hearts and to whom Lutheran synods the old truth comes to light, the old we have already communicated the thought expressed confession rises as a cheerful morning star, we and all herewith. Since it is a fact that even among those local righteous Lutherans, who have always and always longed Lutheranans who wholeheartedly adhere to the basic and prayed for peace in error of **truth with all our** confession of our Church, there are still many differences of hearts, take up the work of peace with renewed zeal and a opinion, the discussion of which in our journals could easily more cheerful courage of faith. Hear then, dear reader, again contribute more to the understanding of the Church: It is a what "Lehre und Wehre" writes about it: fact that even among those Lutherans here, who are heartily

"The more this must strengthen the faith and courage of committed to the fundamental confession of our church, all faithful Lutherans here, the more urgent it seems to us there are still many differences of opinion, the discussion of that the unity which God has already brought about among which in our periodicals can easily contribute more to the us through His wonderful grace should also be cultivated by delaying than to the furthering of the unification of our us with the greatest faithfulness and diligence. We, at least church, which is longed for by all, so a personal verbal for our small part, feel sacredly obliged to contribute our intercourse and exchange can without a doubt be nothing mite to this. but beneficial, and would certainly bring above all the

Our brethren in Germany, scattered among the various incomparable blessing that the struggle, which is admittedly national churches, have chosen the means of free still necessary within our church, would acquire and retain conferences, church congresses, etc., to cultivate their the character of a mutual competition of brethren for the unity in faith and confession. We are convinced that after a faithful preservation of the precious jewel of doctrinal purity time in which, as in the last century, the various Particular and unity. Churches had fallen into a vain and deep general decline in

doctrine and discipline, there is no more suitable means for In order not to prejudice the brethren, we refrain from the individual awakeners in the various ecclesiastical speaking further about the proposal that has been made, bodies, apart from public written testimony, to promote and Commanding the matter to the invisible Lord and Head of the strengthen the ecclesiastical unity that is again being Church, we now wait, whether in private letters or by means manifested, than the means now chosen within our German of our ecclesiastical periodicals, to hear the opinion of those mother church. But do not quite similar conditions take who consider the matter worthy of their consideration and place here, and may we not expect that similar common discussion, concerning the objects, form, time, place, etc. of conferences would be all the more effective here, by God's such joint consultations. We only remark afterwards that the grace and blessing, the freer the church is here from the meetings and consultations, with all publicity, should of bonds of the state, and the more mere theorizing would be course only be of a private character and that all those present, without intending to represent their respective synods, should participate only for their own person.

And what is the third, important piece of our peace message? This: the spirit of unification seems to be stirring. What

you, I. reader, read here from "Lehre und Wehre", you can also already read in English in the "*Lutheran Standard*" by Colum

(Submitted.)
I believe a forgiveness of sins.

Forgiveness, what a sweet sound! There's no sound to compare with him, woman Musika and hero song, you must give him gifts. It falls on the ear, it passes through the heart, and it flutters heavenward.

Who sings this heavenly note So pure and sure here on earth's Who tells every Adam's son, God will be gracious to you again? Who puts the poorest man's confidence in his word? God will not reject you?

Yes, Roma, thou art old and rich in all that dazzles the senses. How? Dost thou at once send the sound that gives such rest? - O, if thou didst sing this clear and pure, it were well to be in Sodom.

But no. -You may sing a note, but it is not the voice of God; Forgiveness, thou say'st, is a reward, Which for work and money only befits - A pious heart hears this and flees. It knows this is a whore's song.

So I hasten to the penitential bench hm, Whether there perhaps the sound arose? But this too I must flee. When my ear and heart have felt... This is a new instrument, that groans and moans its notes.

But the chorus resounds far and wide In reformed halls of worship; I'm drawn by the soft strains of sound, - Perhaps the word will resound there: God takes care of all people, he forgives everyone?

But in vain is my endeavour; Though boldly the voices are lifted. Soon I must flee in terror, The act God hath not ordained. That he who takes forgiveness Whom God hath not ordained to be judged.

Concordia, it's just you! Yeah, I finally found you; You sing the note freely, freshly and purely - Because you only bound yourself to the word -: God takes care of all people. He forgives everyone.

2 Pet. 3, 9. 1 Tim. 2,4.

O most gracious God's bride, in a dusty robe, Thou alone hast built my heart. To thee do I swear with solemn oath, Concordia, I forsake thee - Yea - then God forsake mine.

Sunday and weekly schools.

We find the following in the "Apologist," the organ of the Methodists, in the number of Jan. 24 of this year:

"In education, I must say, we have cause for improvement. It pains me to see our youth growing up with such superficial Christian instruction. It is true that our conference has passed a resolution that every preacher should give catechetical instruction during his home visits; but however good the resolution may be, it does not achieve the desired purpose, for often in six visits the preacher hardly ever finds a child at home. Our Sunday-schools, of course, do much good, where the matter is earnestly conducted in the spirit of Christianity; but, alas, in how many of them are learning to speak, to read, and to practise the letter, made merely, or almost entirely, the main thing! If I may express my opinion, I believe that all this, however earnestly pursued, is not sufficient at the present time to save our youth from ruin. Nothing less than a daily Christian instruction is sufficient to accomplish what we propose to accomplish by an eight days' one. Only a glimpse of the efforts and endeavors on the part of antichristianity is sufficient to make us as Methodists, of our penal indolence and indifference in this matter. One can hardly find a settlement of Lutherans, Reformed or Catholics, where there is not a hurried day school; even if they are too poor to get a preacher, they certainly have your school teacher, who teaches their children the basic doctrines of their religion. How many a father is to be found in our church, who would gladly pass away half his fortune (merely half his fortune), could they see their reared sons and daughters walking in the ways of the Lord; but alas, they mourn with pain now for that which was neglected in their children in youth." -

How times have changed! Who would have thought that the Methodists, who formerly spoke so arrogantly and so contemptuously of all the old measures of the church, would ever use such language? God help them to see more and more deeply the cancer that is eating away at the lick of their fellowship, which, of course, they can no longer conceal from themselves now that the first heat has passed away and the tension has been relieved.

As obvious as it is, by the way, that mild German Methodism is going backwards in the United States at the present time, it is nevertheless to be gauged from the fact how significant the number of members of this community is, that, among other things, the Cincinnati "Apologist" at present counts 6125 signers, although with the new year 75 more old signers had to be deleted from the list than new ones were added.

Church Library.

In the Innocent News of V. E. Loescher we read (Year 1735. Appendix 205.) that in 1735 there was a Lutheran congregation of about 300 souls in Spot-Sylvania in Virginia, whose preacher was a certain Johann Caspar Stoever from Franckenberg in Hesse. He went to Germany in order to collect charitable gifts for the maintenance of the preaching ministry of the poor congregation. The same flowed then also very plentifully. He also collected, as Löscher writes, "a small library, which is to remain with the church, of all kinds of spiritual, unsuspicious books, homileticis, didacticis (that is sermon, teaching and edification books), especially of the godly father Luther's writings." How important it would be if every congregation would think of getting a good church library! How many a poor preacher would be greatly served by it! And who would benefit from it but his congregation?

The Lutheran Central Bible Society

for Wisconsin and Michigan at Detroit, according to the annual report of the treasurer, Mr. Jasmund, has had a gratifying growth during the past year. It has sold for tz 31.23 Bibles, and has A 24.60 still outstanding for Bibles sold. It now has its own capital of H 30.56, and still has Bibles in stock for the value of b 64.07, but admittedly also still owes d 65.69.

At the same time, thanks are hereby expressed to the congregation of the Rev. F. Auch in Auchville for the gift of G5.00, and also warmly recommended the cause of the Bible to the other sister congregations in our district. How desirable it would be if they wanted to establish branches; for even if each member contributed only 3 cents per month, a significant fund would be created in a short time, the business could be expanded, a colporteur could be sent out, and the Bible could be spread in wider circles for the salvation of many souls. May the Lutheran congregations take this to heart and faithfully use this opportunity to work for the Kingdom of God.

The prices are:
 for a Corpus BibleK085
 for a Petittibel062
 for a pocket edition . . . 1.25 for a New Testament, splendour edition .

output 1,50
 Orders may be made under the
 Address:
 No ssasmusuã, your ok Kov. Diolc, Detroit, Minor.

of Clifty near Columbus, Ja. appointed Mr. A. Zagel, hitherto school teacher in Indianapolis, Ja. as their pastor and minister. On Sunday Quinquagesimã, after he had passed the prescribed examination, he was ordained by me in the midst of his congregation by order of the Reverend President of the middle district of our Synod, Professor Dr. Sihler, under obligation to all the confessional writings of our Lutheran Church, and was installed in his office.

May our Lord Jesus Christ, the arch-shepherd of his sheep, make his work bear abundant fruit unto eternal life.
 Address: Kev.

Ooluuchus, Dartiulomsrv Oo., la.
 Joncville, Feb. 13, 1856.
 Rudolph Klinckenberg.

Since it had pleased the Almighty, according to His salutary, albeit hidden to us, counsel, to afflict Pastor Gräbner with a protracted and painful illness, his congregation felt compelled to appoint an assistant preacher in conjunction with their pastor. God directed that candidate Johann Heinrich Horst of the Oberohmen in Hessendarmstadt was chosen for this office. After he had studied in Fort-Wayne, Ja. and had passed his exams there, he decided to follow the call that had been sent to him. By order of the most reverend President of our District Synod, Rev. Fürbringer, he was ordained on Sunday Quinquagesimã in the midst of the assembled congregation by the undersigned and solemnly installed in his office as Pastor Vicarius. The sermon was about Luc. 12, 42-48. May the blessing of God richly rain on this servant of his, and through his ministry many be won for the Kingdom of Heaven.

The address of the I. brother is: Dov. 1. II. Horst, your ok Dev. Oraebnor, Kosovills, Naoomd Oo., NicR.
 C. I. H. Fick.

Synodal - Display.

The Synod of Missouri, Ohio et al.
St. Western Districts

Assembles on Thursday after Mise- ricordias voraLni, April 10, 1856 at Altenburg, Perry Co, Mo.

The pastors entitled to vote are required to bring their parochial reports with them, or to send them in on time.

Chr. Aug. Th. Selle, Secr.
 Crete, Will Co, Ill, 6 Feb 1856.

Conferenz - Display.

The Southern Indiana District Conference will meet, God willing, on the second Wednesday after Easter of this year, the second of April, at the church of the Rev. Wichmann, in Cincinnati.

Rud. Klinckenberg, Seer.

Church News.

Rev. I. Rauschert having received and accepted a call from the Lutheran congregation in and near Mount Element, Macomb Co, Mich. his former congregation at

Notice again.
After, according to No. 8 of the "Lutheraner", the congregations of our western Synodal District were asked about the urgently desired relocation of the Synod to Altenbürg, and only one of the votes received was against it, the Presidium of the Synod believes it may decide according to the law of the majority and therefore hereby calls the honorable members of our Synodal District, pastors as well as deputies of the congregations, to the date decided last year, namely April 10. Members of our Synodal - District, Pastors as well as Deputies of the Congregations to the date decided last year, namely April 10, to hold their meeting this year at Altenburg, Perry Co, Mo.

G. A. Schieferdecker, d. Z. Prä.s.

For the
Milwaukee School Teachers' Seminar
m it received with thanks:
From the Gemeinte Mr. Past. Wagners to town82.50
" the two Jmmanuetsgemelnden Mr. Pastor
Stephen's 12.00
" of the congregation at Kirchhavn by Mr. Pastor
Intercessor 3.....,50
" Herr Adolph HerrmannzuSt . Louis 1 ,00
" of the congregation of the Rev. Scholz iu.Mmden4 ,01
" dcnMrP.B 50

Summa \$23.51

Milwaukee, Feb. 6, 1856.

Br. Lochner, Past.

Received
znr Synodal - Casse of the Northern District: From the congregation in Frankenmuth as a Christmas gift\$5 ,00
W. Hattstädt, Cassirer.

Receipts and thanks.

With heartfelt thanks, the undersigned certifies to have received five dollars from Mr. Ch. Lange.
May the bountiful God bless it abundantly to the mild giver
Concordia ° College, 1 Feb. 1856.

H. W. B ewie.

Acknowledgements. To have received from Mr. David Delit in St. Louis again since November 28, 1854, to the present time, bread regularly every week for j dollars for the feeding of the students and pupils of Concordia College, the undersigned Ockonomie Administrator of the Institution hereby testifies

Ludwig Wüllner.

Jan. 29, 1856.

With heartfelt thanks, I hereby certify that I have received § 5.00 from Mr. Wilhelm Heuer.
Toncordia-College, 12 Feb. 1856August Reinke.

The undersigned certify with hearty thanks to have received \$24.00 for board from the congregation of Mr. Rev. Slater at Altenburg, Perry Co, Mo. to have received.
Concordia College, 11 Feb. 1856.
G. Markworth and B. Burd.

With heartfelt thanks, I hereby certify to have received 810.00 from St. John's Congregation of New-Orleans.
Concordia-Cvllege, Feb. 17, 1856.

Friedrich Lutz.

With fervent thanksgiving to God and the cheerful Giver, the undersigned hereby certifies to have received the following gift of love:
From Alexander Louis Rohlfing to St. LouiS as a New Year's gift 10 Doll.
May the faithful God and Father repay the faithful friend abundantly, here temporally and there eternally.

T. Bödem er.

Milwaukee, January 7, 1856.

Received,
n. to the general Synodal - Casse:
Yield of the Contcasse of the congregation of Mr. Pastor Löber in, Frohna \$6 50
by Mr. M. Oderndorfer there, si^O
" of the congregation of Mr. Pastor Röbbelen in Fran- ' kenmnth, Mich., ßoo.
" of the congregation of Mr. Pastor Beyer in Lown " Hermann, Wis. r-, gg
" of the congregation dcS Mr. Pastor Brohm in New " Zjork, monthly contributions v. Ang. 1^55bi<mn.
1856. 'jb 36
" of the congregation of Mr. Pastor Fürbringer in Freistadt, Wis.---
.....
namely:
Schößow S1M; Joh. Götsch 12z cts; Böse- mann 50 cts; EilcrS \$2,50; Garbisch sch. 81.00; Schmidt 50 Cts; Friede 12f CcS.; Bodendörfer 50 Cts; K. Hilgeudorf75 Cts.; Hamann 12; Cts.; Fran GmlNc!2; Ctö.; Oiotsch 50 Cts.; L. Hilgendorf 25 CrS.; F. Hilgendorf 12; Crs.; "yöttlieb Wilde 25 Er-! A. Ernst 50 Cts.; <6. Hilgeudorf 25 CG; Hilgendorf scn. 25 Ccs.; Sül.low 50 Ctö.: G. Garbisch 25 Cts.;
, whose parish at Kirchhain - - - " 12 ^7-.
namely:
H. Heckennoors \$2.00; Nchlaff\$2.00; Ltewer 25 Cts; Fehlöarnu 25 Crs; Wcndc 25 Cts; . F. Fankc50 cts.; Damerow 124 cts.; Sler- nitzky 25 cts.; MS Millbrad 50 cts.; Schlie- sat 12; Cts.; Heckcndvrf scn. 25 cts.; E. Hillmann § 1,25; Grot 25 Cts.; K. Gillmann 50 Cts.; D. Garbisch 25 Cts.; G.'Schneider 12; Cts.; Lublitz \$1,">t"; Benz 25 Cts.; F. Heckcndvrf 75 cts; Jacobs 50 cts; D. Heckcndvrf 50 Cts.; 2,00 Fran Elisabeth Garbisch \$1.00.
for synodal reports ä. u. 1854 by Mr. Pastor Keyl: \$5,13.
for the general presiding officer:
from the Johannis congregation of Pastor Wolff \$6,05 " desten Zions Gemeinde 750
" of the congregation of Mr. Pastor Kunz in Ripley. Co., Yes. ZOO
" several members of Mr. Pastor Keyl in Baltimore4403
by Pastor Sommer from his congregations- - ZM from the Kirchham congregation 500
" Parish of Mr. Pastor Frederkmng in Sciby, Bureau Co., Ills., 2.M
" the congregation of Hcrm Pastor Schumann, Ja. 3.35 " St. Johannis congregation of Hcrm Pastor Epp- liug p. a. 1855. 7 00
Collecte in the Nativity Parish of Mr. Pastor ^trphan "2,00
b. to the Synodal - Missions - Casse: from Mad. Schneider in New Orleans by Mr. Pa- sterMctz 4,00
" of the congregation of the Rev. Hattstädt in Mon- roc, Mich. . 9.50
Collection at Mr. L. Eichbaucrs wedding there P50 from the Ceutcassee of the schoolchildren of the Rev. Heid in Pomeroy 5 W
Collecte a>n Lpivhauiaasset in the mean of the Hcrm. Pastor Löber in Frohna ---
Z', 5
Of the Rev. Weitbrecht in Bridgewater, Mich. 25 from the branch parish of Mr. Pastor Kvib in town 11. WiS. b
namely:
82.00 Jacob Kcsscl, IM
Johann Laubcnstein 1.00
Bliillcr
50 Georg Nöß
37 Johann Ross
25 Power
25 Laubcnsteiu, sun.
of school children of the teacher Ulrich in St. Louis 5,00 " Hcrvui Billing in N. A. by Mr. Past. Brohm 1,00 " several members of the congregation of the Hcrru Pastor Keyl in Baltimore 41.00
"Mr. Johann Ruppel there 1.00
from the parish of St. Louis 12.85
from the MisstonS tin the OZemeinde of the Hcrru Pastor Swan in Cleveland, O., 2.00
from the congregation of Mr. Pastor Fürbringer in Knchhain, Wis. Z,03
" deyeiEcmeinde in Freistadt 6,0l>
" the -schoolchildren of the teacher Erk in St. Louis 2,10
e.for the maintenance of the Concordia-College: Collecte der ev. lutherischen St. Johannis Gemeinde zu New Orleans am vergangenem Rcf. Fest20.00
collection on A. Lüdcrs wedding in Frohna 7.50 from Mr. I. Popp there 1.00
" Pastor Löber
1,00
Proceeds of a Collecte in the Parish of Mr. Pastor Röbbelen at Frankenmuth on 26 Sept. v. I. levied--- 10,00
Collecte in the same congregation on Christmas Day 5,00 by several members of the congregation of Mr. Pastor Keyl in Baltimore 53.34
ibid. for Prof Biewend 1.00
from the community to >sl. Louis 22,00

congregation of the Rev. Fuerbringer at FrL M stavt, Wis. 10, to which the above under a. Geuanmen have made equal contributions.
" whose congregation to church building! 12,87j
üud indeed those under ru sei Kirchbau: mentioned me same contributions.
ä. for poor pupils and students at Concordia College and Seminary: from the Lutheran Zion Parish in New Orleans for the 4 St. Louis pupils of the same\$16.....,E '
for St. Louis sophomore Lutz of Detroit 1o,G and that is:
\$7,Oll vvui Women's Association of Zion Parish, 3,Oll """"
Johannismgcniude.
from the parish of Mr. Pastor Hatrstädt inMonroc for Student Moll.....
of several lvOciccn of the congregation of Mr. Pastor Keyl in Baltimore 5,
..... U
by Mr. Pastor Kühn in Euclide, O. for the schoolboy.
ler Ludwig Lochner zchst
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For your kind attention.

As several numbers of the first half of the present volume, especially no. 1. 2. 4. are completely out of print, the expedition is unable to meet any further orders. From the present number onwards, the circulation has been increased.

Barthel.

Where is Michael Korlet from Bavaria?
He wants to contact me by letter, as I have something to tell him,
llov. 8.
Detroit, ^lieluZan.

Changed Addresfe.
Since the undersigned has taken up a profession as a teacher at the Lutheran parish school in Ehester, Ill, his address henceforth is: oare ob Uev. U. Dirieü,
Oüe8ter, Ill.,
F. Schachameyer.



Offenb. Joh. Kap. 14. v. 6. 7.

„Gottes Wort und Luthers Lehr' vergehet nux und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 12, St. Louis, Mo. 11th March, 1856, No. 13.

(Sent in by Pastor Röbbelen.)

The Revelation of St. John.

The nineteenth chapter.

V. 17-21. (Continued.) The battle and victory of Christ's
contending army.

V. 17. "And I saw an angel standing in the sun, and he cried with a loud voice, saying unto all the fowls that fly under heaven, Come, and be gathered together unto the supper of the great God."

Again, what is proclaimed here is not so obvious to reason as one should judge by the angel's location, otherwise it could well be heard without such great clamor. What to faith is bright sunshine and the first place in heaven, to the world seems to be utter darkness. Only one angel, therefore, among so many who claim his pulpit, can bring this message.-It is hardly necessary to remind us of whom we have to think. He now stands so firm that no justification is needed why, as God's messenger, he dares to command "all the birds that fly under heaven." He himself no longer flies, as it was said of him in Cap. 14:6. Blessed rest has long been his portion. But it has not snatched him from the earth. The band that still fights under the banner that was raised high by him still enjoys it. To him, therefore, has befallen in good time what the ancient

He was the one who was "of the day" (cf. 1 Thess. 5, 2.) and it is "obstinacy" alone that prevents the new tower building who drove away the shadows of the night with his from becoming anything, by which mau thought to bring confession. He was lifted up as the sun of the day (1 Thess. together under stone roofs what in doctrine stumbled apart 5, 8.), which drove away the shadows of the night with his in all four quarters of the world. - Then, too, the arrogance confession. And so that no one would think that this was that is at play in assemblies that are not based on God's idolatry, it is said here.

Word alone is rebuked. For it is not compatible with the But wherein consists the service which he must still render running and running that unites men to heal the breaches to the earth? He calls, "Come, and be gathered together of the church according to their will, that this angel cries unto the supper of the great God." This indicates that the out, "Assemble," literally: be assembled, and that - which assembly has not yet been dismissed, which has already must not be overlooked - in the sense that the command been called Cap. 14:6; that the Lutheran Church is to remain points back into the past. Rather, the meaning of his shout to the end. At the same time, however, the voice is directed is: You are not to bring about an assembly, nor are you first against the monkey business, by which the shadow is to formulate the plan that will set a goal for their sought which even this work of God casts upon the earth. negotiations; God will do it, yes, he has already done it: Assembly is the third word in the time that is now opening therefore I must call, who lived when God did the works that up to our gaze. But one wants to hold the body by the indicate all the children of men until the last day, and unite shadow. Therefore here the assemblies get a certain goal. It all those among themselves as with the Lord who take is, "Come and be gathered together," literally, "Hither and heed. So pay attention to these works of the Lord. This is be gathered together." The "come" (hither precedes. the assembly that God wants. If ye also, which delight in the Everyone can well notice what this is trying to say. The Holy works of God, can come together outwardly, well; but even Spirit is preaching a sermon to the fools who think that if then God hath first united you inwardly by these his works, they only gather together all who call on the Lord in one way and upon this cometh or another, the church will be restored. In short, the union Here we want to pause a little. We are meant. This call of is rejected here, and the assembly, of which the Holy Spirit the angel who stands in the sun echoes through our days. wants to know something, is referred to the dead lion, who Let us then give ear to it. His "Come (here is still alive in his writings. - It is indeed Luther's

(Let the works of the Lord, which have long since been done, count for something: they concern you and all the world still and to the end) give our souls the direction which God has long since given his ship, the direction to the harbor of eternity before us, when the flag is flying backwards. Let us recognize that God himself has polished the commemorative tablets of the Reformation again, and that everything that is to be counted among the monuments of God's great deeds, of which the world has been filled since 1517, has been drawn anew out of light, in order to be illuminated by the shining radiance of the eternal sun of grace, in whose full rays Luther stood when he stood in front: Luther stood in the full radiance of the sun of grace, when he witnessed to the light in front, to convert us children to the fathers, and many (younger) fathers with it to us, to the children, thereby, and by nothing else, to organize an assembly, which is already greater than the hemicycle, which the Union embraces, because it does not exclude the church of the past. How much more blessed shall we be, when we are assured of this, in our deed, which God, by grace, has dignified to render him a handmaiden's service, that his servant, who had already fallen silent, might once more cry out "with a loud voice," and quite contrary to the apparent fruit of this disagreeable sermon, by his cry gather Christendom together!

Note 1: "With a loud voice" obviously expresses that God wants to stand on the side of old Luther with all who are in heaven, if his confession will shine again on the lampstand in this very last! time will again shine on the candlestick. For one should not think of the kings of the earth, the wise and mighty, fulfilling the sentence: "God's word and Luther's doctrine pass away now and never," for that reason alone, because then, as I said, the loud shouting would be superfluous. Before the world they can be stifled sighs, silent drops of blood, laughed-at and hated testimonies of some reviled friends of yellowed documents. For this very reason, because there is danger that the "voice" will be overheard, God's Word must give it emphasis. Thus it rhymes also that the Holy Spirit draws the barriers around the circle of listeners:

"If the free flight of faith, which seeks its refuge in the word of the apostles and prophets, is necessary in order that this call may be heard, it will hardly have become different on earth from what it was in the beginning. It is a great comfort to these "birds," whom St. John 1:12, 13 describes in more detail, that the Holy Spirit at least grants them the cathedral in which the world rents no chairs. But this is not to be taken for granted: "to all the birds that fly under heaven" the angel's great voice is heard, a proof that he to whom this voice is great everywhere, that is, even in the midst of Turks and Papists, even in chains and huts, can come to the assembly that is to be held with this Spirit.

...is heralded by the cry of the Lord. This is possible because we believe one church.

The following verses explain what is meant by "the supper of the great God. Here it may be remarked only provisionally that the name was probably chosen for the purpose of making it quite clear how necessary the rejection of the adversaries of the right confession is for the upholding of pure doctrine. We note this for "Doctrine and Defense." We cannot be arrogant enough in this piece, if it is otherwise arrogance!) that what derives its origin from God's Word also finds its name inscribed in heaven.

V. 18. "That ye eat the flesh of kings, and of captains, and the flesh of mighty men, and of horses, and of them that sit on them, and the flesh of all free men and of all bondmen, both small and great."

If we ask first of all about the dishes that occur at this meal, we already see, if we run over the words, that people are understood who play a role in public life. This life itself is warlike, as can be seen from the "captains, strong men, horses, and those who sit on them. Where one does not arm oneself for battle, quarreling parties nevertheless rub shoulders, like "free and servants, small and great." Whoever wants the best commentary on the mirror image of the world that we find in this verse, take a newspaper at hand. But then the following verse shows that these are all in the service of the "beast." This, of course, cannot be learned from the newspapers for the moment, and therefore cannot be proved to reason. Faith, however, when it comes to hand, grasps this much from God's Word: the world events of our day, though they seem to have little to do with the Antichrist, have been spun by the devil under God's permission only to the end that his kingdom may flourish again, and this will be seen in its time. Down to the question of slavery ("freemen and slaves") everything on which men are heated will be woven into the net with which the patron of the "Chair of Peter" thinks to catch fish for himself under its name. Since, according to this, before the eye which the heavens with a periscope versal) the whole earth is transformed, so to speak, into the body of the "beast" which the dragon animates, we may well regard the series which is here enumerated as a ground-plan of the fortress of Antichrist, and interpret it in detail as follows:

- 1 The "kings" are the supreme patrons of the papacy;
- 2. the "captains" are the leaders of the belligerent power which the papacy will lead into battle: for on them rests the hope of victory next to the kings, because the army of warriors is to support the tottering throne;
- 3. the "strong," are all that natural

The pope has lost his power, wisdom, prestige, followers, power, and wealth, with which he can still abstain, even if he has lost a slag. These could, if they remained, recruit and maintain new armies;

4. the "horses" comprehend all the institutions and orders in the world which have helped the papacy to be preserved hitherto, as bishoprics, benefices, chairs for teaching and preaching, orders, monasteries, etc. They stand before the horsemen: for all this serves more for the protection of the papacy than those who at the present time use it for the antichrist, just as walls and towers fortify a city better than the sentinels who stand on it. These may be replaced, but if the fortress be pulled down, nothing will save the city;

5. All the "freemen and servants, both small and great" are finally all the rest of the followers of the Antichrist. They protect him merely by their numbers, and are, as it were, the foot soldiers, while the preceding class is to be compared to the mounted regiment.

After this, we can start to think about the food itself: First, it is the same expression that David uses when he shuts up the giant Goliath. The birds eat the flesh of a conquered man who lies dead in the open field. The meaning of this verse would therefore be: the mighty wars and all the tumult, of which the world is excited to the horror of the Christians and under the jubilation of the Antichrist, shall be in vain and end with the defeat of the latter. It does not seem so; but let him who believes nevertheless take comfort in it. This is the purpose of this prophecy, but if we then interpret the particulars in accordance with what has already been said about "the birds that fly under heaven," the following results. The threatening signs of the times seem to make the food of the soul dear to the faithful, who live on the praise of God over all that happens. When the enemy shouts, they can hardly catch their breath, let alone sing songs to the Lord from the top of their lungs and nourish their faith. But far from it; it will come to such an end that those who love the Lord will be comforted by it, and will be able to dine, as it were, at a richly laden table, when they see the downfall of the enemy.-While we cannot clearly imagine all that this verse proclaims, this much is clear, that it seals for us the consolation that all things must serve for the best to those who love God, even the most furious enemies of the gospel increase God's praise and are a mirror of his holy majesty, because even when he is angry he is glorious, just as a fire that consumes wood and stubble shines at the same time in the most beautiful splendor. We need not, therefore, be afraid of the fury of the enemy. Before it breaks out

Here is the joyful cry of our Duke: "Arise, lift up your heads, because your salvation draweth nigh. (Luc. 21, 28.)

(To be continued.)

(Submitted.)

Dear Sir!

Honorable Mr. Lutheran!

Enclosed is a letter from my good old friend and compatriot Martin. He has often played the trick on me several times now, and to send my letters, which I had addressed to him alone, to you, so that other people would also get to read them. I would now also like to play your similar trick on him once, if you want to include the letter in your dear newspaper in a different way. He may do the work himself, which he intended me to do. However, it is not only the desire to take a little revenge on him that drives me to send you the letter, but I think it could make a salutary impression on some people and touch their conscience. We farmers get our furs well washed, but what harm is there? God grant it may go through the pelt into the heart, and thence into the purse. The Lord be praised!

With Christian esteem and heartfelt love Yours sincerely

Hans.
* * *

God bless you, dear Hans!

In your last letter you ask how things are going with the middle building of our college in St. Louis, why nothing has been said in the "Lutheran" about its dedication and the festivities, as well as the speeches held there. You also think that it is not right that we are so secretive about the description of it, and that we do not come out with it, but you should think that the winter evenings are long, and that they are set up for reading, especially in the country, where people like to read something happy, and that they have enough sad things in front of their eyes 2c. Well, indeed! one is pleased that at last there is at least some questioning about clear buildings, even if it is only from my dear honest Hans, who is not in the habit of making the cabbage fat, because he seldom has anything narrow in the pot. You have your dear old blessed grandmother to thank for that, as well as many other things that stand in the way of your progress in the world. She was a good housekeeper, but not for herself, but for Christ's special favorites, the poor, widows and orphans, and whoever else needed her help. They knew far and wide around our village where, in such a cold winter time as Heuer, a warm heart and a warm soup or a warm dress could be found, along with beautiful comforting sayings and song verses that always lifted the poor frost-bitten heart so that the biting tears of gratitude and joy rolled down the cold cheeks. You learned that from her, and that's why you didn't get anywhere in the world.

But let it be, Hans, thou knowest how I mean. The tears of suffering that dear grandmother has dried, and the tears of thanksgiving and joy that she has made flow, will surely one day shine like the brightest diamonds in the crown that her Saviour will place on her by grace, and since, according to the quaint method of calculation that is customary in heaven, Since the will and the heart of the giver are taken into account, she has laid down a handsome capital for this world with the Saviour, and then she, and if we follow her example, we too, will be little put off by the fact that in this short time of pilgrimage we have not feasted on pies and malvasia, but have had to keep house sparingly.

But to come back to your inquiry about the conscious middle band, we would have liked to read it all in the Lutheran long ago, how it went at the inauguration, if only one could have put it in. But God have mercy, it is not yet there, not yet, no shovel has been set for the foundation.

And you and everybody could have found that out for themselves, without asking. All that was needed was to stick one's nose into the Lutheran, pull out the contributions sent in by the congregations, and simply sit down together in an example of addition. There you could easily have found out that with the sum that came out, one could not have erected a proper building, especially at a time when all building materials are so expensive. - But, my dear Hans, it is, to put it bluntly - a lumpenwirtschaft with us Christian people of today, even badly ridden by the Mammon devil. Look here: here stands a long building, and there another, between the two a large gap, which one can quite obviously see that it should be filled with a large main building. In the meantime you can fill it in with a long dash, for indeed it awakens all kinds of thoughts, though not of the most pleasant kind. Imagine, Hans, that during the free period, when all the young people are in the playground, a man passes by our college, and I happen to be in the playground, too, and watch the lively activities of the young people, just like him. The man asks me: "How do all these young people find room in your house? It must be full of them from the bottom to the top, right up into the attics?" Yes, sir, I answer, that's how it is, and they've already had to put eight or nine young people in that house, because they couldn't fit them in here. But, the man continues, that is very uncomfortable, especially in such bad weather, and not quite in order, why don't they build the middle building, for which the space between the two wings has obviously been left open? The building committee has no money for it, my lord," I answer. "No money," he replies, "how is that? I meant that your synod consists of quite a number of Christian, zealous congregations, which are not so bad either.

But after a hearty attack on the matter, I think the house should be ready in a moment." What do you think, Hans, what answer should I give the man? I know no other than a sorry shrug of the shoulders; and his question presses me not a little. For one cannot tell everyone the right simple answer: "Avarice, sir, avarice, which always gathers more, and the more it gains the more it wants, is the only reason why this gap has not yet been filled with a stately building, although necessity should have driven us to it long ago." But we two can pour out our hearts to each other a little, to us. And I must tell you that I am often heartily grieved that the Lord God blesses us so abundantly in this country, and that we, taken as a whole, thank him so very badly for it. And here I do not want to speak of the sows, who call themselves men and even Germans, and who, with the "richer" gifts of God, care as much about their God as a sow does about its food, and have only one thing ahead of these filthy animals, that they blaspheme their God and Savior, but I think only of the Lutherans, who still hold to God's Word and Sacrament, and especially of those who belong to our Synod. Tell me yourself, Hans, how could the Lord make it kinder with us than he has? For now, how blessed we are in the flesh! Most of us Germans came into the country with little or no possessions, and outside we were quite miserable.

But after a few years of toil and labor, where, in spite of many hardships, even daily bread was "scarce," behold, how things have changed. There sits the craftsman and the merchant in the cities, the farmer in the woods and prairies as in the lard pit, and more or less all have an ample livelihood, eat their bread in peace, and, if they do not spoil everything and chase it down the throat, also lay in store for the children. In addition, there is the delicious freedom, which is, of course, abused shamefully enough, in contrast to the often oppressive servitude in Germany. Just take the cursed marriage laws in most states, which fill the country with wild Eben and illegitimate children, the sad conditions under which the people grow poorer and poorer, and cannot escape from their poverty. Here we live free and untrammelled; everyone can pursue the course he pleases, and if he is otherwise only a good fellow, and has learned something, and is respectable, he can, with God's help, do something, for which God is to be praised and glorified, although it is still nothing, if you compare it with what the gracious and merciful God has given us in the spiritual sphere. What a miserable thing it was on the whole in Germany with the church system? In what shameful bondage did the congregations languish there? how shamefully were they treated by those who had the spiritual nourishment and ministry?

They have been tyrannized and deprived of their most sacred rights and greatest treasures. Not only were the people in most countries forced by the shameful, imposed Union to believe as the princes and ecclesiastical lords commanded, not only were the old catechisms and hymnbooks most shamefully taken from them, and godless rationalistic stuff imposed in the church and in the schools, but they also had to feed the godless priests and the devil's schoolmasters with their sour sweat and blood, and where they once grew up, they had the country dragoons in their house, who brought them to reason, and forced them with fines and restraints to behave in matters of spirituality according to the will of spiritual and secular authorities. When was the congregation asked in any church matter? Who could oppose it when it pleased the Reverend Consistory to introduce an unbelieving pastor, or when, by the same order, an arrogant schoolmaster moved in with his new catechism and children's friend, and arrogantly pushed the old good catechisms and biblical histories to one side? You still remember the story where in B. even some devout landlords were not even allowed to keep their own school teacher for their children, although they still wanted to pay the school fees for their children to the pagan school teacher. One's hair stands on end when one thinks back to how dreadful and atrocious the situation was in our lines in Germany. God be eternally praised and glorified that it has now become better, one hears "dock" God's holy word again in the pulpits; although there is still enough pressure left, and the church is still sold to the state. How different it is here! Certainly not through our merit, nor has God bestowed it on us for the sake of our worthiness, but out of pure divine, fatherly kindness and mercy, as the physical so also the spiritual. We cannot deny it, for the most part we went here for the sake of earthly bread. More comfortable days, better and more abundant bread, and a carefree life, that was what we sought. For the bread of life, whether and where we would find it, probably few thought of that. Well, what we sought, we mostly found, and more abundantly than we hoped, beyond all asking and understanding. Whose heart should not swell with joy and gratitude when he thinks back to the oppressive hardship in the old fatherland, and compares his present prosperity with it! for there would be few exceptions who do not have an abundant income and a better livelihood here. and better livelihood here than they could ever expect in Germany with the most extravagant hopes and the most untiring diligence. And this increases on the average with every year, especially among you farmers. But what was it, and if it were a thousand times more, if the Lord had not done one more thing for us? While we pursued earthly things, and cared little for the salvation of our souls...

And when the poor, even the pious, gradually became accustomed either to live without preaching, without our newspapers, and especially to equip our public teaching their children, with great harm to their souls, or to teaching institutions for the education and training of seek their miserable, often soul-destroying nourishment in young preachers and school teachers? In particular, we the poisoned pastures of the sects, he thought of us should seek our breakthrough in the last part, and thus bear according to his heart of love, and took care of us. He sends witness that the Gospel is the most precious thing to us, faithful messengers after us into the wilderness, who gather and that its preservation among us is the most important the dispersed into congregations, and as faithful pastors matter of our lives. Where in Germany have we ever been open to us publicly and privately the whole counsel of God allowed to exercise the rights given to a Christian for the salvation of our souls, and urge us to accept the congregation by God and purchased with Christ's blood? salvation "purchased by Christ and freely offered to us in his holy word and sacrament" with persistent entreaties and supplications. Men equipped with excellent gifts and knowledge, which secured them a good and honorable office in the old fatherland, leave the same and all that is dear to their hearts; disciples, who by their learned craft could gather riches here as well as the others, give up the same and, urged on by the love of Christ, throw themselves on that which is especially important for them before Christ, and, urged on by the love of Christ, throw themselves into the study of theology, which is so difficult especially for their advanced age, and, with the prospect of manifold trouble and hardship and a continually poor outer life, go after the abandoned Lutherans in the cities, in the woods and prairies, toiling with us coarse people who are so ignorant in matters of religion and yet often so childishly arrogant and reluctant in our imagined wisdom. Untiringly zealous, they continue to administer their ministry with patience and long-suffering, earnestness and kindness, working on the elderly, instructing the youth, teaching us the law and the gospel clearly and distinctly, leading us by faithful Lutheran preaching and pastoral care to a firm heart, a happy conscience and a blessedly certain hope of eternal life through faith in Christ our Lord, reveal to us the glory of the children of God, their glorious rights and privileges, and encourage us to accept and freely and cheerfully exercise them, although they suffer most from the shameful abuse of them, and thereby live mostly in great poverty and destitution, often in truly oppressive hardship.

Now, my dear Hans, should not the heart be glad at this? should we not praise and extol the Lord God without ceasing? Should we not indeed thank him, by now also taking up his dear gospel with right earnestness, and since we have been raised to such honors by the uncovering of the holy gospel on the part of our faithful shepherds, now also consider it an honor to promote the gospel, to conduct the affairs of our congregations, as of the church in general, with all seriousness, to carry the preachers on our hands, and in short, to prove ourselves zealous in all kinds of good work for the love and honor of the precious gospel? Should we not, above all things, use our bodily goods, with which we are so abundantly blessed here, to keep our preachers honest and righteous, to care for good, decent churches?

What is the best way to establish good schools, to support our newspapers, and especially to equip our public teaching institutions for the education and training of young preachers and school teachers? In particular, we should seek our breakthrough in the last part, and thus bear witness that the Gospel is the most precious thing to us, and that its preservation among us is the most important matter of our lives. Where in Germany have we ever been allowed to exercise the rights given to a Christian by God and purchased with Christ's blood? indeed, to whom are **they** only open? We have been in a lower bondage than the people of Israel under the disciplinarian. For God Himself had put them under the same for Christ's sake; here we had to stand under a bondage imposed on us by men, although God had absolved us from the disciplinarian by His precious gospel, and declared us to be sons of His house of consent, as children of the New Testament. Since we have now come to such blessed liberty and glorious dignity anew, ought we not to prove by deed that we have recognized this blessedness, esteem it highly, and are willing to act like kings and priests in the kingdom of heaven, with such a free, royal, and priestly mind and spirit, and not like born servants, who have a common, lowly servant's mind, and, because they can call nothing their own, do not accept any thing but what they are compelled to do? For a free son of the house thinks and acts differently, and a servant differently. But avarice, that wretched cursed avarice and earthly sense, does not permit it. Every man in the city and in the country scrapes and scrapes and scrapes to increase his money and his goods, that is, to load mud on his head. The preachers are kept miserable. While the burgher increases his treasures, and builds one house after another, or expands his business, and from one year to another splendid household, while the farmer enlarges his farm by one 89 acre piece after another, turns his log cabins into beautiful frame houses, While the farmer enlarges his farm by one acre after another, transforms his log cabins into beautiful frame houses, increases his livestock, and if avarice does not hinder him here either, settles himself more and more prudently, the preacher sits mostly in poverty, as at the beginning of his entry, when he gladly shared the poverty of the congregation, but now he can also justifiably grow weary that the congregation will also let its wealth benefit him. What a shame and disgrace, what a sign of inhuman shamelessness and insensitivity, when one comes to many an older settlement, sees the beautiful fields, the comfortable dwellings of the farmers, and has to look for the pastor, as a rule, in an old crumbling junk-box, where he feeds himself with hunger and sorrow?

And how about the other things? how about the support and reading of the "Lutheran?" how about the participation in the synods by sending a deputy, and raising the travel expenses for the preacher? how about the

What about the maintenance and equipment of our public ...have been eager enough to present to their congregations. educational institutions, where our professors and But you are not quite right. Didn't the building committee teachers have to work themselves to death for lack of announce the sum needed for construction right at the teaching staff? God be praised! There are still beginning? Couldn't everyone grasp it in his fist that for congregations, even whole districts, which excel in their such a sum no stately building, as befits such an institution, care for the individual as well as for the general, which also could be erected? Did a single congregation raise its voice know for what purpose the Lord has so abundantly and cry out: "Brothers, what do you think, what kind of bestowed upon them the earthly goods, and which with building do you actually want to erect for such a small sum? Christian generosity often contribute beyond their means; it would be a disgrace for us if we did not raise so much but on the whole they are exceptions. The greater part care again to erect a proper stately university building? Has even for nothing. He goes to church, sends his children to the sum proposed by the building committee been raised? school, even if irregularly enough, and considers himself a Not at all, for otherwise the building would have been good Lutheran, because, as he hears, his preacher is erected long ago, although it would have been small and scolded as an Old Lutheran, who must have the right, but small enough. I'm not at all surprised that the building that is as far as it goes. His stomach doesn't hurt when his committee preacher is struggling to get by, but the food tastes just as has not stimulated the matter again. For on whom would the good to him. His fields bear just as abundantly, his calves burden have fallen to complete the necessary sum? and piglets grow just as well, and increase his stock, and Naturally on the generous communities, who perhaps the prices therefore remain rising, even if he does not keep already did their utmost; the others would have stirred as and run the "Lutheran", and even if the young pupils and little now as before. To appeal to them anew may have been students can no longer be accommodated in the old too hard for her. And the preachers! God have mercy, how college building, the space in his house does not become should they not, with such avarice, which even the pastor, any narrower, and if it becomes too crowded, he adds whom he can have before his eyes in his need and poverty, another stick. In short, church or no church, he knocks on without fully sharing his abundance, lose the courage to his belly, or on his money-bag, and rejoices in his good life, knock for more distant needs, when they see that every for the rest God or whoever may provide, as much as he enticement to contribute something proper to the general wants and likes. This is an unchristian, base, shameful welfare, with hanging mouths, spirit, of which a heathen should be ashamed. Hans! See and secret grumbling, and when at last a trifle is brought out on such thoughts the gap with the dash between the two for the sake of shame, it is first turned over six times in the wings of Concordia College in St. Louis, which wait of the hand, because one cannot part with it? Take your "Lutheran" middle building, leads me.

You may say, "That is the fault of the building committee where the gifts are acknowledged, and see if you can refrain in St. Louis, why does it not fire the people better, why has from throwing your hands up in horror when you see how it not long ago laid the whole state of affairs before the eyes many a rich congregation in - and in - either has given in the Lutheran, and said: See people so and so much has nothing at all, or as much to the synod, college building, etc., come in, so and so much we must have, if we want to erect as an ordinary worldly child sacrifices to his idols in one a small, and petty-looking building, but so and so much, if evening at the wine tavern! Especially you farmers-for you we want to build a stately beautiful building, as befits us. reckon yourself, with your six peach trees, and ten acres of For here it is not the stingy, pernickety, sour-headed land, also among the farmers, and even among the well-to-do! -I cannot praise you. You shouldn't let yourselves be avarice that should build, but the heart's desire and joy, the deprived of the joy and the nubnl of bringing the building up cheerful, free childlike love in honor of their heavenly to its highest stately height, even though we townspeople Father, so that it is evident that people have built it who wouldn't let ourselves be deprived of contributing our mite, know what they are, and what they owe to pure doctrine too; wealth has flowed to you in heaps in the last few years, and the holy preaching ministry, with which God has so especially in the last one, if you look at it with sensible eyes abundantly blessed them, and now also want to express and not with the eyes of the miser. What harvests you have their joy and thanksgiving to God in such a building. Then brought home! What enormous prices you are charging for the money had long since been collected, and there was no your wheat, barley, grain and cattle! I know farmers, not of need to fret and be ashamed at the sight of the intervening the most important ones, but of the middle class, who have space with the dash, and to come to all sorts of morose sad taken in thousands, while- thoughts." You may be right, Hans. Something else may have come up. Perhaps it is also due to the preachers, who do not take the matter seriously, freshly and

While we townspeople, pressed down by lack of earnings, exceedingly high prices and heavy tares, have to live quite miserably compared to you, and many a poor father of a family, in order to keep himself upright in his distress, has to pray the holy Lord's Prayer ten times instead of three. Then you ought to beat yourselves up and say among yourselves: "God has blessed us wonderfully, while our brothers in the cities have had a hard time of it during this time, and many have had to live miserably. So it is no more than right and just that we should show ourselves grateful to the Lord and charitable to our brothers, and since we are usually unable to remedy their own shortcomings, we at least want to represent them in the construction of the college, for it would make them sour to have to do something else for it. And then quickly the oldest boys or the servant are called in, the wheat, or whatever else is at hand, is loaded on the wagon, driven into the city, sold, and the sum obtained is brought or sent to the treasurer of the building committee, as a small gift of gratitude for such abundant and undeserved blessings, which the Lord has poured into your bosom. Well, what would it be, Hans, if you rich farmers-because you have to help out once in a while-also sacrificed righteously on this occasion, and each of you returned a tithe to the Lord's treasury of what the Lord has given you? After all, you will all get it back in this world, and with a stupendous interest on top of it. This would bring a burden and joy to the synod, posterity would bless you for it, the angels in heaven would rejoice over you, and your Father in heaven would know into which pockets he could put his blessing for the future, if he once found in you equal sons who had learned at last not to take alone and to hold together, but to scatter with Christian understanding according to his will. For that is what we "Christian people" lack; we have mostly learned the art of giving badly, and do not want to make up for what we have neglected. We always think, in our gross blindness, that it is a matter of scratching and scraping, and of keeping the bag neatly closed when we have poured it in. Avarice prevents the good Lord from giving us more and more of what we need, for where can he put it when our pockets are full and our elbows have grown so stiff that we cannot put our hands into our pockets to empty them as his stewards and almsmen? I do not mean to hit you with this, Hans, but your elbow is often too flexible for me in these and similar cases, and I would like you to tie a knot in the strings of your purse, especially when the human vermin throw themselves at your generosity like wasps at a sweet, juicy pear. But if you want to do something else on this occasion of building a college, I can't refuse, it's something extraordinary for the glory of God, for the preservation of the preaching ministry, for the education of the people.

fertilize other people who are useful to the state. In short, The first sentence, which Luther also included, is: "If he had we must properly equip our public educational institutions, not risen, the world would have passed away; but because that is, place a capital in God's hands for us and our he has risen, we praise the Lord Jesus Christ. Kyrie eleison. descendants, which will continue to serve us under His Other additions are "Christ died, Judas hanged," 2c.; blessing when the Word of God becomes dear in the land. Christ, God the Father's Son, hath done enough in our sight, What would it be like, Hans, if you were to bring your our sin alone paid, of which we shall be thankful unto him, and address our congregations through the Lutheran? Even if the Roman Catholic Church strictly insisted that After all, you have now become known as a writer, even if only Latin hymns be sung in church, it could not prevent this not through your fault, but through mine, and it will not be Easter hymn, which was called the Easter Matins (morning so difficult for you. Who knows, God the Lord might give hymn), from being sung in the churches, which is why most his blessing to it, and then you could, if God, as I wish and Latin church agendas have included it as a song belonging ask, let you live, help to celebrate the inauguration of the to the liturgy since 1180. Later, an attempt was made to middle building over the year. Think about it, and attack the supplant it with a Latin translation, but this was not thing fresh with the Lord, but I want to close for this time. successful at the time: God be with you.

1 Chron. 30, 9.

(Submitted.)

Notices
about the two old Easter songs
"Christ is risen from the torment all" and
"Christ lay in bands of death."
(From the church monthly. Osnadrück 1855.)

Up to the tenth century, the church singing of the Germans was entirely limited to the shouting of the meaningful: "Kyrie eleison, Lord, have mercy" 2c. Gradually this exclamation was clothed with special words, each for the different feasts, which one called Leisen. One such chant for Easter is the hymn: "Christ is risen from the torment."
This hymn is probably the oldest German hymn that we possess. The tent of its origin can no longer be traced exactly, but the same was already common in the 12th century. The original form is:
Christ is risen,
From the bonds of death, We all shall
rejoice, God will be our comfort.
Kyrie eleison.
Or:
Christ is risen
Of the torture of all;
Let us be glad, let Christ be our comfort.
Kyrie eleison.
Alleluia, alleluia, alleluia, we shall rejoice,
Christ shall be our comfort.
Kyrie eleison.
In the course of time, this quiet has received many additions and experienced many transformations, which testify to how widespread and how popular it has been among the people. Partly these additions are very old. One such old addition

In Catholic hymnals from the 16th century we find other additions.
Three holy women went in the morning in the dew, seeking the Lord Jesus Christ, who is risen from death.
Kyrie eleison.
Mary, thou art pure. Thou hast hotly meant, Unto our Lord Jesus Christ, Who is risen from death.
Kyrie eleison.
Mary, thou art tender. Thou art a rose garden, Which God himself hath adorned With his divine majesty.
Kyrie eleison, etc.
We see here that the Marian service of the Roman Catholic Church spread to such an extent that it even attached itself to the old Easter hymn, in order to gain an expression even on the triumphant feast of Him who took away the power of death.
The original ecclesiastical use of this old Easter hymn has, by the way, been lost to the Catholic Church, although it is found in the hymnals; for in former times the Easter ceremony was begun by the priest singing at the altar: "Christ is risen," whereupon the whole congregation then sang the so-called Easter Matins. In an old Catholic hymnal there is the remark: "Here the whole church rejoices with a resounding high voice and unspeakable joy. - Even though no German hymns are sung at Catholic services, the Easter hymn "Christ ist erstanden. was common before and after the sermon in many churches from Easter to Pentecost.
Also in the Easter plays, which lasted beyond the Reformation, we find the old German Easter hymn "Christ is risen" in constant use. It is woven in, for example, in the following way: the two Marys sang: "We had gone to the grave, there the stone was lifted up." Two angels speak

then: "Christ is risen from the bands of death," to which all agree: "Let us all rejoice, Christ will be our comfort," or also: "Let us rejoice in all lands and sing that Christ is risen. Also, occurs: "Now sing to the wicked Jews to shame: Christ is risen." This song was also sung on pilgrimages in many different ways. In Nuremberg it was sung from 1424 to 1524 at the annual presentation of the imperial shrines. How much it had penetrated the family is shown by the example of Margrave Frederick of Brandenburg, who held court at Giebichenstein and on an Easter day (1419) invited Provost Busch of the Neuwerk monastery near Halle to table with others, about which the latter relates: "When we had now reached the court in the castle, the Margrave called out to me and said: Provost, be welcome! come to the water and let yourselves be washed for the midday meal. When we were all washed, they all sang throughout the court the German Easter song with a loud voice: Christ is risen." 2c. After this had been filled three times, they prepared to go to table." Luther thought exceptionally highly of this old German Easter hymn, also of the incomparable splendor of the melody, Which is why he also says in his table speeches, "Old songs one sings oneself tired with time, but the "Christ is risen" one must sing again every year." Through the Wittenberg hymnal of 1533, Luther introduced this hymn into the Protestant Church in the form in which we presently possess it in unadulterated hymnals.
Two memorable events, which are linked to this song, are narrated by Gabr. Wimmer in his Liedererklärung (1749). A Jewish woman, when she felt that the hour of her birth was near, heard the students of the Current singing: "Christ is risen from the dead. This awakened her so much that she decided not only to become a Christian for herself, but also to consecrate her unborn child to the Savior. As a result, the child was educated among Christians and trained as a physician. - Furthermore, a peasant who was sitting on horseback during a heavy thunderstorm sang this Easter hymn. Suddenly the horse under him was struck by lightning, but no harm came to him.
An extension of the old German Easter hymn "Christ ist erstanden" is Luther's Easter hymn "Christ lag in Todesbanden," which is first found in the Erfurt Enchiridion (Handbüchlein) of 1524 and was listed in the Strasbourg Hymnal of 1541 as "an Easter hymn of the origin of our Lord Jesus Christ and what nuzes arose from it. The thoughts of the overcoming of death through the resurrection of Christ are presented here in a very descriptive manner; for all the words here contain marrow and power, since they are taken from the Holy Scriptures. They are taken from the Holy Scriptures. Verse 1, Rom. 4, 25.; 2 Timoth. 1, 10. - Verse 2. Rom. 5, 12. - Verse 3. Rom. 8, 1. 34; 1 Cor. 15, 55. - Verse 4. Joh. 11, 25. 14, 6; Isa. 25, 8.; Hos. 13, 13.

Verse 5. 1 Cor. 5, 7.; 2 Deut. 12, 3. - Verse 6. Mal. 4, 2.; Rom. friend and officemate Hochstetter on his deathbed (1704) when we come to him. - This hymn of praise has completely 13, 12.; 1. Thess. 5, 5. - Verse 7. 1. Cor. 5, 8.; Joh. 6, 51. this Easter hymn. When he added to the words: "Nothing the outward form of the old feast hymns, which is why the 53.55.; Phil. 3, 8. But all single things are held together by remains but the form of death": "So merely a shadow of end of each of the three verses is a Kyrie eleison. - Also in one basic thought, namely: Christ is our paschal joy; death, no real death," Hedinger cried: "No, not a shadow, a the hymn "Nun freut euch, lieben Christen g'mein" vv. 5-8, because he has taken away sin from us and thereby also mockery, a mockery of death has become! Soon after, we find a very graphic execution of the thought of the the power of death.

praying to Him who took power from death, and brought life conquest of death and of the salvation thereby won for us. In his powerful Easter hymn, Luther expanded the first and incorruptible being! to light, he blessedly fell asleep. It is therefore also an appropriate hymn for the present holy verse of the old Easter hymn, but added 2-7 freely on the The 6th verse was used daily by Dr. Lindemann of time. basis of Scripture, as we can see from the passages cited, Rostock († 1698) as his morning blessing.

although he also had the first movements of an old Latin When he had once prayed it at Pentecost during a vain visit Easter hymn "*Victimae paschali*" in mind, which was very to the house of the preacher Bauderin in Stralsund, even dear to him. Therefore he says of it: "Whoever made this when he was getting up, and the latter asked him the reason hymn must have had a high spiritual mind to have painted why he prayed an Easter verse at Pentecost, he pointed to this hymn in such a fine manner, as death attacked life and a Bible and said: "This is my calendar, in which Easter is the devil now also stabbed at life." Luther here points to the written every day and which shows me how I should not place where in this Latin song it is said that death and life only keep Easter in Holy Baptism, but also keep Easter had wrestled with each other in a disgusting duel, which every day from then on. It shows me how I should not only struggle he himself then depicted far more vividly in the keep Easter in Holy Baptism, but also how I should keep fourth verse of his own Easter hymn. Easter song. The 5th Easter every day from then on." When Bauderin then asked and 7th verses have a special relation to the epistle of how this could be done daily, he answered him, "Very well, Easter. *) and indeed I do it in this way: when I rise early! When I rise

We cannot refrain from imploring you, dear reader, to early in the morning, I go with the Easter women to the tomb pray and sing the Lutheran Easter hymn for yourself at of Jesus and pray: "Help me that I may rise spiritually with home during this holy festive season. We cannot refrain this morning" (v. 4. ans: God of heaven and earth); when I from asking you, dear reader, to pray and sing Luther's go to the confessional, have confessed my sins from the Easter hymn for yourself at home during this holy time of heart and received forgiveness of them, I sigh: "The night of celebration, and we have no doubt that you will be richly the sins has passed. Hallelujah"; when I go to Holy blessed by it; for the deeper you live into the hymn, the Communion, I contemplate. Communion, I consider the 7th more you will recognize its heavy content, which is verse of Luther's Easter hymn; when I hear preaching, I hear summarized in short, compact words, and your lantern Easter sermons, for they all go to Eph. 5:14: "Awake relationship to the holy Easter will be apparent to you in thou that sleepest, and arise from death, and Christ shall every line. Easter will confront you. But the song will not enlighten thee." Bauderin then went on to ask, "What will he only bring you blessings in this festive season; you can do when the Easter feast itself comes?" and received the also draw consolation from it at any other time, especially answer: "Then I will test myself as to how I have kept Easter in the time of death, as, for example, the Duchess Dorothea up to now, whether I have duly remembered my baptism and of Mecklenburg did when she prayed the fourth verse with have risen with Christ as a baptized Christian? whether the fervor before her death (Nov. 11, 1575). A similar story is new man has risen in me, who lives eternally before God in told of a noblewoman in Holstein, who had presided over righteousness and holiness? whether I have enjoyed Holy her husband during her life and had done much good. Communion worthily, and whether I have been able to eat When she was on her deathbed (1780) and discussed the the Lord's Supper in a manner worthy of God. Have I eternal affairs of her soul with her pastor for the last time, partaken of Holy Communion in a manner worthy of the he suggested that she sing the song "Christ lag in living Saviour living in me? If Easter has been so kept by Todesbanden. She sang along silently. But at the words, "A me, then I humbly thank my God for his grace; if not, then it mockery of death has been made," she rose quickly, is said, better thyself. This is the cause why I sigh daily in clapped her hands, repeated these words in half a voice the morning this sixth verse." May the Lord have mercy that and with a cheerful countenance, and no sooner had she we all keep Easter in such a way, and with the joy of Easter uttered them than she delivered her spirit into the hands of we will not lack Easter peace!

her Saviour. - To the court preacher Hedinger in Stuttgart In addition to the song "Christ lag in Todesbanden," sermon was followed by the celebration of Holy read his Luther also composed a hymn of praise for Easter around Communion, after the preface had been sung together with

*) The author of this exterior then comes to speak of the 1524, which, however, did not find as wide a circulation as the that powerful and striking song of triumph. This hymn and the first verse of "God be praised and blessed" show all oculus how this, as he cries, "most miserable of all hymns" of his country (Hanover) has dealt with Luther's masterpiece, and thereby to help "to recognize the misery" of those who are still "punished with such a miserable hymnal". Christ in overcoming death: in bearing God's wrath for us, we are restored to His grace; life and grace are given to us.

(Submitted.)

Church dedication.

The dear readers of the "Lutheran" will remember from an earlier issue (No. 23. Year 11.) that also in Cape Girardeau, Mo., a small congregation of Evangelical Lutheran confession has gathered, and that they were able to lay the foundation stone for a first German Evangelical Lutheran Church in this city. With the help of God, the Almighty and Gracious, the building was completed to such an extent that the solemn consecration could take place on October 31, 1855, just on the Reformation Day. Besides the undersigned, Pastor Löber of Frohna, Perry Co. and Pastor Jungck of Eisleben, Scott Co. were present for this celebration. The confession took place in all the meeting rooms and was connected with an address by the undersigned, puffing on the occasion. Guests from the neighborhood and town had gathered in front of the church (a brick building 40 at 24.18 feet high). With the words of Ps. 110, 9. 10.: "Open wide the gates and the doors of the world 2c." the hitherto closed church door was opened, and those gathered took their seats in the nice little church, which had been decorated in a simple yet dignified manner. The service began with hymn 132 in the St. Louis hymnal: "Come God Creator Holy Spirit" 2c., which was followed by the consecration prayer by the undersigned. The hymn: "Allein Gott in der Höh" 2c. was followed by the reading of the church consecration pistle by Br. Jungck, which was followed by the church consecration hymn 168: "Dreifältig, heilig, großer Gott". The sermon on 1 Cor. 3,11-17 was held by the undersigned, taking as his theme: How this house can and should be a house of God in fact and in truth, 1. if the purpose of this house rests on a divine foundation; 2. if divine building continues on this divine foundation. The sermon was followed by the celebration of Holy Communion, after the preface had been sung together with the Sanctus and the words of the Testament. The blessing and the first verse of "God be praised and blessed" concluded the service. It should only be noted that all the songs were sung rhythmically, as the congregation enjoys rhythmic singing and has therefore introduced it. -

In the afternoon Pastor Löber preached on Matth. 28, 20.: "All power is given unto me in heaven" 2c. and took as his theme: "Behold I am with you always, even unto the end of the world."

In the first part it was demonstrated how the Lord had made this promise true from the beginning. In this part, the speaker referred not only to the fact of the Reformation, but also to the divine blessing of the Augsburg Religious Peace, the 300th anniversary of which was celebrated in many churches of the Lutheran confession in this country. Then, in the second part, it was shown how we may therefore hope that he will continue to make the same true for us, if we only faithfully adhere to this church. The afternoon celebration concluded with the blessing of a six-week-old woman according to Löhe's Agende.

This dedication ceremony was a day of joy for the dear congregation as well as for the undersigned, of whom it must be remembered that he had already made his entrance into his new congregation, New Wells on the right bank of the Apple Creek, and from there still served the small congregation in Cape Girardeau. So it is certainly a joy for everyone in whose heart there is still a spark of love for his church; all the more so when one knows with what obstacles and adversities this congregation has to struggle. It is small in number; its enterprise must seem to some a foolish undertaking. Moreover, it is surrounded by false prophets, who must be anxious, if not to exterminate it altogether, at least to restrict it very closely; to overturn, if possible, the lampstand of the divine Word in the midst of the congregation. Thus the congregation of Hanover in the Busch, where the undersigned formerly resided, has already taken its own course. They have done what the apostle Paul reminds his Timothy, 2 Tim. 4:3: "For there shall be a time when they shall not suffer sound doctrine, but after their own lusts shall they themselves lay up for them teachers, after whom their ears shall prick." All the more reason, then, for all true Lutherans to rejoice that the Lord has spoken his word of promise to the dear congregation in the city on this day of joy: Joyful days, has begun to be fulfilled. Not only does it have the confident hope of soon having a shepherd and pastor in its midst, but God has also already awakened hearts that have outwardly laid hands on the work by offering a love offering to cover the church building debt. This had to encourage the congregation all the more not to despair, but to confidently continue the work of the Lord, as this love offering of \$13.00 came unsought and unexpectedly from the dear sister congregation of Altenburg.

Many thanks and God's blessing for this love! May other congregations follow this example of unsought rebuke!
A. Lehmann.

Synodal - Display.

The Synod of "M Missouri, Ohio".
a. St. Western Districts will meet on Thursday after Allse-.

ricordis Domini, April 10, 1856 at Altenburg, Perry Co, Mo.
The pastors entitled to vote are required to bring their parochial reports with them, or to send them in on time.
Chr. Aug. Th. Selle, Secr.
Crete, Will Co, Ill, '6 Feb 1856.

Conferenz - Display.

The Southern Indiana District Conference will meet, God willing, on the second Wednesday after Easter of this year, the second of April, at the church of the Rev. Wichmann, in Cincinnati.
Rud. Klinckenberg, Secr.

Receipts and thanks.

With the most cordial thanks, the undersigned hereby testifies to having received the following for the maintenance of the students in the Concordia - Collegium and - Seminary:
From Mr. Friedrich Lange at Troy, Ills. 1 hog of 200 pounds; from Mr. Heinrich Eisrnbrg, same, 1 hog of over 200 pounds; from members of the parish at New Bielefeld, Mo-, 6 hams, 5 bushei of potatoes, Z bushels of corn, and from Mr. Mnnzel there, 12 bushels of corn; from Mr. Herrling in St. Clair Co, IILS., 5 bushels of potatoes; from members of the township in Elkhorn^Prairie, IILS., 600 pounds of wheat flour.
Ludwig Wüllner, College - Oekonomie - Administrator.
With heartfelt thanks I certify to have received \$2.00 from the Detroit Young Men's Association and \$3.00 from the Michigan churches for my support. May the merciful God bless the generous givers temporally and eternally.
E. Schultz.
Concordia - College, March 2, 1856.
With heartfelt thanks, the undersigned hereby certifies to have received \$3.00 from Dr. W. Sihler; \$3.00 from Mr. A. F. Siemon; \$13.00 from Mr. Ch. Piepenbrink and \$5.00 from Mr. Chr. Cöster.
E. Evil.
Concordia College, March 3, 1856.
With heartfelt thanks he confesses to have received four towels, two shirts and a pair of stockings and similar leggings as a gift.
Konrad Hofmann.
Concordia College, March 1, 1856.
With heartfelt thanks, the undersigned acknowledges having received \$5.00 from the college treasury of the Cleveland congregation for his support.
F. Funk.
Fort-Wayne, Feb. 15, 1856.
Cordially thanking undersigned acknowledges having received for his support \$36.00 from the congregation of Rev. Lochner in Milwankie, Wis.
May God repay the generous givers abundantly in body and soul.
Friedrich Rufs.
Fort-Wayne, Feb. 15, 1856.
For my support at the seminary I have received: for the purchase of a violin from Mr. Pastor Föhlinger in Fort - Wayne \$1.00; from Mr. Vogel ibidaselbst \$1.00; from Mr. Pastor Clans and Mr. Teacher Koch in Neu Brc men near St. Louis \$1.00, and from the honored virgins association in Cleveland through Mr. Prof. Crämer \$1.00.
Sincerely thanking, I wish the givers of this good that the blessing of God.
Divine Brandstettner.
Fort-Wayne, Feb. 15, 1856.
With heartfelt thanks, I hereby certify to have received \$10.00 from the congregation of Rev. Volkert in Schaumburg, Ill, for my support in the seminary here.
May God reward the generous givers abundantly.
I. H. GilS.
Fort-Wayne, Feb. 15, 1856.

Sincerely thankful undersigned \$8,10 VVN'P, Köstering from dcr^cmeinde Allen Co. to have received his support at the seminar here.
F. Kahmeyer.
Fort-Wayne, 26 Feb. 1856.
With heartfelt thanks, the undersigned certifies to have received \$2.00 from Mr. F. Nchtrclein in Frankenmuth".
loh. Georg Nuechterlein. Fort-Wayne, 24 Feb. 1856.

Receive"
a. to Concordia - College - Building: Subsequent by Past. KvlbS former churches in Allen and Adams Co, Ja, \$1D
From Mater Parish of Rev. Kolb in Sheboygan Co, Wis: Bro. Chapel \$2.00; wife thereof \$1.00; G- Ziegler \$2.00; G. Scholz\$1.00 tz,stg.
by Mr. Pastor Nöder in Middlcton, Canada West 1,W " several members of the congregation of Mr. Pastor Keyl in Baltimore 28,N from the sewing club of the same municipality25,60
From the Rev. Franke's St. Paul Parish in Lafayette Co-, Mo. 25.00 „ Mr. H. D. Bruns ibid 2,D
" of the Rev. Fick's congregation at Detroit, Mich. second mission - -5.68
" of the St. John's parishc of the Rev. Frederkiug in Ehclby, Bureau Co, Ill, 1LO by the Rev. Sauer of H. Mönig \$3.00; Heinrich Meier, F. Jmbusch, H. Toppy and Franz Mönig ä \$1.00; Bro. Toppy and Bro. Brandt L 50 Cts.; Bro. Gebenkamp 30 Cts.; Rev. Sauer 70 Cts.9W
of Mr. Wilhelm Frye in New Orleans by Mr. Pastor Metz AW
" of the congregation of Mr. Pastor Sievers in Frankenmuth and Amelich21.20
d. to the synodical treasury of the western district:
Of the congregation of the Rev. Wolff in HillS- borow, Mo. \$6,V
" of the parish of St. Louis, Mo.2ch0
Ed. Roschke.

Received
u. für die verw. SchullehrerHeidr
From Mr. Luecke, a teacher, in Sheboygan, Wis. \$0.50 ""
B. H. Succop in PittSburg 0.Ä
b. for all preachers and school teachers widows of our synod:
From several members of the congregation of Pastor Keyl in Baltimore, Md \$51/33
" Mr. Scheel in St. Louis!L

E. Roschke.

Cold
n. to the attgemeiuen Synodal- Casse: By Mr. Pastor Sievers in Frankentust, Mich. \$12^8' to wit:
Mrs. Schultheiss\$5.....,(0
St. Noth0,50
Lconh. Hachtel2.00 ,
Joh. Jacob Cscmbachcr0.08
P. .Mlör--. -1,00
I. Herpolöpcimer1,00
Fr. Bück--10,00
G. Stengel1,00

for the general presidency: from Mr. Wilhelm Frye in New Orleans by Mr.
Pastor MetzL,gg
„ of Collüwville Parish, Ills. 10,00
b. to the Synodal - Missions - Casse:
from an unnamed man in < t. Louis ' .
0,50
" of the congregation of Mr. Pastor Lemke at Mon- roe, Mich..... 4D
Collection on Sunday Epivbanias in Frankenlust, Müh.- ' 5,43
likewise in Amelith i,G
I. P. Weggel1W
Pastor Sievers.....
v.for the maintenance of Concordia College: nothing.
ll. for poor students at Concordia College and Seminary:
of Frankenlust and Amelith for Ms. Lutz.\$7,20 F.
W. Barthel, Cassirer.

For the Lutheran have paid:
The IO. Year Mr. Pastor Hartmann.
"11-/ , Messrs. Pastor Hartmann, Oswald Nmhe.
" 12. " Joh. Bethe, D. Benges, Fr. TeußeitZ Rev. Engelbert (2nd Er.), Rev. Hoppe, Mich. Kurz, I. B. Lind, Chr. D.Sku- tel, Past. Jox (\$1,14. Porto.)



Offenb. Joh. Cap. 14, v. 6, 7.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 12, St. Louis, Mo. March 25, 1856, No. 16.

(Sent in by Pastor Röbbelen.)

The Revelation of St. John.

The nineteenth chapter.

V. 19-21.

(Continued.)

V. 19. "And I saw the Beast, and the kings of the earth, and their host gathered together, to make war with him that sat on the horse, and with his host."

Now comes the monkey play of the resurrection, with which the Antichrist crowns his work. The "beast" appears again. Yes, it is on top, just as the corpse of a man who has found death in the water, at last swings itself up once more above the floods that buried it and seems to mock it. Then not only do the fish surround it, but lifeboats row up to it at the same time, and on the shore it is received by a crowded crowd of old acquaintances, or curious idlers. This is what the meeting is all about, trying to help the "Thier" to its feet once more. It is itself already a proof that what is surrounded is dead. For who in all the world would think of summoning so many people for his sake and of waging wars when he could still pant? Then the kings who ally themselves with him must fear his whims as much as those who have escaped his clutches. Where there is a carriage, there the eagles gather; a beast that still lives, all avoid.

That these armies are gathered together to "make war" then to the day of eternal decision. Until then, those who with him that sat on the horse, and with his army," must not belong to Christ's army were not allowed to cast pearls before swine, but in the same case as the Lord, when he admitted their enmity; but they even pretend to be the best was questioned about his doctrine after his emphatic cry of friends of the Lord Christ, and to save his church from woe in Jerusalem during the days when he spoke freely destruction: but the Holy Spirit puts the lid off their harbor before all the people. If one wants to fight with weapons that by the way, this assembly has already been spoken of in are not permitted in Christ's kingdom, then silence and chap. 16, 14, 16, and the necessary things have been said waiting are in order, but not responsibility.

The question that arises here is what we are to understand by the false prophet who assists the beast and One may well pause a little again, and shine with the torch, which St. John presents to us in this verse, into the night, which has already begun to give brilliancy to extinguished stars again, and to lure the hyena out of its hiding-place. The interpreter is at the door. There is no need of gloss. But let the night grow blacker before we look for the torch. If we shall but have time to light it then!

V. 20. "And the beast preyed, and with him the false prophet that wrought signs before him, whereby he deceived them that had received the mark of the beast, and them that worshipped the image of the beast: Alive were both of these cast into the lake of fire, which burned with brimstone."

Short trial. It doesn't even seem to come to a main battle. What need was there? The old eternal truth could not come into the light any brighter than it already had. The enemies fought against God. And so it was

19:11 ff. There everything is attributed to the "other beast" that John says here of the false prophet. There is no question, then, that both are one and the same, namely, the papacy in the narrower sense. The "beast," which still in the preceding verse, as everywhere where it stands alone, signified the Antichrist, is then, as Cap. in, 14. ("that they should make an image to the beast," 2c.), where it likewise confronts the "other beast" par excellence as a "beast," the Roman Empire (Cap. 19, 1.). What was more appropriate than the anti-Christian power, now that it is to be done away with in the

in the same form as at the beginning of the account, which now ends? From this it follows that this prophecy does not extend beyond the time when the Roman Empire existed. Luther also fulfilled it perfectly during his lifetime. Yes, it is nothing new that it proclaims; but the old victory of the angel who stood in the sun is only confirmed, as one certifies and seals in peace for coming centuries what was won in a battle. We have already recognized that with this chapter, as it were, a wreath is completed. We should not be surprised, therefore, if the end here also runs back into the beginning and we find ourselves again transferred to the same place that was already assigned to us in Chapter 11, 11. We have arrived at a rock in the stream of time. Therefore the movement of the waves must no longer determine us. They break on the rock that does not waver. They rush upon it and flee again, leaving the field for equally fruitless battles to those who come after. In time only they have further a history. The church, which in truth builds itself up where the enemy mendaciously pretends to have his stronghold (see Match. 16, 18.), does not measure itself according to its measure. Eternal as she is, she knows no age, no earlier and later, no otherwise and now. The things that hang on Him who is called yesterday and today, and the same in eternity, are also for His bride always young, always equally glorious. "And his leaves do not wither," she writes under Luther's picture.

Nevertheless, and precisely because of this, it still finds its application today, of which this verse preserves for us the joyful triumph. Not only does the rejoicing over what was achieved at Worms and Augsburg ring out to us here to secure the rich legacy of the Reformation; this verse also contains the promise that Luther's victory will be repeated as often as his spirit awakens anew. Therefore we have just in as good a right to refer v. 17 ff. to our own day as has been done hitherto, and to find in them the proof that Luther's voice will break forth again and again with great clamor until the last day, and that the enemy will be destroyed: Luther's banished and outlawed, Christ seized "the beast:" for the voice will, until the last day, break forth with a great shout, Emperor presided here, and was also first convicted in his awaken the enemy, and when his defiance has risen to the highest, will suddenly put him to shame, as we see it as the Pope, "the false prophet," and condemned both by Luther's victory monument of the work already accomplished at the time of the Lutheran church reformation, as the banner burns with brimstone. This expression reminds one of raised from the battlefield high up on the dome of the cathedral of heaven (cf. cf. v. 17, where Luther stood in the sun as the standard-bearer of the "one who sat on the horse."-It would not be possible that, even before the end, an after-celebration of what this verse proclaims awaited us. For how easily could the Roman empire, which has so often given the whole earth cause to wonder, because "its abominable idolatry, the stinking "brimstone," which they deadly wound was healed" (cf. Cap. 13:3), flourish once sell for incense, an abominable "fire of fire," and the more in its old glory under a "new king, who would not yet come" (cf. Cap. 17:10)?

Yes-what is not everything possible?-as a light flickers high as the prophets have already said of it. before it is extinguished, if the wind would only turn a few more times, even the Turk would see his request granted, if the unbreakable loyalty of the "first and other beast" urged him to the honorable desire, and would justify an interpretation of our passage that, in the striking name that even after Luther's death and until the Last Day, an is here attached to the "other beast," would find an allusion outstretched finger of the Holy Spirit that snatches the to the fact that the Lutheran Church, toward the end, would work and instrument of the Lord from the darkness in sing, in addition to other old songs, also this one, to its great which sorrow: Sorrow will sing once again: the hope for our time that the battles to which Rome, drunk with victory, is preparing, will only tear out the mouth of "Keep us, O Lord, by thy word Christ's limbs and reawaken the verdict of condemnation, And for the murder of the Pope and the Turk," to say which has long since been pronounced, but which is no nothing of what Luther wrote of Gog and Magog.-we want to longer valid, just as the tumult of war opens the arsenal. prepare ourselves for the worst, according to the well-known And even if the first should then become the last, if those saying, and hope for the best. We do not want to delve so far who in former days represented the church, together with into such expectations that they become a hindrance to our all those who have that reputation, should be silent, so that hope in the last future of the Lord. For, as I have said, all this the visible church would have a new moon, still-this is already fulfilled. The sun has risen and the day has come, passage gives us the consolation-even the most despised as we have already seen in chap. 11:15 ff. But its rays will fools, even the under-aged, would be judged powerfully in continue to fall on the earth as long as it takes for the Lord heaven. If their judgment had to wither on the torture and to put an end to it. suffocate in the smoke of the funeral pyre, because "these Let us now look at the' last words of this verse. They are two" as ravenous beasts can only live if they are allowed to called, "Alive, these two were cast into the lake of fire 2c." bite and scratch, and "alive" they are to remain, then not There is, however, a hint that the Antichrist will continue to only the heavenly:: hosts of the murderers sing the little be active until the last day. First, however, we must not think song: "alive these two were thrown into the fiery lake that here of the actual torment of hell, but only of the opening of burned with brimstone;" but also they, the latter judgment which condemns the pope and his themselves, in the sighs, the mute drops of blood and the confederates to the "lake of fire." This is evident from the ashes of their slaughter victims only hear the re-ball of the joyful triumph. Not only does the rejoicing over what fact that, after "these two have been cast into the lake of thunder that here rolls over their heads. was achieved at Worms and Augsburg ring out to us here fire," the rest (v. 21) are yet to be killed with the word "hell: V. 21: "And the vipers were slain with the sword of him that sat on the horse, which proceeded out of his mouth: and all the fowls were filled with their flesh." Word are killed. To make it quite clear to us, we need only think of the Diet of Worms. There the "false prophet" was still When the pope at Rome, together with the Roman emperor, had received their sentence, the others who were devoted to the Antichrist could not prevent the word from coming into their hearts that brought them death: that sat on the horse, which proceeded out of his mouth: and all the fowls were filled with their flesh." Antichrist, could the less forbid that the word came to them, which brought them death. They were most sensitive to this, which they did not wish to acknowledge, and for which reason it is said to them here, that Christ himself sounded the sermon which denounced them before all the world. Nevertheless they would gladly have stopped the mouths of the servants of the Lord and satisfied themselves with their flesh. But God did not allow it. Rather their flesh became the food of them, in the sense in which we have already heard v. 18. Yes, now and then faith came into their hands in this place of holy revelation, when, for example, the monasteries were abolished and their revenues, together with other endowments, were used by Lutheran princes for the promotion of pure doctrine.

(fixing to follow.)

About the
Differences of Indians in America and
Indians in East Asia 2c.
(From a letter.)

----- You are probably right when you say that I came here from a field of work that is different in every respect. Country and climate, people and language, religion and customs, everything is different. Only grace is the same, which carried there and carries here, blessed there and blesses and will bless here.

The land there (in America) is still in the undisturbed slumber of nature, wrapped in secrecy and silence - the primeval forests; or it begins to awaken and stir, it begins to arise and then to advance, like a man after good rest - the settlements. So then the state there is like the night, like the dawn, like your daybreak, like the forenoon, as the case may be. Much toil, but sweetened by hope; much labour, but in virtue of the youth of the land also strengthening the body; much privation, but also much cheerful courage; for scarcity is sure to be followed by abundance. - The land here (in the East Indies) has groaned for thousands of years under the tread of a people turned away from God and corrupted by sin. And as if it were tired of giving its abundance to the ungrateful, it rests here and there in vast expanses of oedema. Not like the fullness of youth, but like the weariness of age its face appears. The east in the sunset, as there the west in the sunrise.

Like the land, like its climate. Strengthening there and luring out to activity; wearying here and scaring away under roof and shed for protection from the sun's merciless rays. And even the night, the hot one, does not refresh here as there.

The people there are great and silent, though; in number and scattered, full of character, free and independent, like the game in its woods, and yet inactive, crowded and driven out, like this one. - The people here are great in number and small in spirit and garrulous without measure. They have been enslaved for millennia, by native and foreign rulers, and therefore well versed in all the serpentine coils of falsehood and masters of hypocrisy; a mass without character.

As the people, so their language. The Indian, as silent as his forests, speaks hardly as many words in a month as the Indian does in a day. That is why the Indian puts as many thoughts into each word as possible, so as not to use many words, even if they are long; the Indian, however, joins word to word for the same thought, and because, once speaking, he does not like to be silent again, he lets the ending of one word fall together with the beginning of the other, so that there is no gap, and no one can interrupt him. Even in his written speech, words are chained together as if they were afraid of separation, of interruption.

The religion there is simple, childish worship of the forces of nature, the "spirits," who govern thunder and lightning, storm and wind, waterfalls and earthquakes, and of that too. But God's grace must not be concealed either, who dwell sometimes in the clouds above, sometimes in the where it is; let no one expect the impossible from the poor waters below, sometimes also in human form, and live like messengers of the present time. Let no one expect the men, only with higher powers, and power to change their impossible from the poor messengers of the present time. shape when and how they please. They are both inclined and disinclined towards men, but never morally impure. - church so the mission appears with necessity. The Religion here is the most colorful and systematic idolatry missionaries, like all other sons of the Church, will always the earth has seen, and the gods are mostly full of all vices. remain children of their time and related to the soil on As is the religion, so are the customs. There much which they have grown up. If the mission grows in step with simplicity and little falsehood, here no simplicity and much falsehood in all ways. There in *puncto sexti* (in regard to the keeping of the sixth commandment) little to remember, here therein just a den of all impurity. - But enough of contrasts! There is also enough of the etc. concordant. Holey wells without water of life, there as here; heartache and accident on all paths, there as here, and the way of peace unknown. Necessity helps much, there as here, Who yet have acquired and can give us nothing, And the One who has acquired, and can and will give Life and full sufficiency, unknow'd, unsnatch'd, and unearned. - If we now look at the whole of our mission here, the successes appear great and small at the same time, just as every thing appears great and small according to the object with which it is compared. - If we now compare these afflicted days with the apostolic time, they are certainly small with all that happens in them. - But if we do not despise these little days, we shall have great things to boast of even in them. Four thousand souls who, I will not say all, are faithfully converted to the Lord - where would that be found? -but who are all under the direct influence of the gospel, is worthy of thanksgiving. How many hundreds of these have already been gathered as full sheaves into the heavenly barn, or else have been plucked out of the fire and saved? And this number the Lord increases here and there, if not by hundreds and thousands, then always by immortal and dearly purchased souls. And even the hundreds are not absent when the Lord calls them to come. Only in the last five months more than 500 of them have come and placed themselves under his gentle shepherd's staff. I think that this is all the more worthy of thanks, since the land of Tamils does not otherwise have such blessings to show. And that is what I mean when I say that the success is also great. Compared to other missions in this country, it must be called great. When one reads here sometimes how, after a long introduction, the baptism of six persons is reported, three of whom are only from the Gentiles, and these three are girls from a boarding school - one would like to sigh and give thanks with one breath.

It is not my business to conceal defects and infirmities on our side. If God gives us life and strength, let us speak But God's grace must not be concealed either, who dwell sometimes in the clouds above, sometimes in the where it is; let no one expect the impossible from the poor waters below, sometimes also in human form, and live like messengers of the present time. Let no one expect the men, only with higher powers, and power to change their impossible from the poor messengers of the present time. Let no one think that as the mother so the daughter, as the mission appears with necessity. The missionaries, like all other sons of the Church, will always remain children of their time and related to the soil on which they have grown up. If the mission grows in step with the church, let the latter praise the Lord with the former. But time and space give way to an end. Let me conclude here to you for faithful intercession. And so I remain, etc., Baierlein. Sadras, 15 Octbr. 1854.

(Submitted.)
Sync and corrections by n17t01 to the California mission.

Since the time is approaching in which the various districts of our Synod will hold their meetings in order to discuss their church affairs with prayer and the assistance of the Lord, we feel compelled to bring up a matter which has already been mentioned several times and which is still on the hearts of many, and to submit it to the venerable District Synods for consideration and decision, namely, the mission to California.

If we take a look at the shores of the calm sea, we must be astonished at the wonderful changes that have taken place there in the course of a few years. Where only a short time ago there was a barren wilderness, in which only a few Indian tribes lived and only a few Mericans had settled, there now rise flourishing states and populous cities, which enliven the calm sea with their merchant fleets and increase in population every year. The cause of this strange phenomenon is well known to everyone. In California, inexhaustible gold deposits were discovered, and no sooner had this become known than the stream of a mighty immigration flowed there and founded culture and civilization.

We do not mention this in order to praise the spirit of human enterprise. We only want to point out the obvious workings of divine providence and the unmistakable fingerprints of the Lord. God, who directs the destinies of the kingdoms of the world for the salvation of His Church, therefore established a state, law, and order in California, in order to pave a way and build a bridge for His Church, so that it could move into it and spread its heavenly blessings there.

But, one asks, what is the profession of missionary work there? Without a doubt ge-

God also bids us Mark. 16:15: "Preach the gospel to every creature," commanding us to let the light of the gospel shine in every land, even in California, as much as we are able. We have besides this the profession of love. There is a large German population in California. Thousands and thousands of Germans, descended from a vain people, from a fatherland, who speak the same language with us, and who have been nurtured by a church, cry out to us: "Come over here and help us!" Or how? has the bond of a common nationality no warrant in the kingdom of God? To be sure, all believers are at all times only one in Christ, but the unity of faith does not unite in such a way that it annihilates the peculiarities of the national community, but sanctifies and transfigures them. Thus St. Paul says of his Jewish countrymen, Rom. 11:28: "After election I love them for the fathers' sakes," and because of their unbelief he had "great sorrow and pain without ceasing in his heart," Rom. 9:2; he prayed for them especially, as he testifies in Rom. 10:1. testifies, "My heart's desire is, and I also beseech God for Israel, that they may be saved; yea, so great was his desire for their conversion, that he saith, Rom. 9:3. "I have desired to be banished from Christ for my brethren, who are my friends according to the flesh." And though he was the teacher and apostle of the Gentiles, yet love to his brethren and friends after the flesh impelled him, that he preached the gospel everywhere to the Jews first, before he turned to the Gentiles. Luther, too, though zealous for the salvation of all Christendom, yet loved "especially German nation, who are of noble nature, constant and faithful in all histories praised." W. A. X., 371. and however zealously he sought to spread the Gospel in all other countries, he nevertheless declared to the emissaries of the Bohemian brethren, "Be ye apostles of the Bohemians, I and mine want to be apostles of the Germans!" Just as a Christian householder recognizes it first as his duty to convert his own household to Christ, so it must also be our primary concern to bring the Gospel to our "brothers and friends according to the flesh," i.e., to our German compatriots in California, whose lack of it, with all their money, makes them unspeakably poor and miserable.

But, they reply, it is their own fault, it serves them right. Why did they let themselves be blinded by their avarice and thirst for gold? Why did they leave the Christian churches, in which they were given the eternal goods of life through Word and Sacrament? Why did they leave the fountain of salvation and go into the wilderness of the world? If they now languish in it and are eternally lost, they have no one to blame for their ruin but themselves. Surely every Christian must admit that it is a shameful abomination for a member of the church to leave the church of God and go to California to get rich.

They prefer mammon to the Lord Jesus, reject His grace and choose gold as their idol. This is a satanic delusion, an obvious idolatry, and God also complains about such people Jerem. 2:13: "Me, the living fountain, they forsake." But as great as this sin is, may we also forsake these people? Are we not allowed to take care of them anymore? God's word teaches us the opposite. God sent his prophets to the apostates in the Old Testament to bring them to repentance. Christ, the good shepherd, gives way to the lost sheep in the wilderness, draws them to himself again, and rejoices when he finds them. And though the Jews did the greatest sin, and crucified the Son of God, yet God gave them forty years to repent, and during that time had the gospel preached to them. He who received gifts for the apostates, Ps. 68:19, is even now stretching out his hands to them, as it is said today. Should the church, which has received from the Lord a hearty, merciful motherly spirit, cease to sigh, pray, and weep for those who have gone astray, for whom our heavenly High Priest himself still makes his intercession with his Father forever? Certainly not. We must also consider the fact that many a one who went to California out of greed for gold may have been humbled and disappointed by the cross and tribulation, and may now be longing heartily for the word of God. We also have to think of the children of the same, who have no part in this misdeed of the fathers and should not bear it. And finally, how many Germans may have gone to California who have perhaps never in their lives heard a living evangelical sermon and are still waiting for the hour of their calling.

But if we look at ourselves, we find another reason that calls us to active help. Dear brother, why did we emigrate to America? Did we all come here for the sake of the Word of God and the pure Lutheran doctrine? Did we all know that we would find orthodox churches and schools here? Must not many, perhaps most, of us confess, "I went to America in order to seek a better livelihood here for myself and my family, perhaps even to become rich? And what is our mother church doing in Germany? Although many of us migrated here for dishonest reasons, she has not withdrawn her hand from us, nor has she cast us off. Rather, it shall be remembered by us for her eternal repose that she has done mercy and good to us. She sent teachers and preachers here, who sought out the abandoned Lutherans in their quiet forests and lonely prairies, and refreshed their languishing souls with the word of life. She has also spared no monetary tax, she has helped to build our institutions with her gifts of love, she has sent us valuable books, and she has given us all kinds of other help. So we must

many of us thank God that, while here they sought only earthly goods, through the faithful service of our Mother Church they have found here the heavenly pearl. This is certainly a powerful invitation for us: "Go and do likewise! We truly cannot repay this Samaritan service of Christian love better than by proving ourselves to the Germans in California like a faithful mother church and also bringing them the treasures of grace of the pure Word and Sacrament, which are better than gold and much finer gold, to their land of gold.

But what must especially stimulate us is the great zeal with which other church communities are taking care of the Germans in California. This year, too, the Methodist Episcopal Church has again sent two German missionaries to them. Even though we admit that souls can be awakened from eternal death through their preaching, as long as they proclaim Christ as the sole reason for our salvation, and we rejoice in this, it must nevertheless grieve us deeply that they do not impart to them the pure doctrine and thus also not the full comfort of faith, but rather spread many false doctrines that are harmful to the soul. Their efforts do not make our work superfluous. Rather, the love of Christ must urge us not to leave the field of work there to others. There is no doubt that most of the Protestants there, even if only in name, are native to the Lutheran Church. Are they to be cared for by strangers and drawn forever into the community of false-believing sects? Does the mother church not want to take care of her orphaned children herself, or to deny them the rich good things of the house of God and the untainted treasure of dignity? May our souls also be inflamed with a heartfelt desire to bring them the jewel of our true confession, which is our everything in the misery of this life.

We are permitted to touch on one more thing in passing, which is self-evident here, and which we therefore immediately take into consideration. If the Lord should gather Lutheran congregations through our ministry in California, then a new path would be opened for our mission to the Gentiles and access to the Chinese, who still live in California in considerable numbers.

Meanwhile, our next goal remains the mission among our German compatriots. And for this it should already be high time. The tremendous speed with which world events are now taking place teaches us, in addition to the other signs of the times, that the Lord is hastening to the end with the world. Let us therefore hasten to work as long as it is day. And this will come to pass when the Holy Spirit vividly convinces us that God wills it. "Gort will it!" with this exclamation a Christian assembly once resolved to build the holy sepulchre of Christ. And yet it was only an earthly struggle, only a worldly aim, to which they devoted themselves. But we

consecrate ourselves to a work which God commands, and would like to serve as a guide at least in the beginning of the discussion. which love demands, which guilt requires. With much greater right, with a better conscience, yes, with the joy which the Holy Spirit works, we can exclaim: "God wills it!" God wills that all men be helped and come to the knowledge of the truth; God wills that we also cooperate in this; God wills that we also, in his name, confidently put our hand to work, for he, as our counsel, strength, and hero, will also give us ways and means, sail and prosper.

Oh, that God would dignify us to accomplish this work for the glory of His name! But if we look at the execution, difficulties and obstacles seem to stand before us like mountains as high as the sky. Let us not misjudge them, but let us calmly face them. With the many hardships that surround us here, all our teaching powers and gifts of love are already completely exhausted, and there seems to be nothing left for this purpose. But it only seems that way. The thing is the Lord's, and must be begun and accomplished in his name, that is, by his command, trusting in his help, and under the direction of the giver. But it is also the cause of our whole synod, which is why we must unite in common intercession for it, complete it with mutual consultation, and carry it out with united strength. And God, who helps and hears through petition and understanding, will not let our trust be put to shame.

Hereupon we are permitted to submit the following as a proposal and request to the brethren:

1. that with God's help we undertake a mission to the abandoned German Lutherans in California to bring them the pure doctrine of the divine Word according to the unaltered Augsburg Confession and the other confessional writings of our church.
- (2) That if all the District Synods are unanimous on this, and God raises up men for this purpose, we will send two candidates or preachers to St. Francisco as soon as possible.
3. how to obtain the necessary funds.
4. that the next general synod appoint and instruct a committee to carry on and promote this mission.
5. that statistical information about the German population and the ecclesiastical conditions in California be communicated by the Lutheran, in order to awaken and stimulate participation in this mission.
6. that all the congregations of our Synod include this matter in their ecclesiastical intercession.

We feel too vividly how imperfect these proposals are for us to dare to interfere in any way with the deliberations of the brethren. And therefore we thought we might make them, that they might be justly improved.

As, under our new Constitution, Cap. IV, D., the inner mission in the states of North America, over which none of the district synods extends, belongs to the business of the general synod, so something could only be done this year for the mission to California if the venerable district synods united on the common measures to be taken! Therefore, by respectfully and cordially recommending this small appeal of ours to all our dear brothers in office, deputies, as well as to all congregations and members of our Synod, we pray to the Lord of the Church that he will also grant us wisdom, joyfulness and all necessary assistance in this matter through his precious Holy Spirit, so that he himself may begin and complete this work through us to the eternal praise of his name and to the salvation of many souls. Amen.

H. Fick.

(Submitted.)

Some of the handling of church discipline.

Church discipline in the actual sense, i.e. the special handling of the binding key in gradual admonition until the final exclusion from the congregation, is, as every Christian knows (Matth. 18, 15-17), an explicit commandment of the Lord, the omission of which is just as good a sin as the omission of one of the ten commandments, in the sum of which - love of God and neighbor - it is already founded. Of course, this does not mean that any church or congregation is wrong if it omits to practice this commandment in the right way, since, if it is to be practiced for blessing, for which it is only given, a congregation must be foreseen in which not only the word is preached purely and loudly, but in which the word has also already produced fruit to such an extent that the majority of its members possess the necessary knowledge and the necessary Christian earnestness of sanctification; But for this very reason the lack of church discipline is a sign that a congregation still lacks both, or that the knowledge is present, but the zeal for sanctification has dwindled again in the majority of the members, and the spirit of the world has gained room, which is then all the more deplorable.

The more a congregation is imbued with the conviction that the commandment of their Lord is to be obeyed unconditionally, and the more Christian earnestness has come to rule in the individual minds and through the majority of them in the congregation, the more quickly and emphatically a reaction (counteraction) will take place as soon as something ungodly arises in doctrine and life in the midst of the congregation, a bitter root wants to grow up, a little tear has fallen into the eye that has become light. Of course, in this case, the fallen person will not be expelled immediately and in a hurry.

On the contrary, the more a congregation keeps its eye on the purpose of this commandment, namely, the salvation and winning of the sinner, the more conscientiously it will observe the gradual brotherly admonition prescribed by the Lord, and will not be content if it has only brought its admonition to the man in one, two, three ways, But in the sphere of this threefold admonition she will seek by various means and ways to come to the heart of the sinner, and, according to the case and the state of the soul, will take her time to perform the last and most painful act - the ban. But again, if her exhortation and waiting finally prove fruitless, the same zeal for the glory of God and the salvation of her neighbor will not let her rest until she has cast out the wicked one from herself, unless he has cast himself out and performed a self-exile, which may well be more frequent in our circumstances. This is how it is, and this is how it should always be.

But let us now imagine a congregation which does not lack the necessary knowledge and, as one may hope according to love, also the necessary earnestness in the majority of its members, which has thus already been planned to a level on which the handling of church discipline can and should take place beneficially. Let us imagine that there is a case of church discipline, that the second stage has not had the desired success, and that the matter is now brought before the congregation. The preacher, together with the leaders, presents the facts of the case. Members of the congregation confirm it. It cannot be denied that the case has also become known outside the congregation and has blasphemed the enemies of the Lord. And the sinner does not want to hear the congregation, does not want to confess repentance, does not want to testify to his sincere will to make up for the given offense as far as possible by public repentance and remittance of the sin before men, and does not listen even after the admonition from the congregation has perhaps been given for the second time. Then the preacher calls for the building. Will it now be possible to proceed to the same immediately?

We do not doubt that there are congregations that would unanimously seal this call with their yes and amen. We believe, however, that many a congregation will encounter difficulties when they arrive here. Individuals raise doubts and objections, especially when they can refer to past abuses of the ban. One hesitates. The preacher, who, however, cannot carry out the ban without the congregation, who does not want to pronounce it publicly before man after man of the voting members has pronounced it as his conviction that the sinner now belongs out, and who, after love, has patience and hopes and believes, often longer than other people, - talks and talks, holds meeting after meeting, in order to convince even the last man of the ban.

the necessity of imposing the ban. In vain. The misgivings would be the strongest testimony against those defenders of some or several do not want to give way. The matter of his former impenitence. It is precisely through this cure for life and death that a crisis is brought about, which in the case of some seems to lead to eternal death, but in the case of others also to life, that they will be infected by "Scrupel" in the end. What now melt away?" Don't worry. We are speaking, after all, of a and who knows after how many years. No less blessed are to do? Leave the matter hanging? This must not be done, if congregation that wants to practice church discipline out of those in the congregation who have already entered the the commandment of the Lord is not to be taken for a joke, obedience to the Lord, in His order, and with the intention of path of destruction, but have not yet become manifest. Oh, and if the zeal of a congregation against public aversions in winning the sinner; there not only can no abuse of the ban for them the admonition of a public sinner, and still more doctrine and life is not to be an empty pretence. To banish take place, but the ban itself so frequently does not occur. his subsequent solemn exclusion, is a mighty call to the sinner by overruling the protest of those who declare And even if all these dreaded disasters should nevertheless repentance, and who knows how many have gone into themselves not yet convinced? This, too, is impossible; for ^occur, what are the consequences to us if we act in themselves at times. The individual God-fearing hearts are the "let him be to thee a heathen" concerns all and every obedience and within the bounds of the Word. They are in also blessed by every such case that occurs. When the member of the community, and what kind of ban would that the Lord's hands, and let him answer for them if he pleases. Corinthians accepted Paul's punishment in 1 Corinthians 5 be, where one part wanted to cast out the sinner, the other But the consequences are not as bad as some would like and took the incestuous man into church discipline, what a to hold him back; that would be nothing else than a de facto to make them out to be for themselves and others. Do not be good effect it had on the minds of all the righteous. Paul separation. So what is to be done? Postpone the execution unintelligent, but judge according to God's word. It will then himself bears witness to this when he writes in 2 Cor. 7:11. of the ban and begin church discipline with those for whose become evident that the conscientious practice of church Writes: "Behold the same, that ye were godly afflicted, what sake this postponement must occur. How can it be possible discipline can by no means be of any disadvantage. Of what diligence (earnestness) it wrought in you, besides (drawing not to be able to get rid of one's misgivings about the use are the members who have fallen into decay? Nothing; one another to) accountability, wrath (abhorrence of sin), exclusion of a member, if 1. the sin of the latter is evident, they only hinder it from all that is good and, by remaining, fear (of sin and God), desire (for the Lord and for the 2. the same has aroused annoyance also outside the infect others. Or what is lost if these and those shy away sinner's conversion). Zeal (against evil, for good), congregation, 3. the sinner shows no true remorse and from joining because they shun the seriousness of Christian vengeance (keenness against all unholy and ungodly repentance, but defends himself and excuses himself, or discipline? Nothing; the church is only spared a great things) 1 Ye have proved yourselves to be (now) pure in admits his wrong, but does not want to let go of it, and if 4, burden and plague right from the start. But I know well why deed" (namely, of the incestuous man, since they were all this has been sufficiently explained and substantiated by some fear the fusion of the church. Shall I tell? Mau often before partakers of the same by omission of discipline). the preacher and individual members of the congregation, fears also because of - the dear purse. The smaller the And in their zeal against sin alone, what a powerful and the necessity of the ban has been proved! Here we are number of members is or becomes, the greater is or reminder of the word 1 Cor. 10:12: "Let him that thinketh he certainly dealing with people who do not want to be becomes the share in carrying the common burden. Thus standeth take heed lest he fall!" Blessings come to the convinced for some bad reason. And what do they actually one reckons and reckons, as so often, not only foolishly whole church. If, by her earnestness and zeal, she can pluck do? 1. they want to hinder the congregation from being before the Lord, but even before men. Again we ask, What is a fire out of the fire here and there, and rejoice with the obedient to the Lord; 2. they strengthen the sinner in his will gained by impenitent, earthly-minded members even in this angels in heaven, is that not blessing enough? And if this to be brave and hasten his ruin; 3. they thereby make piece? What sacrifices for the building of the kingdom of blessing is already denied her for the time being in the case themselves partakers of the sinner's sin; 4. they cause the God are to be expected from those who give nothing for their of one and the other, if she must dispose of her public congregation not only shame and disgrace, but also own poor souls? And their example, in the end, must have aimpenitent members by excommunication, does that not disaster and ruin, for where this commandment of the Lord slackening effect on the willing ones' willingness to make also bring blessing? Clear away the ashes, and the coals is wilfully omitted, the existing earnestness of the righteous sacrifices, so that-but the pen resists saying a word about shall have air, that the fire may burn the merrier. More than grows weak and the courage of the unrighteous grows it. In sum, no harm is to be feared if one puts out those who one congregation could be pointed out where things were stronger; and 5. they lead the congregation to the ruin of are wicked, but all the harm already mentioned is to be visibly better when the wicked were put out or left the sinner by their persistence in the commandment of the feared if this is omitted contrary to God's word, and over all themselves. Only now could that brotherly unity blossom Lord. 5. by persisting in their opinion against all better this the curse of the Lord, who does not let his word be among those who remained, of which Psalm 133 speaks so conviction, they cause strife and dissension in the despised. Or does a congregation think they are doing well beautifully and enticingly, and what the large group of congregation, whereby again an obstacle is put in the way when they have him against them? people thrown together could never accomplish in spite of of the exercise of many a virtue of the community, but many But not only is there no harm to be feared from a all the pushing and shoving, was accomplished easily and a door and gate is opened to evil. Therefore, reproaching conscientious handling of church discipline, but rather only quickly even by the smallest group that melted together. them with all these things, let them be confidently afflicted blessing to be hoped for. Blessing is first to be hoped for the How could it be otherwise! "Where the Lord buildeth not the with God's word, until they bow down, or until their sinner who has been disciplined. Or has not many a one house, they labour in vain that build it" (Ps. 127), but the impenitence comes to light and the whole congregation is come to repentance at last, when he was punished by many, Lord buildeth where men labour in obedience. The made aware of it. Then let them be put out, and let him when he was cast out, and NB. after his expulsion was congregation is also told what is first said to the preacher follow whose ban they will willingly endure, unless he has treated by all the members as a Jeremiah 15:19: "Therefore saith the Lord, Where thou cleaveth unto me, I will cleave unto thee. already separated himself, in which case there is nothing to be done but to publish his self-ban, or if, as a result of these events, he has been beaten within himself, which can only be done.

And thou shalt be my preacher, and also my congregation. And where thou teachest the righteous, but from the wicked, thou shalt be my teacher. And before thou shalt fall unto them, they shall fall unto thee." Therefore even those who do not yet belong to the church are blessed. Let such and such a one be repelled from our church discipline; for this honest minds will feel all the more attracted, and for many a member of a false-believing community a not inconsiderable obstacle to fellowship with the true-believing church will be removed, if in the latter a holy zeal for the sins of sinners and for the souls of the land is manifested. Finally, from all this the whole church has blessing according to the saying, "If one member suffer, all the members suffer with it, and if one member be kept glorious, all the members rejoice with it." 1 Cor. 12.

All this is so clear and obvious! Why, then, does it not sow as it should? Luther answers: "That no one in that part does the office of a Christian. You have a neighbor, and are his customs and life known to you, and are perhaps not so altogether unknown to your pastor, or perhaps never known: for how can he know all men? And now, if thou seest that thy neighbour is waxing rich by unrighteous usury or gain, or that he committeth fornication and adultery, or governeth his servants wickedly, 2c. thou exhort him for the first, and admonish him godly, that he may perceive his blessedness, and avoid vexation. And what a holy work it shall be, when thou shalt restore him! But, dear, tell me, who shall do it? For first, truth is a hateful thing, and thou wouldst rather keep thy neighbor's kindness and friendship (for he is mightier than thou) than to make him thy delight. And because the second, the third, and the fourth neighbor do so at the first admonition, the other and the third also go down, by which thy neighbor might have been set right, if thou alone hadst set up thy office with admonition. After this also it comes to pass, that we are all almost guilty of the same vices, because we fear not to reproach us with the beam, if we would pull the mote out of other men's eyes. And this is the chief cause that the ban is almost fallen in

all places. - For in every place there is a little house of the godly. For if godliness were in the hearts of all men (as it ought to be), we would esteem Christ's commandment more highly than all the good things of this life, for this commandment of the brother's admonition is as necessary as that, Thou shalt not kill, and, Thou shalt not steal: Thou shalt not steal. For if you neglect this admonition out of fear or for other reasons, not only will the body and temporal well-being suffer.

harm thy neighbour, but salvation to his soul 2c. And Christians are to be faithfully and earnestly urged to such general admonitions and punishments. Therefore also the sins of negligence and neglect in this case are to be taken up and raised, together with God's wrath and punishments for them. However, such admonitions should not only take place frequently in the pulpit, but also primarily in confession, since the people are to be especially informed of this

To the ambiguous

who at the distribution of the holy. Communion the Use Union formula "Christ speaks."

You pride yourselves on confessing Christ,
Tic ye at supper dare not call This freely and openly yourselves.
What Christ's mouth so plainly says:
Take the highest good, that is His verb, that is His blood!
You still want to seem pious and devout, And say: "We need Christ's word!
Who can seriously deny us that?
We point to the safe haven, By saying Christ speaks I This is no human poem." But - why will you not confess,
What Christ speaks? O believe thou it! Thou shalt gladly part with it,
Remembering: I am God's inauthentic, Who here donates the highest good, That is His body, that is Since! Blood t Has not for eighteen hundred years...
The Church of God this known?
Ask all the faithful Christians
Among every people, in every land: they said and confessed highly. Which we confess to this day. Who then invented the formula.
Which ye use at the altar?
Are they not that outwardly are joined... That were inwardly parted?
Are they not that said, Yea, and nay, And would be servants to many?
Are not they that have perverted the word of God...
And who taught of baptism and the Lord's Supper infidelity, veiled, ambiguous,
Mum, Mum! said by their own choice, Who God's word and their poem
Mixed in with the, "Christ speaks?"
So once, quite subserviently.
The priests there ventured the word: write not, He is the king of the Jews;
Write: He asked alive so said!
So many say: "Christ speaks!" But they themselves do not believe.
Yes, Christ speaks -and we confess, We believe, therefore we speak!
Let me call aloud with joy, What is our faith's fairest adornment, In the sacrament the highest good: That is His body, that is His blood!
But you, undecided teachers,
How long then will ye go away, and be the poor people's trafficers?
By your Pharisee word?
How long have you been unfaithful to the Church of God?
How long shall the poor wail
"They tread me under foot that dare eat my bread, O that at the holy altar
Exact teacher unity
Soon again my heart rejoices!"

O be admonished in love and earnestness!
Decisiveness is indeed needed. Forsake the courses of your own mind
And walk in the commandment of the Lord. His pure word and sacrament, As our church faithfully confesses. This shall be and remain the watchword, This hold fast who Christ's servant!
Away with all your own doings, Let there be light and justice for the church!
The church that confesses the Lord. And which today - is called "Lutheran".
Friedrich Weyermüller, from Niederbronn in Alsace.

Story of a glorious revival wrought among Americans a hundred ears ago by Luther's writings.

In 1755, the Lutheran preacher Bolzius (who ministered to a congregation of emigrant Salzburgers in Ebenezer for more than 20 years) wrote the following to Germany:
"A pious Presbyterian preacher from New Jersey told us that God had wrought a great work of grace among the English in Virginia through the ministry of a simple man, which was now spreading greatly through the ministry of a pious preacher. The first blessing of awakening and serious care for their souls was given to them by God, who so earnestly seeks the salvation of sinners, from Luther's preface translated into English (to the Epistle to the Romans) and the interpretation of Paul's epistle to the Galatians, since they learned through the powerful action of the Holy Spirit what the law, the sin, the wrath of God, the gospel, and the justification of a repentant and believing sinner before God are, all for the sake of the precious ransom of Christ, and the peace with and in God that flows from it. Now because they heard such doctrines from their old preachers, which were contrary to the doctrine of Christ, which they had learned from the Scriptures and from the Lutheran book translated into English, and contrary to their own comforting experience, they edified themselves among themselves in Christian assemblies on Sundays; and because they wanted to be forced into the church by law, they renounced their old church society and declared themselves Lutherans, under which name they now edify themselves with joy." (See Acta hist.-eccles. Vol. XX, pp. 378. 379.)

Papist atrocities.

In a letter in which the so-called dissidents (Lutherans and Reformed) in Poland in 1718 asked the government of that country to grant them their old rights, the petitioners relate, among other things, the following event that had occurred shortly before:
A captain who belonged to the dissidents, Kehler by name, sat with another person of the Catholic faith in Lublin at the Glase

together. At this, the latter jokingly made indecent speeches of Luther, whereupon Kehler returned a similar speech about the Pabst to his comrade. What happens? A few hours later Kehler receives a verbal citation to appear before the Catholic court. Here he is tried and condemned as a blasphemer that his tongue should be torn out from behind his neck and that he should be quartered thereupon, which sentence was also carried out on him 10 hours after the committed maltreatment. (Innocence. No. Year. 1719. Page 695.)

From this you see, dear reader, what only Lutherans would have to expect, were the Jesuits here to come to the power to which they aspire, that we therefore wobt still have cause to pray with our fathers:

Keep us, O Lord, by thy word, And prevent the pope's and the Turk's murder.

Conference.

After several years' experience had shown that the members of the Southern Indiana Pastoral Conference live at too great a distance to be able to enjoy the desired benefit and blessing of the meetings, inasmuch as all the Southwestern brethren living on the Ohio never took part in the same, because travel time and expense prevented them from doing so; therefore, on the suggestion of our District Presidium and with the approval of the General Presidium, the members on the Ohio were permitted to form a separate conference. The expediency of this division met with general approbation at the Synodal Assembly of the Middle District. This newly formed

"Southwest Indiana Pastoral Conference" will hold its first meetings, Lord willing, at the Rev. Weyel's Trinity Parish from May 20-22 "May.

A. Weyel, P. On behalf of the Conference.

Conferenz - Display.

The Southern Indiana District Conference will meet, God willing, on the second Wednesday after Easter of this year, the second of April, at the church of the Rev. Wichmann, in Cincinnati.

Rud. Klinckenberg, Secr.

Synodal - Advertisements.

The Synod of Missouri, Ohio, &c. St. Western Districts

Assembles on Thursday after Uise- rioräias Vonrini, April 10, 1850 at Altenburg, Perry Co" Mo.

LW" The pastors who are entitled to vote are required to bring their parochial reports with them or to send them in on time.

Chr. Aug. Th. Selle, Secr/- Crete, Will Co, Ill, Feb 6, 1856.

Dir Synod of Missouri, Ohio & & It. Northern Districts

Assembled at Detroit, Mich. on Wednesday after Trinity Day, May 21, 1856.

Br. Lochner, Secr. Milwaukee, Wisc. the 15th of March, 1856.

For your kind attention.

I have received the sequel to Luther's Works, Erlangen Edition, from the publishing house (Heider and Zimmer) and am in the process of having it bound. All members who do not yet have the continuation should therefore write to me.

I. H. Bergmann.

New L)ork, in March, 1856.

With regard to the above note, I take the liberty of requesting those owners of Luther's works in the above edition who have obtained them through me and wish to continue them to kindly inform me of this.

FI W. Barthel.

Receipts and thanks.

Cordially thankful I hereby certify to have received through Mr. Pastor Hcid of his congregation at Pomeroy to my support at Fort -Wayner Seminary: By a coUeeteS2080 besides
by Mr Georg Joachim 5,00
the widow After 5,00
Mr. Johannes Jung 1.00
"" Abraham Mees 1.00
"" Wendel Kautz 1.00
"" Georg Kautz 1.00
"" Abraham Calf 1.00
" Franz you! 1,00
"" Pastor Heid 1.00
and several books
"" Wendel Scharf 1.00
and a vest
"" Jakob Klein 1.00
"" Philip D. Thress 95
" Loren; Reuter 50
" Balentin Reuter 50
Wittwe Joachim 1,00
Mr. AbrahamFruth 1.00
to Mrs. Fruth a shirt
Mr. Carl Katz 1.50
" Jakob Thress Luther's house postilla
Anton Kohl Arudt'S wahres Christenthum.
" Martin Ohlinger a.Bible.
of the Jmmanuel parish near Pomeroy..... 4,25
", Georg Gandcr 50
For these abundant gifts of love, I wish God's rich blessings on the mild givers.

Johannes Rupprecht.

Pomeroy, March 1, 1856.

With heartfelt thanks to God and the benevolent givers, I hereby certify to have received the following gifts of love from some friends in Addison.

namely.
by Mr. Pastor Brauerd5..... 00
"" Fr. Kruse 5.00
"" Wilbcm Heuer 5.00
"" H. D. 5M

May the merciful God repay the iniloquent givers abundantly.

Wilhelm Bartling.

Concordia College, March 12, 1856.

Thankfully, I hereby certify to have received through Mr. Pastor Bürger:

P5,M by Mr. G- Langncr,
5.00 ,, the Buffalo Young Men's Association.
2,00 Collecte on Mr. A. Kromphardt's wedding.
. 2.00 from the Young Men's Association in the parish of Mr. Pastor Bürger.
1.00 from my godfather H. Koch.

May the merciful God grant it to the mild donors. H. Koch.
Concordia College, Feb. 20, 1856.

Sincerely thanking -5.00 Lon the Young Men's Association, and H5.00 from the Young Women's Crein at Cleveland for its support, acknowledged

Friedrich Fu nf. F "t-Wayne,

14 March 1856.

With heartfelt thanks, the undersigned certifies that he received K2.00 from Pastor Fohlingek in Fort-Wayne, and S2.00 from Mr. Hilbracht there, for his support at the seminary.

May the good Lord make it rich again rr" to the givers.

Gottlieb Brandstetter. Fort-Wayne,

the 14th 1856.

Received for Milwaukee nrit D ank school teachers' seminar: Don Friedrich Stolz by Pastor Nord-- wann
by teacher Lücke of the Jünglingsverein zu Scbe- bovgan ?

.....2W
by Mr. Pastor Pollack 3,00
collected on a child baptism here 3,W

WM Fr. LochMr, Mtvr.

Milwaukee, March 15, 1856.

Received

a. to the general synodical treasury:
from the congregation of Mr. Pastor Ticke in Franken- T tröst, Mich.
from the centcasse and by two collections

for the general presiding officer:
of Mr. Louis Lange in St. Louis-1W
,, the congregation of Mr. Pastor Schumann in
Noble Co, out of centcasse from 1 Trin. 54 to then 55." 6,47
" of the congregation of the Rev. Schvlz in Wash.
Co, Ills. 8,00
" of the congregation of Mr. Pastor Kühn in Euclidc, O. 8.00 " "
"" Thickness, as above.---- 5M

d. to the Synodal - Missions - Casse:
from the parish of St. LouisZIOchü
in Mr. Pastor Schumann's Uiall congregation gesam
melt at a wedding 2,39
by Pastor Daib and his congregation, gesam
melt in mission hours 15W
" Mrs. Syrup in Indianapolis, Ja. i,og
e. for the maintenance of Concordia College:

from the parish of St. LouisMM
ä. for poor pupils and students at Concordia
College and Seminary:
from the Lutheran Zion Parish in New Orleans for...
the pupils Joh. Herzer and Conr. Hosmann-- -r76,25 from the
virgins association in the church of the Lord
Pastor Wunder in Chicago for W. Siegmann 10,06 from Mr. S
choolteacher Fischer there for the same-- 3,G " aforementioned
association for H. Grupe 10M
by Mr. Pastor H. Bauer in Nües for the same- 1,A by Mr. G. Simandel
in Grundy Co, Ills. " hg

A. W. Barthel, Cassirer.

For the Lutheran have paid:

P5.00 Mr. Pastor Bcsel for grades 8-12.
5,00 " Jacob Fischer "" 10-12.
3,00 " Georg Greb "" 10-12.
2.56 " Past. HarmS "" 12.
(inG. postage to Germany.)

D en 11 l a h r g a n g :
Messrs: Jockei, Joh. Lang and Phil. Theiss.

T h e 12th of l a h r g a n g :
Messrs: W. Dickmann, Helene Deppe, H. Eisenberg L- Gricbel, A.
tSüniber, G. Huhn, Bro. Jacobs, Gvttl Lindemann, Joh. Lang,
Mannewisch, E Rest, Oskar Roß^ bacher, G- Spiegel, Bro. Sewing,
I. Seipp, H. Steuc> wald (50th Cts.), Bro. Thürwächter, Past.
Thalbcrg, Phil. Theiss, H. Wbtpiughaus, Carl Wevhe, H. Wolsram,
MrS. Walther, Henry Wegner.

The first half of the 13th year: The gentlemen: Kreutel and
Steuerwald.

Modified Adrefse. ^4

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6<>lltN8Vjll6, ^Inäison Oo., iÜ8.

St. Louis, M o., z
Printing office of the Lutheran Synod of Missouri, Ohio et al. M-



Chenb. Sub. Kap. 14. v. G. 7.

„Gottes Wort und Luthers Lehr' bergeth nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 12, St. Louis, Mo. 8th April, 1856, No. 17.

(Submitted.)

Luther an Anabaptist.

We owe this most astonishing discovery to the Anabaptists themselves. We find the revelations of this hitherto hidden secret in the so-called "Messenger of the Gospel", a Baptist journal, in the 32nd number. It contains an essay entitled: "What the holy man of God, Dr. Martin Luther, teaches of the holy course. In Question and Answer." The Anabaptist perfidy would like to use the good man of God as bait for their Anabaptist mousetrap, in order to lead simple-minded Lutherans away from the truth and into their soul-destroying errors. It still happens to Luther after his death, as he lamented during his lifetime: "What shall I say? how shall I lament? I am still alive, writing, preaching, reading daily; there are still such poisonous people, not only among the adversaries, but also false brothers who want to be of our part, who dare to lead my writing and teaching directly against me. They let me live and listen, whether they know that I teach differently, and want to decorate their poison with my work, and persecute the poor people under my name: what will become more and more after my death!" (Luther's Preface to the Schmalk. Articles. Hall. 4. XVI. 2327.) Thus then aurb the Anabaptists have in the said sheet not alone passages

Luther's writings, in order to "adorn their venom with them," but it also has the impudence to ask Lutheran newspapers, among others the "Lutheraner," to take up these quoted passages, with the promise, if they should be granted, to print in their paper any other passages from Luther which one might suggest to them, even if they were twice as long. Well, their request would be fulfilled in the "Lutheran," although fear would keep him from being deceived by the Baptist side, as it had been earlier with a similar proposal from the Methodist side.

For the doctrine of the "Lutheran," the quoted passages from Luther will not bring anything new, for, thank God, it can be assumed that most of them are well acquainted with Luther's doctrine of holy baptism, and that they also have his postils, large and small catechism, and many of them have his complete works in their hands and study them diligently. For the readers of the "Sendbote," however, it might be interesting and instructive to hear what the man actually thinks of the Anabaptists, to whom alone, under God, the world owes the fact that the joyful, saving Gospel is not my own, Gospel is not hidden under the bushel of the antichristic papacy, but has been put back on the lampstand, shines with its bright, comforting, life-giving light and radiance far into the lands, and heals and restores poor, shattered sinner's hearts, by bringing them back to life.

into the bosom of a dear heavenly Father, who is reconciled by the blood of Christ, and showers with goodness, comfort, life, and blessedness all who are brought to him by his word and Spirit in the right faith.

The "Messenger" now wishes to see the following essay printed in the "Lutheran":

What the holy man of God, Dr. Martin Luther, teaches about holy baptism.

In question and answer.

(1) What form and place does Luther teach that baptism must take?

Answer: He writes of this in his "Sermon on the Sacrament of Baptism," right at the beginning of the same sermon:

"First of all, *baptism is called baptism* in Greek, and *mersio in Latin*, which is when one immerses something completely in the water that flows over it. And although in many places it is not the custom to push and dip the children into the baptism, but only to pour them out of the baptism with the hand, it should still be so, and would be right, that according to the sound of the word (Tauf) the child, or anyone who is baptized, is lowered or baptized completely into the water, and pulled out again. For also without doubt in German tongues the little word *Taufe* (baptism) is conventional of the value tief (deep), that one lowers deep into the water what one baptizes. The meaning of baptism demands this, for it means that the old man and the sinful birth of flesh and blood are to be completely drowned by baptism, as we shall hear.

Therefore one should do enough to the meaning, and give To make thee new, pouring in his grace and spirit, which prepared by vr. Martin Luthern, Anno 1524" is the following a quite perfect sign." hath risen to kill nature and sin, and prepared to die and to prayer before baptism:

"To the outside: Baptism is an outward sign or rise again at the last day. Secondly, do thou commit thyself "O Almighty, Eternal God, Father of our Lord Jesus watchword, which separates us from all unbaptized men, to continue so, and to kill thy sin more and more, while thou Christ, I call upon thee concerning this N., thy servant, who that thereby we may be known a people of Christ our Duke, livest unto death. God also receiveth the same, and asketh of thy baptismal gift, and desireth thy everlasting under whose banner (that is, the holy cross) we steadfastly exerciseth thee all the days of thy life in many good works grace through spiritual regeneration. Receive him, O Lord, contend against sin. Therefore we must consider three and sufferings: that he may do that which thou desiredst in and as thou hast said: Ask, and ye shall receive; seek, and things in the holy sacrament: The sign, the meaning, and baptism, which is, that thou shouldest be loosed from sin, ye shall find; knock, and it shall be opened unto you: give the faith. The sign is, that a man is cast into water in the and die, and rise again at the last day, and so accomplish therefore good things unto him that asketh, and open the name of the Father, and of the Son, and of the Holy Ghost; baptism." door unto him that knocketh, that he may obtain the eternal blessing of this heavenly bath, and receive the promised kingdom of thy bounty, through Christ our Lord. Amen."

but he is not left in it, but is taken out of it: therefore it is 004 Now what manner of persons doth Luther teach to be baptized, such as believe, or such as believe not? "Let us pray: Almighty, eternal God, who by the flood of sin, according to thy strict judgment, hast condemned the unbelieving world, and preserved faithful Noah even eight according to thy great mercy, and drowned hardened Pharaoh with all his own in the Red Sea, and led thy people Israel dry thereby, that this bath of thy holy baptism might be called henceforth, and by the baptism of thy dear child, our Lord Jesus Christ, sanctify and establish the Jordan and all waters for the blessed flood of sin and the plenteous washing away of sins. By the same we beseech thy causeless mercy, that thou wouldst graciously look upon this N. and fill him with right faith in the spirit, that through this salvific flood of sin all that was born in him from Adam, and which he himself has done for it, may be drowned and perish in him, and that he may be separated from the number of unbelievers, kept dry and safe in the holy ark of Christianity, always fervent in spirit, joyful in hope, serving thy name, that he, with all believers, may be made worthy of thy promise of eternal life, through Jesus Christ our Lord, Amen."

What does Luther teach about the importance of baptism? Answer: Only those who believe. For in the fourth part of his Larger Catechism he writes thus: "Third, since we have the great benefit and power of baptism, let us now see who is the person who receives what baptism gives and benefits. This is once again most beautifully and clearly expressed in the words: He that believeth and is baptized shall be saved. That is, faith alone makes a person worthy to receive the beneficial divine water for since this is alluded to and promised in the words with the water, it cannot be received in any other way than that we believe it from the heart. Without faith it is of no use, though it is in itself a divine abundant treasure. Therefore the one word (He that believeth) is able to so much so that it excludes and drives back all the works we can do in the belief that we will thereby attain and earn salvation. For it is determined that whatsoever faith is not, it profiteth nothing, neither receiveth anything."

Answer: So he writes about it in his great catechism in the fourth part (which is about "baptism"):

"In the last place it is necessary to know what baptism means, and why God ordains such an outward sign and action for the sacrament by which we are first received into Christianity. But the work or action is that of lowering us into the water, and then drawing us out again. These two things, sinking under the water and coming out again, signify the power and work of baptism, which is nothing else than the death of the old Adam, and after that the resurrection of the new man, both of which are to continue in us all our life, so that a Christian life is nothing else than a daily baptism once begun and always continued in it. For this must be done without ceasing, that we may always cast out what is of the old Adam, and bring forth what belongs to the new. What then is the old man? This is he that is born to us of Adam, angry, spiteful, envious, unfaithful, as you say, works are of no account unto salvation; where covetous, slothful, proud, even unbelieving, full of all vices, then is faith?" Answer: Yes, our works certainly do nothing and of a kind that has no good in him. Now when we come for salvation, but baptism is not our work, but God's. (For you will, as I said, have to distinguish Christ's baptism far from the baptism of the baptizer.) But the works of God are longer we live, the milder, more patient, more gentle we become, and the more we break off unbelief, avarice, wholesome and necessary to salvation, and do not exclude hatred, envy, and arrogance. This is the right use of baptism but require faith, for without faith they could not be grasped among Christians, signified by water baptism." For by letting the water be poured over you, you have not yet received baptism.

(3) Does not Luther also teach that when we are baptized, God unites himself with us, and we pledge and commit ourselves to God? Answer: Yes, he writes of it thus, in his "Sermon of Baptism, to the Ninth."

"This is what the reverend sacrament of baptism helps you to do, so that God may unite with you there and become one with you in a gracious and comforting covenant. First, that thou mayest pour thyself into the sacrament of baptism and its meaning, that is, thou mayest desire to die to sins, and to be made new at the last day, according to the sign of the sacrament, as it is said. This God receiveth of thee, and causeth thee to be baptized, and from that hour he raiseth thee up.

(6) What questions does Luther teach that one should present before baptism? Answer: The above baptismal booklet contains the following questions and answers:

"Do you renounce the devil? Answer: Yes. "And all his works? Answer: Yes. "And all his creatures? Answer: Yes. "Do you believe in God the Father Almighty, Creator of heaven and earth? Answer: Yes.

"Do you believe in Jesus Christ, his only Son, our Lord, born and suffered? Answer: Yes.

"Do you believe in the Holy Spirit, a holy Christian church, communion of saints, forgiveness of sins, resurrection of the flesh, and after death, life everlasting? Answer: Yes.

"Do you want to be baptized? Answer: Yes."

(7) What exhortations does Luther give to those who are being baptized? Answer: In his "Instruction on how to rightly and intelligibly lead a man to Christianity," he writes

*) In another of Luther's baptismal forms it says: Do you renounce the devil and all his works, and all his pride and splendor? Answer: I renounce.

To baptize the faith, Anno 1521, he teaches that the baptizer should thus exhort such; X. 2622.

"Be afraid of idols, despise their images, have before your eyes God the Father Almighty, and Jesus Christ His Son, who lives and reigns with the same Father and with the Holy Spirit, One God forever and ever. Amen."

8 Did Luther also think of baptism in his beautiful, witty songs?

Answer: Yes, he has left us a whole song about it, which thus reads:

Christ, our Lord, came to Jordan According to his Father's will, From Saint John's took leave To fulfil his office and work. There he would give us a bath, To wash us from sins, To drown even the bitter death By his own blood and wounds, There was a new life.

So hoard and mark old what Wa^ God bites even the baptism, And what a Christian should believe, To avoid getzerhaufen: God speaks and wills that the water be But not bad water alone, His holy word is also with it With rich spirit obn' measure, He is allhie the Baptist.

Such he hath proved to us clearly With images and with words, The Father's voice was heard evidently There at the Jordan; And he said, This is my beloved Son, in whom I am well pleased: him will I command you, that ye all may hear, and follow his teaching.

Even the Son of God Himself stands To His tender humanity, The Holy Spirit descends ' To a dove's image disguised. That we should not doubt when we are baptized. All three persons baptized ha'n, So that with us on earth To dwell surrender.

The Lord Christ bites his disciples; Go ye to teach all the world that it is lost in sin. Let them turn to repentance. He that believeth in glass and is baptized shall be saved thereby; A newborn man he is called. Who no more can die, The kingdom of heaven shall inherit.

He that believeth not this great mercy, He abideth in his sins, And is damned to eternal death Deep in the pit; Nothing helps his own holiness, All his doings are lost, Original sin makes it nothing, Where he was born. He cannot help himself.

The eye alone sees water, as men pour water; Faith in the spirit understands the power of the blood of Jesus Christ, And is before him a red flood, dyed with the blood of Christ. Which doeth all harm best, Grounded from Adam, Even by ourselves committed.

Obviously, the messenger wants to give his readers the impression that we have fallen away from Luther's teaching on Holy Baptism in the main points, while the Anabaptists have

his true admirers and followers. But of course they, as well as the other sects that falsely boast of Luther, will finally get the ruby like the dog gets the grass. Their impudence is especially striking in that they want to give their readers the idea that Luther must have rejected infant baptism, since all the passages cited, with the exception of the first, are taken from writings that testify against the Anabaptists and in favor of infant baptism. The blasphemies that they seek to bring upon us in the following essay of the Messenger, therefore, fall back upon Luther himself; or rather, the shame and disgrace fall upon them, since they, as obvious falsifiers and liars, hold themselves up to the contempt of all merely moral men.

But enough of this. Does the "Messenger" now want to keep his promise and include the following essay, which is drawn entirely from Luther's writings? Should he find pleasure in presenting more of Luther's writings to his readers according to our selection, we are always willingly at his service.

(1) Does Luther teach that a man who is baptized must necessarily be immersed, and that therefore sprinkling is not baptism?

Answer: "For this cause I am moved, that I would have them that are to be baptized dipped in water, as the word is, and the mystery signifies, Not that I think it necessary, but that it would be good, if so perfect a thing were also given a perfect sign. (L. Büchlein von der Babyl. Gefängniß, 1520 Hall. A. XIX., 80.)

"The little word ""baptize"" carries with it water. For it signifies: Bathing, or immersion, or making wet with water. (Expert opinion to Elector Johann Friedrich 2c. 1512. Hall. A. X., 2615. ff.)

"Where then there is water with the word of God, and by the commandment of God, hearts may be assured that this is a true, divine baptism, though there is no outward show before the eyes; for such, though it be most glorious, yet it does nothing for baptism. For here the man is stripped and brought naked, and nothing more happens than that by God's command he is immersed in water, or the water is poured over him, and the word is spoken: I run thee 2c.: Where this is done, thou shalt not doubt that it is a right perfect baptism. (Two sermons of L. on the third chapter of the Ev. Matth. 1510. Hall. A. VII., 1015. <-k. pa\$. 1022.)

"The world will not and cannot think of anything that does not open its eyes and mouth. O! what is this (says she), that one dips a child in water, or sprinkles it with a handful of water? What is it but arid water to wash the feet? But,

Because there is no such adornment and prestige, and God adds nothing more outwardly than a handful of water, it must also suffer to be despised by the world. (L. Sermon on Holy Baptism on the Feast of the Epiphany. Baptism on the Feast of the Epiphany 1585. Hall. A. X., 2516-17.)

(2) Did Luther, like the Anabaptists, reject the baptism of infants?

Answer: "Blessed be God and the Father of our Lord Jesus Christ, who, according to the riches of his mercy, has kept this one sacrament in his church undefiled and unpoisoned by the ordinances of men, and has made it free to all nations and all classes of men, and has not permitted it to be suppressed, even with shameful gain, and ungodly superstition. He has used this counsel to initiate children in whom avarice and superstition have not yet taken hold, and to sanctify them with the simplest faith of his word, to whom baptism is most useful at the present time. ... But because the devil cannot extinguish the power of the tariffs in the children, he has 2c. (Babylon. Prison XIX., 64 u. 65.)

"Therefore, if thou confess that the child which is now born is in sins, put him into holy baptism, and let God perform his holy work with him; as his word saith and promised, that he should be born again by water and the Spirit, and that whosoever believeth and is baptized should be saved. Therefore, if thou confess that it is in death, put it into this bath or baptism according to the commandment of Christ, and death shall be swallowed up. (L. House Postil, Hall. A. XIII., 850.)

"In the sixth place, because God makes his covenant with all the Gentiles through the gospel, and sets up baptism as a sign, who can exclude the little children? If therefore the old covenant, and the sign of the circumcision, made Abraham's children believers, so that they were God's people, and were called, as he saith, I will be God to thy seed. Genesis 17:7, so much more must this new covenant and sign be so powerful, and make them God's people, who so accept it. Now he commanded that all the world should accept it. Upon such a commandment (because no one is excluded) we safely and freely baptize everyone, even no one excluded, without those who oppose and do not want to accept such a covenant. Now if we have no special sayings, which say to baptize infants; as little as they have sayings, which command to baptize old men: yet we have the common gospel and common baptism in commandment to be given to every man; whereunto also the children must be comprehended. We plant and water, and let God give the prosperity. 1 Cor, 3, 6. (Dr. M. L. Letter to two pastors on rebaptism, 1528. XVII., 26H4.)

The baptism and consolation of children is in this word: retcn, he punished the disciples, and heartened the children, "Let the little children come to me, and do not hinder them, and laid his hands upon them, and blessed them, saying, for this is the kingdom of God. This he hath spoken, and Such is the kingdom of God. No one will take these sayings listeth not. So it is right and Christian to bring the little away from us, nor refute them with good reason. For it is children to him; this cannot be done except in baptism. Itwritten here, that Christ will not forbid to bring the little must also be certain that he will bless them, and give the children unto him; yea, to bring them unto him, and bless kingdom of heaven to all who come to him in this way, them, and give them the kingdom of heaven. Let us mark this according to the words: "Such is the kingdom of God. (L. well. Church Postil. 1. Th. Hall. g. XI., 681.)

3. but the children cannot believe, how then may they be true that Christ's word should be interpreted as if he meant spiritual children, who are little in humility. For they were baptized?

Answer: "How can they be sure of this? Where is the little children in the flesh, whom Lucas calls *infantes*, and his scripture to prove it, and on which they may base blessing is upon them, saying of them that the kingdom of themselves? They think it is wobbly, because children have heaven is theirs. What do we want to say here? If we say that neither speech nor understanding; but their ignorance is they are without faith of their own, the former sayings are uncertain, and indeed false, and cannot be built on our false: he that believeth not is damned 2c. So also Christ will ignorance. But we have scripture, that children may and can lie, or make a mirror of himself, when he says that the believe, though they have neither speech nor kingdom of heaven is theirs, and will not speak earnestly of understanding. As the scripture saith, Ps. 106:37, 38, as the the true kingdom of heaven. Now interpret these words as Jews sacrificed their sons and daughters unto idols, and so thou wilt, so we have that the children are to be brought to shed innocent blood. If it was innocent blood (as the text Christ, and they are not to be hindered; and when they are brought to him, here he compels us to believe that he will says), then they were pure and holy children, which they bless them, and give the kingdom of heaven, as he does to these little children. And in no other way is it lawful for us to could not have been without spirit and faith, and Christ says do and to believe, as long as the word standeth, Suffer the little children to come unto me, and forbid them not. No less is it our duty to believe, when they are brought unto him, that John 19, 14, that the kingdom of heaven is for little children, and St. John in his mother's womb was a child. he will receive them, and lay his hand upon them, and bless Luc. 1, 41. But I mean that he could believe..... Because in them, and give them heaven; as long as the text standeth, John there is faith without speech and reason, there is no that he blessed the little children that were brought unto him, reason for you to say that children cannot believe. For it is and gave them heaven: who shall fear this text? who shall be not contrary to the Scriptures for a child to believe, as St. so bold against it, as not to suffer the little children to come unto baptism, or not to believe that he will bless them when John exemplifies. If therefore it be not contrary to the they come thither?

"Who then hath made thee sure that the baptized Now he is as present in baptism as he was then; we children believe not, if I prove herewith that they may Christians know this for certain, and therefore we must not believe? But if thou art uncertain, why art thou so bold as to refuse baptism to children. So we must not doubt that he will make void the first baptism, since thou knowest not, nor bless all who come there, just as he did those who came. canst know, that it is nothing? (Ibiä. 2661 u. 62.) c

004 But how does Luther prove that baptized infants Now nothing remains here but the devotion and faith of those really believe, and that such faith is evangelized in, at, and who brought the infants to him, who by bringing them make and help the infants to be blessed and to attain to the by means of baptism? kingdom of heaven, which cannot be, since they have faith of their own, as has been said. So also here we say that the

Answer: "So we also say here, that the children are not children are brought to baptism by the faith and work of baptized in the faith of the godparents or of the church, but others, but when they have come to it, and the priest or for this reason and the faith of Christianity asks and baptizer acts with them, he blesses them, and gives them and believe for themselves. We have strong and firm faith and the kingdom of heaven. For the word and deed of sayings about this, Matth. 1t), 13-15. Marc. 10, 13-16. Luc. the priest are the word and deed of Christ himself. (Church 18, 15. 16. When some brought the Lord Jesus' little Postil 1. Part Hall. A. XI, 673.) children, that he touched them, and the disciples hurt them.

How if all children at baptism could not only believe, but also so well

than John in his mother's womb. For we cannot deny that the same Christ is at baptism and in baptism; indeed, he is the Baptist himself who came to John in his mother's womb, and so he speaks at baptism through the priest's mouth just as he speaks there through his mother's mouth.

Since he is present, speaks and baptizes himself, why should not faith and the Spirit come into the child through his speaking and baptizing as well as through his coming into John? For he is the same speaker and doer there and here. And before that he saith by Esaïam 55:11, His word shall not return void. Now bring thou also a certain saying, which proveth that infants cannot believe in baptism, because I have raised up so much, that they may believe, and set it at nought that they believe, though we know not how they believe, or how faith is done. (L. Letter to two pastors 2c. Hall. A. XVII, 2662.)*

(5) But faith comes through preaching; how then can it be wrought in holy baptism? How can it be worked in holy baptism?

Answer: "But by this we do not mean to weaken or abolish the ministry of preaching. For God does not preach for the sake of the sensible hearing, because it yields no fruit; but for the sake of the spiritual hearing, which, as has been said, the children also have, as well and better than the aged: so they also hear the word. For what is baptism but the gospel, to which they are brought? Though they hear it once only, yet they hear it the more, because Christ hath baptized them.

*That faith is also worked through baptism is also taught in the Symbolic Books of Augsburg. Books Augsb. C. Art. 5. To obtain the same faith God instituted the ministry of preaching, and gave the gospel and sacrament, by which he gives, as a means, the Holy Spirit, who works faith where and when he wills in those who hear the gospel.

Apology on the Sacraments and their proper use, cf. the Latin text: "For this is the purpose of the outward signs, that by them the hearts may be moved, that is, by the word and outward signs at the same time, so that they may believe when we are baptized, when we receive the body of the Lord, that God truly wants to be gracious to us through Christ, as Paul says: faith is of the hearing. But as the word entereth into the ears, so the outward sign, being set before the eyes, is more than to stir up the heart inwardly, and to move it to faith. For the word and the outward sign have the same effect in the heart. (ldv-inocoi blll. 317.

Concordia Formula p. II. of free will: "And after God had kindled and wrought in the beginning by his Holy Spirit in baptism the right knowledge of God, and faith 2c. (Will. 926.

Schmalkald, article p. III, ^,rt. 8 Of confession: for even they that believe before baptism, or become believers in baptism, have by the outward preceding word, as the ancients 2c. (ittill. pax, 516.)

Cf. the Schwabach Articles, ^,rt. VIII: With and beside such oral word God hath also instituted outward signs, namely, baptism and Eucharistiam, by which, besides the word, God also anebut, and giveth, and strengtheneth faith and his Spirit to all them that desire his. (Hall. A. XVI. 683.)

receives, who has brought them hot. (Church Postille Th. I. Hall. A. pn^ 680 u. 81.)

(6) What then does Luther think of the certainty of rebaptism, of which the Anabaptists boast?

Answer: "I would gladly hear from an Anabaptist what they can answer when they are asked, Why they themselves baptize, because they reject our baptism, and the people who before (as they say) were unjustly baptized, are Anabaptists: wherewith they will make sure that their baptism is right? If they can do this, I will let myself be baptized, not once for all, but as often as they will. Yea, they say, thou wast baptized before, and knowest not whether thou hast believed; but now I run thee, that thou mayest believe, and know what thou doest.

But how knowest thou whether the person baptized now truly believe? Because (they say) that he confesses his? He confesses his faith and desires baptism. This is called building on the previous sand. For how can you be sure that he will not deceive you with his confession? Is it enough that he saith it? Any man may say so, and be as sure as he is. And if thou trustest in this, I conclude against thee from the scripture, that all men are liars and false, and that it is often forbidden to trust in men. Therefore all things are uncertain to thee in thy regeneration; yea, not only uncertain, but also forbidden and condemned, as he that foundeth such a work, which is due to the divine majesty, upon men, and putteth not faith or trust either in God or in any creature. But we do not want to build anything everywhere on men, but only on God's work, which is not only certain, and does not fail or fail, but also, when it once happens, remains forever and is valid, so that it may not be changed, nor may it be lost again, as it changes and changes with the doings and nature of men. (L. Sermon on Holy Baptism 1535 Hall. A. X., 2583.)

"Now this is a human work, made of reason, that methinks, if baptism be sure, let infant baptism be the most certain; for the very word of Christ, when he calleth them to himself, as the ancients come of themselves: And that in the aged there may be deceit, because of open reason; but in the children there can be no deceit, because of hidden reason, in whom Christ worketh his blessing, as he hath called them to himself. It is an excellent word, and not to be taken in vain, that he calls the children to be brought to him, and punishes them that refuse it. (Church Postillon, Th. I. Hall., ed. xl., 680.)

What, then, is Luther's verdict on the Anabaptists in a nutshell?

Answer: "So you see that the Anabaptists are blind fools and deceivers, who understand nothing of God's word and works, and sin ambiguously against the holy ordinances: First, that by their doctrine they

blaspheming and condemning true baptism, and also thatthen our way on the left bank of the rushing Pine River they do not give certain baptism to anyone, and so in truthundauntedly continued. The most beautiful autumn weather have no baptism, but their baptism is a vain lie. Now the onefavored our journey. At 1 o'clock our own fatigue, as well as sin would be all too grievous and abominable, that theythe hunger of our horses, reminded us to take a short rest, should deny and profane the right baptism, and therebywhich, however, easily took an hour. Two hours later we bring upon themselves an abominable condemnation, asunexpectedly came to an inhabited log cabin, and since we striving contrary to God's order and work, that they mighthad not had anything warm since early morning, we took the both deprive themselves and others of the same baptism,liberty of stopping for the second time and stopping at the and of all the grace that is given therein. (L. Sermon onfriendly inhabitants of the cabin, while the previous rest had Baptism on the Feast of the Epiphany 1535 Hall. A.X., 2585.)only been prepared for us by nature. We hoped to be able to "Because such baptists are indeed uncertain of theircover the remaining 12 miles easily with our not too tired cause, wherein they are also found to be liars, denying inhorses. Invigorated by a warm drink and some provisions, addition and blaspheming God's order out of uncertainwe mounted our horses again after another hour's rest and delusion of lies, and turning the back of it, basing God'sfollowed the trail as best we could. But suddenly we noticed, word and order on man's work and faith, seeking alsoin spite of all our care, that we had missed the right way and baptism, when they ought to seek faith, and are thushad strayed into a pine forest crosswise. Since we knew the convicted as the erroneous uncertain and perverse spirits;direction we had to take, we were not worried, and we turned every devout Christian, in the salvation of his soul, will beour horses in that direction and rode through the dense wellware of them. This help and grant of Christ our Lord,forest without a path or a footbridge. But darkness was approaching, and we found that riding in the thicket of the jungle did not advance us appreciably. When at last the full darkness of night fell, there was nothing left for us to do but let the horses take the reins and entrust ourselves to their possible guidance. And indeed, they led us correctly along the ditched road towards Bethany. But what a way it was! - Only those who have experienced something similar and know the area well can get an idea of it. Sometimes we got caught in branches and bushes, so that our clothes were torn; sometimes the horses crawled under an overhanging tree, but the horseman at the top could not slip through, but suddenly felt a shock in his chest, so that he had to pull back the horse that had already half crawled through; sometimes we went down a high slope through deep water or through a mire, and on the other side we had to climb up the steepest slope again. All the time, however, scraggy branches, twigs, and leaves were hitting us in the face and eyes. We had almost made up our minds to end our nocturnal tour and lie in wait for the next morning, when we came to a mutual agreement to go on like this for another half hour, hoping that by then the horses would have found their way through to the track that had been cleared. And God would have it so. After a few moments my old white horse was standing on the half an hour's walk.

(Submitted.)

Travelogue.

The preachers' conference held in Frankenlust at the beginning of October 1855 decided to send two of its members to Bethany in order to warn the Indian brethren in a congregational meeting there not to leave their present place of residence Bethany lightly, and to exhort them to become more zealous than before in the use of the means of grace. Since the President of the Conference, Pastor H. Fick, as deputy of the District President O. Fürbringer, felt obliged to visit the Missious Station Bethany as well, the undersigned joined him all the more gladly, since he too had not visited the dear brothers there for four months, *) and was now commissioned by the Conference to visit them as well.

It was on Thursday morning, Oct. 11, 1855, when we left Frankenmuth to carry out our above mission together. The first day of travel brought us, as usual, to the forts of the Tittipiwassee, where an inn was only under construction, which is why we spent the cold night in the temporarily built wooden hut. Early the next morning, a skau not far from there led us across Lake Tittipi; soon after, we forded the somewhat shallower, but much wider Chippeway with our horses and continued our journey.

*)The undersigned reported orally on this visitation trip to Bethany, undertaken together with Pastor O. Clôter, to the synodal assembly held shortly thereafter in Milwaukee, and conveyed to it a heartfelt "Roscku", which, of course, was intended for the entire synod.

He stopped the horse on his way to show me that we had not entrusted ourselves to his guidance in vain. After we had thanked God that we had happily escaped the dark night of the jungle, we feasted on our faithful horses and were soon in Bethany, where we arrived at about 9 o'clock in the evening. Of course we had not been

expected more. A rustic had been sent to meet us, but since he had not met us on the right way, he had returned home without having accomplished anything. - The other day was intended partly for our rest and partly for a discussion with our dear brother Missionary Mießler. He presented us with all the matters that were on his mind and at the same time introduced us to the external and internal conditions of the station. - As far as the exterior is concerned, we were pleased about the present management of the mission property, from which so much is gained that a large part of the money that was formerly necessary for the management of the mission budget is now saved for the Synod. Until then, the economic matters had been taken care of with great faithfulness and prudence, under the supervision and assistance of the missionary and his courageous wife, by a farmer from Frankentrost, Heinrich Heinlein, who had migrated there for this purpose, together with his wife; Recently, however, three of the missionary's siblings had arrived from Germany, namely an older brother who had previously been a bookbinder, an older sister and a younger brother of about 12 years, the latter of whom had decided to be trained and prepared as a missionary pupil by his brother, the missionary, and especially to learn the Indian language. The two older siblings were obliged to devote their energies to the management of the mission household for the time being. We could only rejoice that the economic worries of Missionary Mießler and his wife, whom God had given to him last winter, are being taken from them more and more, so that they can both devote themselves all the more to the actual missionary profession. - The circumstances of the dear Indian brethren at Bethany were likewise presented to us. The missionary acknowledged that their outward civil progress was improving every day, and that they were becoming more and more industrious and industrious. The most difficult and serious matter at the present time, however, was the removal from Bethany. A few months ago, at an Indian meeting in Detroit, the President of the V. St. offered all Michigan Indians free residences in an Indian county about 40 miles away from Bethany, so that every Indian over 21 years of age, as well as every Indian family in Michigan, should receive 80 acres of land there as a gift. In addition, capital and annual sums of money had been set aside to provide the Indians there with *public schools*, a college, mills, crafts and farming equipment, and so on. The chief of Bethany, Naugischik, with one of the Lutheran congregation of Bethany, had also been present at the meeting in Detroit, and after the return of these two, this and that of the Indian members of the congregation had felt like giving up their residence in Bethany and joining the rest of the swarm of heathen and Methodist Indians.

Indians. Missionary Mießler informed us that this whole intended transfer of the Indians was a plan laid out by the Methodists in order to catch our brothers in their Methodist nets after they had been lured into the far distance of the Indian county. He had therefore urged many times with warnings, exhortations, and entreaties that they would not wilfully forsake and deny God's word; but he had not been able to obtain more than that a few individuals had promised to be faithful to the missionary and his church at Bethany. - Many of them, on the other hand, had said that they did not yet know what they were going to do. At the same time, the missionary repeated to us his sadness that church attendance was often low and that participation in the Lord's Supper had not increased.

After these inquiries, we asked Missionary Mießler to call a congregational meeting on Sunday afternoon. The meeting was announced, and we asked the Lord to emphasize our exhortations to the Indians. - Sunday dawned and to our joy we saw the little church filling up more and more. Missionary Mießler held the usual Sunday service in the Indian language, except for the sermon, which was held in English and translated into Indian through the mouth of the interpreter Gruet. - Instead of the afternoon service, a school examination and congregational meeting were held. The school examination was held by the missionary, and showed great skill and fluency in mechanical matters, such as writing. In reading the progress was not as noticeable as would have been desirable. On the other hand, the examination in Biblical history produced some answers, which showed that the interest in it was very lively. Also some questions from the Catechism were answered with thought. - The examination as a whole gave new proof that the greatest care must be taken in the mission schools, a fact of which the parents of the Indian children are becoming more and more convinced. They are beginning to realise that only an encouraging, steadily continued education, combined with strict school discipline, can achieve anything worthwhile. - Unfortunately, several heads of families were absent from the community meeting, whether this was due to reasons? We do not know. The women's side was the more numerous; also the women themselves took the floor where the men were silent.

After Missionary Mießler had introduced the discussion, both Pastor Fick and the undersigned explained to the Indian brethren how the Lord had bestowed His visible blessing on the Indians in Bethany, and how it could easily be called a temptation of God when they departed from this place, where the Gospel was preached to them, and where until then they had had their good daily bread, for the sake of easy causes.

Although they were offered 80 acres of land as a gift in Indian County, while through the care of our Synod each Indian Lutheran family had received only 30 to 40 acres of land, they wanted to know where they and their children would most likely end up spiritually in Indian County. They would be lured there by their enemies, the Methodists, to be alienated by them from the pure doctrine of the Word of God and seduced into Methodism. Since they are still young and weak in the faith, there is a danger that if they leave Bethany and the preaching of the Word of God behind, they will be entangled in the nets of Methodism or even brought back to paganism. They would like to think what had happened to them through the brother of the Synod of God; in Bethany a garden of God had now arisen, where many a plant of the kingdom of heaven had been planted; how dangerous it was to avoid this place, which God had assigned to them as their home, and to exchange it for a place where they would either hear no word of God at all, or only the word of the enthusiasts, especially of the Methodists. - We further chastised them from God's word, that in the last times they had not shown more diligence in hearing the sermon and in using the sacrament of Holy Communion. We asked them, for Christ's sake, not to neglect the means of grace in the future. - An assurance that we, as well as our congregations together with the entire Synod, wanted to continue to pray to the Lord for their eternal salvation, and that we wished them God's grace and rich blessing, concluded our address.- Some of the Indians were visibly struck by the impression of our exhortations, and gave hopeful replies. But we could not judge whether a real determination had already gained the upper hand in their minds and their hearts had become firm. We parted on both sides with the Expressions of the most intimate goodwill from each other. - May the Lord God give the poor people, who are in many cases under attack, a sincere sense of His truth and an earnest striving for the blessedness of their souls! The Methodist preacher had taken all possible pains during Sunday, by blowing a bugle, to call the Indians together to his preaching howl; but when his intended meeting and disturbance of ours did not come off, he set out with his own from the opposite mountain, and - attended our meeting.

We found old Sahral, who was more than 100 years old, still in her old cheerfulness of mind and sprightliness of body. Early on Sunday morning her grandchild Ulrike went ahead of her to lead her to the mission house. The old woman followed the child, holding on to her dress and thus following her footsteps quite safely. - We noticed that this time the old woman did not appear in a particularly good outfit, but in an old, worn-out dress.

Garments. We smiled when the missionary told us that Sahrah still had a very good suit from the sewing club in Frankenlust; but she said that if we saw her in the new suit, we would not think it necessary to buy a new warm suit for her. A proof of how even this old old woman in her childlike way cannot help worrying, "With what will I clothe us?" In a conversation we had with the old woman, she spoke pleasantly of her hope of eternal life; but suddenly, in the midst of the spiritual conversation, she addressed a confidential question to us: "whether we had drunk coffee on the way?" When we answered in the affirmative, she inquired further whether we might have left some coffee beans to take home and grind and cook for herself. Although we had no coffee beans with us, des' the lady missionary put us in a position to make her a present of about half a pound of them. - Early Monday morning found us in a large canoe, which had been fitted out for 2 Americans and their baggage. The two oarsmen, Misgnaauaquod and Nangischik gladly ran us along on their mass ride; with us 3 women, 2 Indians, and Mrs. Heinlein took seats, so that we were in all our 9 persons, most of whom all cheerfully assisted the oarsmen. We swam with great speed 45 miles down the Pine River, while the alternating deciduous and fir forests in their beautiful shades delighted the eye, and arrived the following day again in Saginaw City, where our steeds were sent after us.

So I part from you this time, beloved missionary friends of the Lutheran Church, and ask you to take care of our poor Indians in your prayers, especially in the present challenge, so that the devil may not succeed in splitting up the small Lutheran band among the Indians of Bethany again.

In particular, I urge you to look in your circles for young, gifted boys who could be trained for the mission among the Indians and who would be willing to sacrifice themselves with full love of heart to this service of God. They could then, for the time being, learn the Indian language together with the young 12-year-old Mießler in Bethany, in order to later receive the necessary scientific and practical training for missionary service in our seminaries.

How much the missionary Mießler would need a young theologian as a helper in the school, who would devote himself entirely to the Indian children, who would become everything to them, an Indian among the Indians, who would be among them for the greater part of the day out of love and pleasure, who would play with them, who would also hunt with them at times, and who would roam the forests! But there is no such man.

And where will you get him? There are not enough workers. O Lord, send forth labourers into Thy harvest. Amen!
FrankenInst, d. 11 Febr. 1856.
Ferdinand Sievers, currently President of the Mission Commission.

Introduction.

For two years our Synod has been making efforts to find a suitable person for the directorship of its Collegium or Gymnasium, which is connected with the Concordien Seminary here, and which has hitherto been co-administered by the president of the Gesammtanstalt. The Synod therefore made an application to an excellent young scholar, Mr. Neubert, in Leipzig, but received a negative answer; thereupon their choice fell on Pastor Hoyer in Philadelphia; but he too refused to accept the call made to him; the dear brother could not decide to exchange the pastoral office in which he sits and which has become so dear to him, with a teaching position at a scientific institution. The Synod finally had no choice but to turn to Mr. A. Biewend, 1. 11. and professor of philosophy at the local seminary, and ask him whether he would be inclined, if the rector of the Gymnasium, Mr. Gönner, were to be assisted by another rector, to take over the directorship and to co-administer it in addition to his professorship at the seminary. Prof. Biewend, out of love for the church in general and for the institution in particular, to which he had already devoted a large part of his time and energy, finally agreed to the proposal. The electoral college of the Synod carried out his election and then appointed Pastor G. Schick to the newly founded Conrectorate. Thus on March 31st of this year the solemn induction of both into office took place. In addition to our beloved and revered General President, Pastor Wyneken, the local inspector of the institution, Mr. Tschirpe, the City Ministry, Pastors Miller and Albach, such a large number of members of the city community had gathered that the auditorium chosen for the execution of the act of induction was not able to hold all the guests who had appeared. Early at 10 o'clock the ceremony began with the chant: "Come, Holy Spirit, Hail God." After this, Schreiber held the introductory speech on Is. 49, 3. 4.,*) after which Professor Biewend first took the floor and explained the attitude with which he would take on the office of director offered to him and developed the principles according to which he would carry it out with God's help.

*) We are not sharing anything from it here, since we have received a request to publish it in its entirety through the "Lutheran". Although we consider it absolutely unworthy of publication, since we are convinced that the Synod has a right to have publicly presented to it what has been publicly spoken in its name, we overcome the shame that seizes us at the presentation of an address written down in such an important action and comply with the friendly request.

Mr. Schick then turned to the assembled and especially to the students of the Gymnasium, expressing his heartfelt joy at having been placed by God in the new activity that now awaits him, which corresponds to his inclination as well as to his studies and leadership, and urgently requested the intercession of the church and especially of his students, with whose support he hopes to work here in rich blessing. Now followed the recital of the greater part of a large four-part Missa by Aloys Derleth, accompanied by the pianoforte, by all the pupils and students of the institution. (The *Kyrie*, the *Gloria*, the *laudamus te* and the *Quoniam tu solus sanctus*.) After this, Pastor Schaller, the beloved and honored confessor of the institution, said a prayer along with the Lord's Prayer and, after singing the last four verses of the hymn: "Zeuch ein zu deinen Thüren", dismissed the assembly with the church blessing.

Assured that all who could be present at this celebration left the Concordia deeply moved and blessing the institution, teachers and pupils in their hearts, we express the wish that the above news may also move many godly hearts in the distance to intercede for our Concordia before the Lord.

(Submitted.)

The Tennessee Synod.

In No. 21 of the 11th year of the "Lutheran" we began to acquaint our readers with the Lutheran Synod of Tennessee from its first origin to the year 1828. This year forms an important period in its history, because in this year a new constitution was written and adopted, the very one which is still in force today. In continuing this history to the present time, we ask the readers to excuse the long delay of this continuation.

Since we have no other sources at our disposal than the annual synodal reports, we must content ourselves with emphasizing what has appeared to us in these reports as the most important and memorable.

After Paul Henkel, one of the founders of the Synod, had already passed away in 1825 at the age of 70, he was succeeded by his son, David Henkel, only 36 years old, in 1831. He was without doubt one of the most gifted and active members of the Synod, and by his early death the Synod suffered a heavy loss. He was, as his friends testify to him in a public writing, a man of exquisite gifts of mind; he possessed a keen, penetrating intellect; by diligence, energy, perseverance, and by his untiring study he overcame all difficulties that tried to endure his course. He had acquired a thorough knowledge of the original languages of the Holy Scriptures. Scriptures. His moral

His character was exemplary, and his soul was richly imbued with the grace he exalted in others. He was the soul of the whole synod and had to go through honor and disgrace, through good and bad rumors. For his sake, opponents sought to tarnish the whole Synod with the odious sect name of the Henkelians. He wrote several polemical and apologetic writings, which attest to the soundness of his faith as well as to his excellent literary abilities. In 1433 also Philipp Henkel, 54 years old, the previous brother, passed away. The names of these 3 men are still remembered with gratitude by the congregations of the Synod.

The synodal reports are mostly only a register of the current synodal business, but in them there is no lack of individual testimonies that the synod strives with conscientious fidelity to preserve the good supplement inherited from its fathers and founders.

In 1833 the English translation of the Augsburg Confession, decided two years before, was presented to the Synod. In the report of 1841 we find the following important resolutions: After careful deliberation, it was unanimously decided that we disapprove in the highest degree of the new measures which have been introduced by the enthusiasts in the Lutheran Church, because we believe that they are contrary to God's Word, contrary to the doctrine of the Augsburg Confession, contrary to the symbolic books of the Lutheran Church, and contrary to the customs of the Church in its purest and best age, and are likely to arouse dissension and discord among the members of the Church. At the same time the Synod decided that it could not recognize the General Synod as an Evangelical Lutheran body, because it had departed from the original doctrines and customs of the Lutheran Church; further, that under present circumstances it had no inclination to unite with the General Synod, nor could it ever unite, unless it returned to the original doctrines and customs of the Lutheran Church. In 1845 it was unanimously decided that the Synod would consider it very useful that the Concordia Book should be translated into English and published, and that it fully approved the proposal of Dr. S. Henkel and encouraged him in his undertaking. In 1847, on the occasion of an invitation from the Synod of North Carolina to unite with it, it was decided that the Tennessean Synod could consent to a union only on the basis of pure and unadulterated Lutheranism, and as it had always been ready for such a union, so it would be heartily pleased if it should come about as soon as possible; but a rearrangement of its constitution and an abandonment of its doctrine and church constitution would bring danger to the best interests of the church and the cause of truth. The report is accompanied by Dr. Luther's Sermon on Sin.

against the holy spirit. Spirit. The Synod of 1848 recommends the New York edition of the Book of Concord, Luther's Home Postil, Meurer's Life of Luther to its members, and rejoices that the English translation of the Book of Concord is progressing, also encourages Dr. S. Henkel in his resolution to publish Luther's letter on rebaptism and his great confession of the Lord's Supper in English and recommends this work to its congregations with joy. When in 1853 the Synod had been invited by the "Pennsylvanian" Synod to join in fellowship with it in the General Synod, it rejected this request with deferential and modest, but frank and decided words. At last, in the report of 1855, we read a Synodal resolution, which more exactly designates the position of the Synod in relation to the whole of our symbolical books: We stand, where we have always stood before, on the unaltered Augsburg Confession, declares us interpreted in the spirit of the rest of the symbols of the Church.

Finally, the following resolution of last year's Synod deserves the most praiseworthy recognition on the part of the church: "Fully convinced of the great value and excellence of Dr. Luther's Church Postil and its importance for preachers and congregations, and inspired by the desire that this great work also be made accessible to English preachers and congregation members, we resolve that we are pleased to hear that Dr. S. G. Henkel intends to publish Luther's Church Postil in English, and that we will do everything in our power to encourage Dr. Henkel in his enterprise. S. G. Henkel intends to publish Luther's Church Postilion in English, and that we will do everything in our power to encourage and support Dr. Henkel in his undertaking.

The Tennessee Synod currently has 25 pastors and 7 deacons scattered throughout Virginia, North and South Carolina, and Tennessee.

Conference.

The Southwest Indiana Pastoral Conference will hold its first meetings, Lord willing, at Pastor Weyel's Trinity Church May 20-22. On behalf of the Conference Anton Weyel, Pr.

Synodal - Display.

The Synod of Missouri- Ohio a. St. Northern Districts Assembled at Detroit, Mich. on Wednesday after Trinity Day, May 21, 1856. Bro. Lochne r, Secr. Milwaukee, Wisc., March 15, 1856.

Receipts and thanks.

Cordially thanking undersigned certifies to have received 51.00 from Stephan Ohlingcr for his support through Mr. Pastor Hcid. JobannesNupprecht. Fort Wayne, March 14, 1856.

It is hereby acknowledged with thanks to have received for the church building in Lokkias- ville: Of some Lutheran families in the americ. Bottom " of the congregation at Pleasant Ridge " Mr. Wwmann unv Bvbnenstiel near Ccllinöville ^dw,00 20,60 C. Penalties.

Get

a. on the Concordia College building: From Mr. Georg Hubinger in Frankenlust, by Mr. Pastor Röbbelen 7,often " Mr. Koch in Chicago, by Mr. Pastor Schick 5.66. " an unnamed person under the plague mark Detroit 1.6Ö " the congregation of Mr. Pastor Bürger near Buffalo 15.66 " Bro. Christ.Weinhold in Altenburg, PerrvCo.,Mo. 1iM " Mr. Jakob Bänmner of Sulphurspring 3.00 5. to the synodical treasury of the western district: from the congregation at St. Louis, Mo. zM " "" of MrPast. Link in N. Bielefeld 13M " " to St. Louis, Mo. 75.10 Cd. Roschke.

Received

a. to the general Synodal - Casse: From the congregation of Mr. Pastor Geyer at Waten town, Wiö. - >,08 namely: Jr. Witte, Carl Look, Dav. Frömmig, Fr. Schwefel, Fr. Brendemühl, Gottfr. Müller, Dav. Volkmann, Christ. Köpfet, Carl Gauerke, ä K1.00; P. Geyer K2.00; Ludwig Braunschweig 52 Cts, Heim. Ziemer 26 Cts, Joh. Koch, Gotth. Schulz, Joh. Uttech, Joh. Hafenmeister, Fr. Ncitzcl, Joh. Gvrbitz, Job. Simmichtä.2L Cts., Gortb. Brendemühl 20 Cts, of several others S1.85; Martin Christian and Fr. Uttech oil 25 Cts. For the general presiding officer: of the congregation of Frankenmuth, Mich. AM " "" of the Mr. Pastor Richmann at Lancaster, O.UM " of the congregation of Mr. Pastor Bürger at Buffalo LM " " "" Wichmann in Cin- cinnati, O. 15M d. to the Synodal - Missions - Casse: from the congregation of Mr. Pastor Schvlz in Washing. Co, Ills. 3,00 from Mr. Wld. in N. A 5 ,00 from the parish of Pastor Baumgart in Elkhom Prairie, Ills. 8M c. for the support of Concordia - College r from the congregation of Mr. Pastor Wichmann in Cincinnati, O. 15.00 by Mr. Ludwig Roth in Cape Girardeau, Mo..... 2,50 ä. for poor pupils and students in the Concordia". College and Seminary: by the congregation of Mr. Pastor Wichmann in Ein- cinnati, O. 8,U From the Virgins Association in Collinsville, Ills. 2,65 F. W. Barthel, Cassirer.

Paid for the Lutheran: ^3.00, Mr. H. Faul, for year 10-

12. 2,00, " H. Gvhrs, for Jabrg. 11 u. 12. 1,50, " Carl Günther, for years 11-12. 2.00, " Jaeob Keller, " 11-12. 3,00,, , L. Sonnenbrcrg,,, " io-12. 2,00, " Past. Wall, "" 11-12.

The 12th year: Messrs. Rev. I. Buebl, Phil. Fev, Isaac FraH Past. Gräbner (5 Er.), Nicol Henke, Past. Oberwahren- brock (3 Er.), Ludw. Roth, Wittmann.

St. Louis, Mo.,

Printing Office of the Lutheran Synod of Missouri, Ohio and L.A. Synod of Missouri, Ohio a. L



„Gottes Wort und Luthers Lehr' bergeth nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. R. W. Walther.

Year 12, St. Louis, Mo. April 22, 1856, No. 18.

(Sent in by Pastor Röbbelen.)

The Revelation of St. John.

(Continued.)

The twentieth chapter.

"But now all these things are given, and in the twentieth chapter cometh the last of the Lords, Gog and Magog, the Turk, the red Jews, whom Satan, who was a captive a thousand years ago, and after a thousand years was loosed again, bringeth. But they shall soon be with him in the lake of fire. For we consider that this image, as distinct from the previous one, was set up for the sake of the Turks. And the thousand years are to be counted at the time this book was written, and at the same time the devil was bound. But the reckoning must not be so exact every minute. After the Turks, the last judgment follows quickly, at the end of this chapter, as Dan. 7, 8. 9. also shows." (Luther.)

To an inclined reader I bring this time the satisfactory tidings that his torment shall cease. The following does not need interpretation. Nor is it possible. From a high mountain one no longer sees anything clearly. The eye that wanders over the wide ocean lacks the points of rest. So it is in these closing chapters of Revelation. They point out into the boundless eternity. It denies us the overview.

About this chapter, however, I am granted a few more words. For when I fell silent just before that, the new chiliastes wondered what powerful swords and

Skewers would be their dreams. I want to be in of which as briefly as possible.

Before that, a remark about the position that a glossator of the 20th chapter of the Revelation has to take if he does not want to eregesir into the blue or dangle in the wilderness. But because I do not make a craft out of glossing, I cannot give it in such a school-like manner. My thoughts of the matter are these. The tower is finished. Now we are led, as it were, to walk on the church floor under the roof. What we get to see is therefore no progress in time, but to be compared to a vault that is covered over the masonry, as it has been performed from beginning to end. We must not be surprised, therefore, if we are suddenly brought back from the Reformation period - and this includes all the waves that Luther's testimony still makes after centuries - to the first period of the Church. (We must not imagine that everything that follows one another here chapter by chapter can by all means also be followed in this way in time. Who gives us a right to do so? Not even the Gospels may we read in such a way that the sober succession, as we measure it on the clock, leads the rule).

The context is thus this. After the Reformation was crowned with victory over the papacy in the previous chapter, and the seer's gaze was lowered before the gates of eternity, the summa is now drawn: for when we descend from the summit of the mountain, we again survey the whole of the world.

Height of the same. This summa is the infamous thousand years, together with what follows, until fire falls from heaven. There Luther is once again remembered with honor, and the end follows.

The interpretation thereupon results by itself. Everything is, after all, only the overall picture of what has previously appeared before the eyes one after the other. But it would not do any harm to emphasize the following points:

1. the thousand years begin from Christ's resurrection. The angel is Christ. Who else hath bound the devil?-but as the Jews continued forty years, as if no Lord Christ had come, so also the Gentiles were long happy in their contempt of the gospel. This we must consider; otherwise we would want to grasp the thousand years by the head and tail with our fist, and this is not possible, just as the mountains' bases together with their summits are inaccessible. Gort deliberately conceals time and hour from us. The last day is not to be reckoned.
- (2) The dominion of the faithful must be sought in nothing more than that they may be victorious "with Christ" when they are persecuted and oppressed in the world for the word's sake. Your appearance of opposition is again, as so often before, deprived of force by such prophecy.
- (3) That the Gentiles should no longer be deceived points to the overthrow of paganism, which began with the apostolic preaching.

Idolatry already lost its procreative power at that time. But Weiler does not want to say anything when it says: The devil could now no longer tempt the heathen.		Raschid and other Arabian Chaliphs. - This chapter follows on from the previous one.	Choose a roof for a house, as all hypocrites are wont to do.
(4) The first resurrection is the life of those who have overcome death through Christ's resurrection. That nothing more is to be thought of is evident from the fact that only "the souls" of those who participate in it are mentioned. Life on earth is not to be thought of, because it is allotted to those who have been beheaded.		That now the thousand years are foretold, is done that we and all who live in the last time may not think for our sake that God has forgotten us and his promise, because so long as they please, and so their tabernacle is open behind and a time has passed without his shutting up the blasphemers before, and on every side, that they pursue fornication like by the return of the Son of Man. May God grant us the grace not to wait too long. Amen.	Neither do they keep house according to the scriptures, For they have no regard for marriage, and there is no end to their fornication; they take and leave wives as they please, and so their tabernacle is open behind and they pursue fornication like cattle. But they have the roof as a testimony of great abstinence and temperance.
NB. The Greek expression, which Luther translated by "beheaded", is the traditional name for a death penalty, as it was common under the Roman emperors. From this it is evident that we must place the millennial kingdom in the time when the confessors of the Lord were put to death by such innumerable, and finally to be destroyed with fire from execution, that is, in the time before Constantine.		Luther of Gog and Magog. So Luther writes of it in the preface to the 38th and 39th chapters of Ezekiel: "Because in the twentieth chapter of the Revelation of Saint John, the Gog is described, how he is to fight against Christianity with a great army, like the sand of the sea, heaven, whom we believe to be the Turk, I have undertaken, because I am sitting here so idle, to translate the two chapters of Ezekiel, namely the 38th and 39th chapter, which are almost the same as the Revelation. And behold, as if with Saint John had taken it from Ezekiel, and directed us hither to the prophet Ezekiel, who speaks a little further of it. There is no other mention of the name Gog in the Scriptures.	Now it is sufficiently signified before, how Gog, the Turk, hath his descent from the Tatters, or red Jews, since the great Cam is king; as the Land Faehrians say, which originally have the name Magog, Genes, on the 10th day of the month. Wherefore also the Turk must inherit such of his fatherland's name here, according to the custom of the Scripture, as sometimes a single person of a whole country hath names; as Sanct Paul, Genes. 49, and in the 68th Psalm, Benjamin, he inherits the name of the whole family, as if he alone were Benjamin. Which way also we Germans have, when we say thus: Saxony or Saxonia held fast, since one elects the emperor, Saxony did the best. By this we mean more than Duke Frederick of Saxony, the individual person, and if a Spaniard fought with a Venetian, one would say: Hispania, defend thyself! Hispania conquers, Venice lies, and much the like. So here the holy spirit calls the Turk after his fatherland Magog, and out of anger Gog.
(5) That the devil is released from his prison after this is, as Luther rightly explains, to be understood from the Turkish rule. Through it, paganism again received its procreative power. Thus it spread to all parts of the world. With the Turk the Pope, if one will, "Magog," went hand in hand as an ally: for just about the time when the man calls his enemy by half his name, when he wants to Turkish rule spread to the "four oerths of the earth," the papacy also arose. It was in the year 1077 that Henry IV John every day, and out of anger he calls him Haue; and the had to suffer Gregory VII's kick, and soon afterwards it prophet Jeremiah, on the 22nd, calls king Jechaniah badly was found necessary to set limits to the spread of Islam Chanja, whom he often calls Jechanja. So here the Turk, by the Crusades. When later, around the time of the who is called Magog with his whole name, must also be Costnitz Council, Huss had to atone for the fact that the called Gog with half his name; although such shortening of will of Satanas "los gewordeueu" had risen to the names is also often done out of love, as one says: Lippes, highest level, the devil also crowned Gog's head by Lene, Thrine, yes also, du Schälklin, du Büblin.		And methinks the Holy Ghost shorteneth the name of the Turk, and calleth him not badly Magog, which is the right whole name, Genesis the tenth, but breaketh off his head, and taketh away the first letter, and calleth him Gog; though both Gog and Magog are one name, in this place and in the Revelation, and both mean the same Turk. This he does to show us comfort, that he is almost like Gog; just as every man calls his enemy by half his name, when he wants to show his anger or displeasure. As when a man is called prophet Jeremiah, on the 22nd, calls king Jechaniah badly Chanja, whom he often calls Jechanja. So here the Turk, who is called Magog with his whole name, must also be called Gog with half his name; although such shortening of names is also often done out of love, as one says: Lippes, Lene, Thrine, yes also, du Schälklin, du Büblin.	After this manner also shall the word Israel be heard in these two chapters. For the apostles and other disciples of Christ, who came from among the Jews, were the true Israelites, and also grounded the name of all the people of Israel, as Saint Paul grounded the name of Benjamin. Therefore the name Israel remained with the apostles, and was applied to all their disciples, so that now holy Christendom, and we also, and all who believe the word of the apostles, and are their disciples, are called Israel: even as all countries must here be called Gog, because they are under the Turk, and follow him, though they are not all Gog by birth, but Greeks, Moors, Arabs, and so forth. For the multitude is called after the head, which is the banner.
conquering Constantinople (1453).- That was the time when Gog and Magog stepped onto the breadth of the earth and surrounded the army camp of the saints. Thus the fire that fell from God out of heaven is Luther's doctrine and nothing more, unr that, as I said, the Reformation is still trembling and therefore events could still come that relate to the year 1517, like the martyrdom of the holy John Huss to the arrogance of Gregory VII and the dissolution of the Greek empire to Baghdad's most brilliant days under Harun al		And Gog is a name from the Ebraic; Gog, that bites a roof: that Gog or Magog is called so much, as a roof-man, or he that dwelleth under the roof; which both rhyme, with the Turks, and their fathers, the Tartars. They are both a fiercely predatory people, who do not ask for houses; but, like cattle, they dwell in huts, as under roofs and shaws, always ready for robbery and war. And they want to be praised, that they, as vain great saints, do not build great, beautiful houses, as happens to us. And this is fine: as the saints are, so is holiness; and such saints shall have such holiness, full of covetousness, fornication, arrogance, murder, blasphemy, and afterward a	Therefore by the mountains of Israel we do not understand the mountains near Jerusalem, where Gog is to be slain; it is the Christian churches now and then. Among the Christians he shall be put to death, not with the sword, but with lightning, with thunder, with infernal fire from heaven. For our princes, the dear apostles, are right natural Israel: so are we Christians under their banner, that is, under the evangelion; wherefore we are rightly and truly called Israel after their name. For if the rascal Julian called the Christians Galileans, because they clave to Jesus of Galilee; and if all Asia be called Gogs and Turks, because of their tyranny; why should not we also be called Israel, for our Lord Jesus' sake? for he is a true natural Israel, yea, the chief treasure of Israel; and his apostles, our rulers, are also true Israel.

This I say, that the interpretation of the Jews should not be interfered with; this text is of no concern to them. Daniel, in the 9th verse, has told them of their end, that they devil into hell. may no longer hope for an assembly. We are the ones who have been brought together from all nations under one Lord, Christ; and especially now, in these last times, we comfort, that we know that no power nor lies, no wisdom have been brought together "scarcely a little by the nor holiness, no affliction nor suffering, shall oppress gospel" out of all erroneous beliefs. The devil perceives Christianity, but they shall finally retain and prevail. this in the Gog (says Ezekiel), and wants to wear us out. On the other hand, as a warning against the great and For because he sees that pope, emperor, kings, and dangerous manifold troubles that are occurring in princes do not like to dampen the gospel, he thinks to Christendom. For "because such mighty power and destroy it with power through his gog. For I cannot leave appearance should fight against Christendom, and it is so the thoughts, neither can I miss the devil, that he should utterly without form hidden under so many tribulations, not seek me and my company. We must also call him heresies, and other infirmities," it is impossible for reason Germany. If our "gospel" is right, I do not miss these and nature to recognize Christendom, but falls away, and is thoughts, and I know that the devil must have such things angry with it, biting the Christian church, which, after all, are in mind; for he will not and cannot suffer our "gospel": he the worst enemies of the Christian church. And again, they would rather tear heaven and earth into one another, let are called damned heretics, who, after all, are the true him not wake up his dog. Christian church. As has hitherto been done under the Papacy, Mahomed, yea, with all heretics. And so lose this article, I believe a holy Christian church.

That is why I wanted to omit these two chapters all the more, to comfort and admonish our people to reform, and to diligent, earnest prayer, so that we may see the promised redemption in this text, and the downfall of Gog blessedly and with joy. He shows forth and has it in mind: Gog has tasted the German Allst, he intends to drink himself full in it. Thus is the devil to us, he will turn us clean away.

Thus we see at the end of the 39th chapter, who asked the Turk to be so great and mighty, who gave him so much and great victory. Not, indeed, his multitude, or power, but our sin, says the text, which have awakened God's wrath, and hid his face from us, and let the Gog rage so horribly.

Let every man therefore repent, and fear God, and honour his gospel. Let us confess our sin, and not deny it; then with strong prayer and heartfelt groaning let us ask for help and mercy. For our presumption shall not smite the wrath of God, but the wrath of God shall first be turned away by our repentance and prayer: as he saith here in the text, that with thy wrath shall his wrath be turned away. Thunder, lightning, and infernal fire shall smite him, as it happened unto Sanherib: this is his judgment and his end: which judgment must Christians with their sighing and supplications urge and demand, or else no man will do it. For this is why the gospel has now appeared so brightly, that Christ wants to execute and remedy both "Pope (as he began) and Turk," and to redeem us once and for all with his glorious future, for which we are waiting daily. This help us his grace and mercy firmly to believe, and heartily to pray, Amen."

Conclusion of Dr. M. Luther's Preface to the "Revelation."

"Last of all on the 21st is made the final consolation, that the holy city shall be fully prepared, and

Blessed is he that taketh not offence at me, Matt. 11:6: for a Christian also is hid from himself, that he beholdeth not his holiness and his virtue; but he beholdeth in himself all unrighteousness and unholiness. And thou rude wretch, thou wouldest see Christianity with thy blind reason and unclean eyes.

Our holiness is in heaven, where Christ is, and not in the world before our eyes, like a thing in the marketplace. Wherefore let the strife, and the heresies, and the infirmities, be, and do what they may. If only the word of the gospel remains pure with us, and we love and value it, then we should not doubt that Christ is with us and with us, even if it is most grievous, as we see here in this book, that Christ is with and with his saints through and above all plagues, beasts, and evil angels.

Still Einigcs about the author of the revelation.

That there have been respected teachers of the Church from every one who doubted the apostolic origin of revelation is well known. This writer also joins them, as has been mentioned before, after Luther's events, and these are his reasons:

1. The apostles were directly impelled by the Holy Ghost. The author of the revelation, however, confesses that an angel conveyed the word of Christ to him (Cap. 1, 1.).

2. The subject matter of this book is outside of the apostolic profession. The apostles were to preach the gospel and testify of Christ's resurrection in order to found the church. This book, however, contains stories that tell the fate of the church that had already been built.

3. The apostolic church also attributes special revelations about its future to common "prophets" like Agabus, of whom it is not even said that they accompanied an office in the church. Even the apostle Paul received such a revelation only through a brother who possessed the prophetic gift (Acts 21, 10. 11.).

4. the language is acknowledged not to be that of the apostle John.

5. Many have taken the name of John. Pathmos was also a place of banishment, where the apostle John was expelled, just as another bishop or common Christian could have paid for the wrath of the Roman emperor.

Now listen to the same Luther about this:

"In this book of the Revelation of John," he writes, "I do not want anyone to be bound by my conceit or judgment: I say what I think. I do not lack in this book one thing, that I consider it neither apostolic nor prophetic. First of all, and most of all, that the apostles do not surround themselves with visions, but prophesy with clear and plain words, as Peter, Paul, and Christ also do in the Gospel: for it is also the case that the apostles do not prophesy.

It is the duty of the apostolic office to speak plainly and without image or vision of Christ and his deeds. There is no prophet in the Old Testament, let alone in the New, who speaks so thoroughly with visions and images that I consider it almost like the fourth book of Ezra, and I cannot trace that it was written by the Holy Spirit. Moreover it seemeth to me to be too much, that he doeth hard such his own book, more than any other holy books, as there is much more in it, commanding and urging, that whosoever doeth any thing of it, of him shall God also do, 2c. again, they shall be blessed that keep the things which are written therein; though no man knoweth what they are, much less that they should keep them, and it is as much as if we had them not: though there be many nobler books to be kept". Many of the fathers have also rejected this book in time past, and although St. Jerome speaks in high terms, saying that it is above all praise, and that there is as much mystery in it as words, yet he can prove nothing of it, and is too lenient in more places in his praise. Finally, let every man think of it what his mind will give him. My spirit cannot send itself into the book, and is sufficient cause for me that I do not esteem it highly, that Christ is neither taught nor known in it, which, however, an apostle, above all things, is obliged to do, as he says in Acts 1: ye shall be my witnesses: therefore I abide by the books, which shew me Christ bright and pure.

All this, by the way, does not deprive the Revelation in its place of the glory it deserves. In the darkness of this world, it is always a lighthouse, aloof from the high rocky shore of eternity, but nevertheless, to the great benefit of knowledgeable helmsmen, warning the ship of the church of the cliffs on its voyage. But, and for this reason it was necessary that this scripture was not entrusted to the church of God under an apostolic name and as a canonical book of the New Testament, so much is evident from its subordinate importance that we may not draw any doctrine from it. How many heretics would not be able to hide their dreams, like the chiliasts, behind the mysterious discourse of our "John" without a simple-minded man being able to resist them, if the "Revelation," like the Epistles of St. Paul and other canonical books of the Holy Scriptures, were an acknowledged untrustworthy source of information. Would the "Revelation," like the Epistles of St. Paul and other canonical books of Holy Scripture, be an acknowledged source of doctrine? Now, however, we may defy all enthusiasts who may yet come to smuggle into the Church, in this or that form, the doctrine of the millennial kingdom, etc., on the basis of "Revelation," simply by saying that, if they derive new doctrines from it, they are violating "Revelation. Even if, according to the wording, we had to allow any passage of it to be taken in such a way as a false teacher interprets it in favor of his doctrinal edifice, we shall nevertheless confidently refer to him the sense in which he draws it, not because we are able to prove to him that he has misinterpreted Revelation.

The reason for this is that it is a misuse of this book if one wants to build a doctrine on it in the slightest way. By the way, it can very well be used for this purpose, to testify to a doctrine that is sufficiently founded elsewhere, as it is a powerful testimony to our Lutheran doctrinal concept that the history of the Reformation is presented in it as a deed of God.

God be thanked a thousand times over for this book; but just as much should it awaken us to the praise of his wisdom that he so faithfully guarded against its misuse and instructed his servants to place the fine gift in the right place and not, as it were, to move the lighthouse onto the ship. May he also in our days mightily prevent the abuse and bless us in grace with the right use of the "Revelation of St. John". Amen.

. (Submitted.)

News of Concordia College at St. Louis.

In cordial agreement with the wish expressed by the Synod of the Middle District at its last year's meeting, that at least annually news of the conditions of the teaching institutions be given to the Synod, as after the proceedings of our sister institution in Fort-Wayne, we now, as this year's teaching course comes to an end, also give news of ours. We take for granted as known that which was contained in earlier news in the "Lutheran", and this time we begin with a list of all those who have been students at the institution since it was moved to St. Louis in 1850, followed by some further information.

At the time of the transfer of the institution were in the same and have since entered:

In 1850:

- Theodor Grüber of Paitzdorf, Perry Co. Mo. Ferdinand Fischer a. Altenburg, Perry Co. Mo. Karl Ph. Gros of St. Louis Co. Mo.
- Friedr. Ahner of St. Louis, Mo.
- Aug. Schmidt of St. Louis, Mo.
- Georg Volck from Nuremberg, Bavaria.
- Otto Eißfeldt from Sophienhof, Duchy of Brunswick.
- Martin Stephan from Dresden, K. Saxony.
- Karl C. Metz of St. Louis, Mo.
- Gotthilf Loeber of Altenburg, Perty Co. Mo. Martin Guenther of St. Louis, Mo.
- Martin Barthel "" of St. Louis, Mo.
- Martin Tirmcnsiei" of St. Louis, Mo.
- Hermann Wunderlich of Paitzdorf, Perry Co. Mo.
- Wilhelm Weiler of St. Louis, Mo.
- Stephanus Keyl of Baltimore, Md.
- Gustav Freund of St. Louis, Mo.
- A. Odendahl of Fort Wayne, Ind.
- Gotthold Grüber of Paitzdorf, Perry Co. Mo. * David Buehler of Baltimore, Md.

- In 1851: *Eduard Steinbach of St. Louis, Mo. Gotthilf Fischer ""
- *Johann Becker ""
- Adam Huegli of Stannton, Macoupin Co. Ill Aug.
- Burgdorf of St. Louis, Mo.
- *Erwin Schwan of Hanover Kingdom. *Bernhard Beck of Baltimore, Md.
- Wilhelm Bartling a. Addison," Dupage Co. Ill. "Darwin Mason of St. Louis, Mo.
- Paul Bayer of Fort Wayne, Ind.
- In 1852:
- *Georg Schriek of St. Louis, Mo. *Arnold Wittmar of St. Louis Co, Mo. *Aug. Blumenthal of Carondelet, Mo.
- *Bertbold Blumenthal of Carondelet, Mo.
- Jakob Heilbronn. *Karl Großmann.
- Ferdinand Burkhardt of St. Louis, Mo. Karl R. Reimann of Milwaukee.
- Otto Hanser of Frickenhausen, Baiern. Jakob Bühler from Baltimore, Md.
- Friedr. Seiger of Cleveland, O. *Christoph Dieterle of Baltimore, Md.
- Karl Dieterle of Baltimore, Md. *N. N Baldwin of St. Louis Co, Mo.
- Johann Zepp of St. Louis, Mo. F. D. Karl Grebel of Milwaukee.

In 1853:

- Hugo Hanser of Frickenhausen, Bavaria. *James Renshaw of St. Louis, Mo.
- Karl Graves of St. Louis, Mo.
- J. Ch. Hochmuth a. Watcrloo, Monroe Co. Ill. *Samuel Gray of St. Louis, Mo. *Karl Branneck of St. Louis, Mo.
- Ludwig Lochner of Milwaukee, Wis. Johannes Walther of Freistadt, Wis. *William Ewing of St. Louis Co. Dcvm*from St. Louis Co.
- Christian Körner of New York, N.
- Joh. M. Moll of Frankentrost, Saginaw Co, Mich.
- Reinbold Voigt from Pol,zig, Saxony A.

In 1854:

- *Karl Sihler of Milwaukee, Wis. H *Henry Gassaway of St. Louis, Mo.
- *Ferd. G. Lütloff a. Nauvoo, Hancock Co. Ill Friedr. Niemann of St. Louis, Mo. Heinr. Bewie of St. Louis, Mo.
- Georg Ude of St. Louis Co, Mo. Alcrander Koch of St. Louis, Mo. Hermann Burckhardt of St. Louis, Mo. Emil J. j. Schulz of Detroit, Mich. Heinrich F. K. Ch. Grupe of Chicago, Ill. Wilhelm E. H. Siegmann of Chicago, Ill.
- August H. Reinke a. Addison, Dupage Co>, Ill. W. J. F. Brendemuehl of Abbot,Sheboygan Co, Wis.
- *Fr. W. Koch a. Frankenmuth, Saginaw Co, Mich. Heinr. Koch of Buffalo, N.
- Hermann Früchtenicht aas Fort Wayne, Ind. Michael Zucker of Frankenmuth, Mich. Heinrich Böse of Fort Wayne, Ind. Johann List of Frankenmuth, Mich.
- *Christian Althous of Roanoke, Mo. "Karl Lange of St. Louis, Mo.

K. Wilhelm Mangelsdorf of St. Louis, Mo. L. Ernst Mangelsdorf of St. Louis, Mo.

- In 1855:
- K. H. Georg Kalbfleisch a. Collinsville, Madison Co, Ill.
 - *Ferd. Miltenberger of St. Louis Co, Mo.
 - Conrad Hofmann of New Orleans, La. Johann H. Herzer of Louisville, Ky.
 - Ch. August Mennicke of Altenburg, Perry Co, Mo.
 - G. Eduard Alexander of Wangen, G. Baden Friedr. Lutz of Detroit, Mich.
 - Ch. Gottfried Markworth of Dresden, Perry Co, Mo.
 - Berth. Burfeind a. Altenburg, Perry Co., Mo.
 - Karl S. Kleppisch of Baltimore, Md. Matthias Merz of De Kalb Co, Ind.

Of the four and ninety above-mentioned pupils, those whose names are printed with Latin letters are of English tongue. Two and forty have already left the institution, eight of them in order to enter the preaching ministry. Two of the latter have entered into eternal rest after short but blessed labors; the remaining six, as far as we know, are active as faithful laborers in the vineyard of the Lord.

While in the first year the institution had no more than nineteen pupils, it has at present two and fifty; of these seven are in the seminary and five and forty in the grammar school: Seminary and five and forty in the Gymnasium; four of the former will probably soon enter the preaching ministry, and two of the latter the Seminary.

The purpose of the instruction in the Gymnasium is, as is well known, to give the pupils a general scientific education, and thus also to prepare them for the theological seminary. Therefore, as useful as attendance at the Gymnasium may be for a boy or a young man who has chosen any other subject than one of the so-called scholarly subjects, the instruction in the Gymnasium is not really designed for this particular case. For the education of Christian boys and young men, it is therefore desirable to have, in addition to a grammar school, another institution of a different kind, in which the knowledge necessary for a capable businessman is taught. We are therefore very pleased to be able to inform you that an institution of this kind has been established by Father Miller in St. Louis. Mr. Miller, formerly the preacher of an English congregation in Pennsylvania, came to our institution last spring, partly to perfect himself in the German language, partly to continue his theological studies, and in the fall undertook the establishment of an English school, which, although outwardly separate from the college - it is still a private institution - dock, complements the latter in this respect, and is conducted in the same spirit.

The grammar school in our institution covers the same area of instruction as German grammar schools and as colleges of this country with their preparatory institutions. It has so far been divided into two

Main departments: Upper and Lower Grammar School, each with three classes. The above shows how necessary it was to increase the number of teachers at the same school if the intended goal was to be achieved even to some extent, and how desirable the arrival of the newly elected principal and the assumption of his office is.

The lack of space for inmates in the institution has again become very noticeable, after it was remedied for a short time by the erection of the second (northern) wing. Although all the rooms are densely occupied and a small outbuilding has been erected for the caretaker, eight inmates have had to seek accommodation in neighbouring houses. In addition, there is no room for the conector in the institution. However, as the gracious and faithful God has otherwise committed Himself to His work, He does so again here, in that at least so many contributions to the completion of the college building have already been received from the congregations of the Synod and other friends of the institution, that the building committee believes it can confidently lay hands on the work, and in the confidence that there will also be no lack of friendly donors, we can hope to see the middle building completed in the course of this summer.

The inflation of the past year has also made itself felt in our institution, especially since the gifts in kind from the surrounding area have been sparser than before.

We must also mention with gratitude the help that is given to many of the inmates of the institution by the sewing club that exists in the local community, which provides the needy with underwear and clothing.

We, too, can confess with a happy mouth and praising God that His good spirit prevails among our pupils, and that their diligence and conduct in and out of the lessons are praiseworthy on the whole. Committing the institution to His goodness and faithfulness also for the future, we take leave of the reader for this time, and ask him to remember them kindly and in his prayers.

B.

By what preaching alone is a man converted?

In Cincinnati's Methodist "Apologist" there is an essay on "Religious Revivals or Revivals" in the last few issues, and in it, besides some incorrect things, there are also some quite good things, which seem to us to testify to the fact that at the present time something is going on among the Methodist community which can only make a Bible Christian (i.e. a Lutheran) very happy. We cannot refrain from lifting up the following passage, which seems to put it beyond doubt to us that perhaps not a few among the Methodist preachers are now becoming convinced of the incorrectness of the measures which they have hitherto almost universally used for the conversion of sinners. The passage is this:

"That Jesus by the grace of God

The Lord's death for all men should not only be preached preferably during the Holy Week, on Holy Friday or at a communion celebration, but this should be the Alpha and Omega, the sun of every sermon. We are to preach Jesus at all times, not in a subordinate way, but before all else and with all else. He is the way, the truth and the life. He is the only slogan that can bring the sinner to God. The sinner is justified and saved, not because he repents, not because he prays and believes, not because of anything he has done or does (for all he can do for his salvation is only to accept free, unmerited, obliging grace), but because Christ died, the just for the unjust.

May not the cause of the fact that there are not so frequent and general *revivals* among the German people be partly to be sought in the fact that we who preach Christ crucified, repentance, and conversion through Him, nevertheless often do it in too legal a manner, that we do not put free grace in the foreground, but what the sinner has to do? There can be no merit in repentance, for not to repent is most human, it is diabolical. There can be no merit in faith, for to "believe" what is true certainly deserves no reward. To do right by our neighbors cannot possibly earn us heaven, for we receive our reward for it already on earth. All this, however, is necessary to make man capable of receiving the gift of eternal life, and man is made capable of repentance, faith, and righteousness only through the gospel and the Holy Spirit. "By grace are ye saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast."

The doctrine of free grace, preached with a life-giving spirit, has not only shaken the papacy to its foundations and will destroy it completely before long, but it will prove equally powerful in the destruction of all the bulwarks of unbelief. "God revealed in the flesh" is the great lever which makes the beggar like the king, and raises mankind to the dignity of divine nature. Unbelief must be put to shame in the God who speaks to us in the personality of our own nature, who weeps with us as a brother, and yet in His sinless humanity suffers as a sinner, that every sinful man who believes in Him may escape eternal damnation.

This good news never grows old, but is an inexhaustible source of life and blessedness. Let us therefore seek nothing else in our preaching than to convince our fellow men that Jesus is their only Saviour, the only true God. Let us cry out to our last breath nothing else but, "Behold the Lamb of God who bears the sin of the world.""

(Submitted.)

Joseph Schaitberger.

He hath borne Christ's yoke, He is
dead and yet liveth.

The emigration of the Lutheran Salzburger in the years 1731, 32 and 33, which was reported in the tenth volume of this journal, is probably still remembered by one or the other of its readers, and perhaps also by the above name and the promise given by the sender to provide more details about this instrument of God in the Salzburg emigration at a later date. It shall now be attempted to fulfill this promise! and thereby to preserve the memory of this righteous man also for the readers of this sheet in blessing.

Joseph Schaitberger was born March 19, 1658, in Dürnberg, a village only two German miles from the archiepiscopal residence of Salzburg. He received the name Joseph at his baptism from his birthday. On the 19th of March is the commemoration of three saints of this name, of whom it is said that in them each one did something special that no one can do to him: None like Joseph in Egypt can be Christ's model in his humiliation and exaltation, none like Joseph of Nazareth Christ's foster-father, none like Joseph of Arimathea the undertaker of the crucified Saviour. But if our Joseph had to leave these three saints their special fame, he had become somewhat like them in another respect; for he abundantly gave the bread of life to his spiritual brethren in the holy tent by word and scripture, and thereby asked for many people to be saved from the papist starvation; He, like Christ's foster-father, had to flee for Christ's sake from the wrath of a papist Herod into a foreign land; he, as a secret disciple of Jesus, had nothing to do with the evil counsel of the papists against the gospel, until he finally confessed Jesus freely and fearlessly with that pious ruler of the council.

His parents belonged to those hidden Lutherans who for 150 years had been quietly building up one another from the Bible, Luther's Home Postil and other Lutheran books. Early on, they taught him secretly from the Scriptures, and when he received careful instruction in reading and writing from his older brother, who was a teacher in the village, the way was opened for him to continue to search for the way of truth in the Scriptures and in orthodox books. How diligently he did this from early on, how much his heart, thirsting for truth, sought to investigate it, how his clear mind grasped the coherence of pure doctrine, and how a healthy life of faith developed more and more in him, is evident in his life in general, and in his epistles in particular. Involuntarily one is reminded again and again of the

I praise you, Father and Lord of heaven and earth, that you have hidden it from the wise and prudent, and have revealed it to babes. Yea, Father, it was well pleasing in thy sight." Luc. 10, 21.; and to his word, "To him that hath shall be given, that he may have abundance." Matth. 13, 12.

But anyone who thinks that Schaitberger only ever sat over his books is mistaken. He chose the profession of a miner and worked faithfully and diligently in the salt shafts of the Dürnberg. In his 25th year, God led him from his mother's birthplace, Berchtesgaden, to a pious partner in prayer, with whom he had a short but very happy marriage and who suffered just as faithfully for the Gospel as he did when, three years after his ordination, a fierce persecution of the secret Lutherans broke out.

This persecution arose because the Lutherans living in the Tefferegger Valley, mostly miners, no longer wanted to be laymen. "I asked them, reports Schaitberger, about the Augsburg Confession, whether it was not according to God's Word?" Then they said to us, they have not read it, same. Schaitberger, one of the first of these outspoken confessors, relates: "Our fathers and forefathers had the dear Bible and many other beautiful evangelical books in which they instructed us from and their greatest art was that they condemned us and everything called us Lutheran heretics. They said to us, God would have to be a hard man if he wanted to reject them by leading such a holy and strict life. And I said unto them, Neither hath God taught them this: for all godliness and holiness above the word of God is vain. For whatsoever God teacheth not is vain and of none effect, Matt. 15." Since nothing could be done in this way, they resorted to miserable threats: One day they would pay with their lives, the next they would be sent out to sea. Unfortunately, this worked here and there. Many a one who had recognized the truth was frightened and led to denial; but these two confessors were unbending and thus strengthened many others by their courage. After so many futile attempts, the two prisoners were finally set at liberty, but they were deceitfully required to confess in writing the articles of invocation of the saints and Holy Communion. However, they were deceitfully ordered to make a written confession about the articles of invocation of the saints and Holy Communion and to hand it over to the archbishop in their own hand. Schaitberger drew up such a confession. It begins: "Most reverend Prince, most gracious Lord, Lord 2c. These are very hard and terrible words which our Savior Jesus himself has spoken to the hypocritical Christians who deny their faith before men, therefore he says: "Whoever is ashamed of my word and denies me before men, I will deny him again before my heavenly Father, Luc. 3 and Matt. 10. These very words, Your High Princely Grace, move us so that we cannot deny our faith before men, otherwise we would be ashamed of ourselves before God and before the Lord.

We were closed as malefactors two miles away to Salzburg before the court, where we were again interrogated before ecclesiastical and secular authorities, and clearly asked about all points of religion, what we believe? whether we are Lutheran or Catholic? But when we there, after the admonition of Peter 1 Ep. 3, freely and publicly confessed our faith, they put both of us men in prison again for 50 days, to deter the others of our confreres." In an attempt to convert Schaitbergern and his fellow band members, several priests, especially two Capuchins, approached them. That their efforts were in vain can be imagined, especially since they had their Bibles with them, which, strangely enough, had also been left to them in prison by the archbishop. Those converts to the Holy Roman Church were often made not a little ashamed by these Lutheran laymen. "I asked them, reports Schaitberger, about the Augsburg Confession, whether it was not according to God's Word?" Then they said to us, they have not read it, for it is not a book for salvation. If I asked them for a saying from the Holy Bible, they did not even answer. They did not even know in which chapter this saying was written, so they told us that the Bible was not for the common man. Their best sciences were miraculous signs and wonders, and their greatest art was that they condemned us and called us Lutheran heretics. They said to us, God would have to be a hard man if he wanted to reject them by leading such a holy and strict life. And I said unto them, Neither hath God taught them this: for all godliness and holiness above the word of God is vain. For whatsoever God teacheth not is vain and of none effect, Matt. 15." Since nothing could be done in this way, they resorted to miserable threats: One day they would pay with their lives, the next they would be sent out to sea. Unfortunately, this worked here and there. Many a one who had recognized the truth was frightened and led to denial; but these two confessors were unbending and thus strengthened many others by their courage. After so many futile attempts, the two prisoners were finally set at liberty, but they were deceitfully required to confess in writing the articles of invocation of the saints and Holy Communion. However, they were deceitfully ordered to make a written confession about the articles of invocation of the saints and Holy Communion and to hand it over to the archbishop in their own hand. Schaitberger drew up such a confession. It begins: "Most reverend Prince, most gracious Lord, Lord 2c. These are very hard and terrible words which our Savior Jesus himself has spoken to the hypocritical Christians who deny their faith before men, therefore he says: "Whoever is ashamed of my word and denies me before men, I will deny him again before my heavenly Father, Luc. 3 and Matt. 10. These very words, Your High Princely Grace, move us so that we cannot deny our faith before men, otherwise we would be ashamed of ourselves before God and before the Lord.

found to be unbelieving heathens, for which God will protect us. Now Your High Princely Grace knows that we have always proved to be obedient subjects. Grace Himself that we have always proved to be obedient subjects; for we know well that he who sets himself against the authorities resists God's order, Romans 13). But as far as spiritual things and salvation are concerned, we owe more obedience to God than to men, for it is written: "Pray to Caesar what is Caesar's, and to God what is God's, Matth. 22. But since we have confessed in our prison all the articles of our faith with mouth and heart, what we believe for salvation, as also the gentlemen of the clergy themselves will know, as also Your High Princely Grace's command. Grace's order graciously presented the English possessions; at last it has helped the Emperor and commanded that we should set down in writing these two points, namely of the invocation of the saints and of the Holy Communion. This we have done simply, but nevertheless in writing with God's help." There then follows a short confession according to the Apostolic Symbolum, and of the two inspired doctrinal articles, whereupon the writing concludes: "So it is to Your High Princely Grace that our most submissive faith is expressed. Grace our most humble and obedient request that you, through the mercy of God and his mild kindness, will most graciously allow us to remain with our confession of faith, for we want to answer for our faith before the judgment of God on our conscience. Therefore, Your High Princely Grace Graces will hopefully be excused before God at the Last Judgment, that God will not demand our souls from his hand; and whether Ew. Grace would not let us keep our freedom of conscience, we sincerely ask that we be allowed to sell our father's goods, and that our little children, who have been taken away, be delivered to us again, in order to go abroad, as Abraham and Jacob did: but we also ask that we not be taken in for any presumption or obstinacy. Hereupon we obediently commend ourselves to Your High Princely Grace. Grace obediently. Glory to God alone!"

(To be continued.)

like the Emperor of China, is called the Son of Heaven and Earth. In a speech which Emperor Louis Napoleon gave on this occasion, he remarks that the child was born at a happy hour, since a general reconciliation of Europe had just been achieved and the electric telegraph made it possible to ask the Pope to be the godfather and also to obtain his consent and blessing immediately. It is, of course, still impossible to give more details about the conditions of the agreement. This much is certain, however, that England will enter into the peace only with great reluctance. It has made bloody and generally unheard-of sacrifices and yet has forfeited the glory of its efficiency; it has not prevented the Russians from paving an open way into southern Asia and towards the English possessions; at last it has helped the Emperor Napoleon to become, at least apparently, the fierce champion of Europe. England, therefore, turns to the much derided Prussia and wants to marry her crown princess to the son of the Prussian heir to the throne, a union which only a short time ago could not be mentioned in England without being ridiculed. France is already doing nicely with Russia, whose Emperor is as enchanted with the old Napoleon as his grandfather Alexander was with the Emperor Louis Napoleon - in short, faithless diplomacy is again in full swing. But thank God for peace; it has already brought cheaper grain prices.

The Turkish Sultan put the Greeks on an equal footing before the judgment of God on our conscience. Therefore, but this measure will have, is not yet to be deduced. The confusion will now really start there.

Terrible storms, ice masses up to 300 English miles long, finally the local ports clogged by ice! Ports have made the Atlantic Sea terribly dangerous this winter. The great American steamship Pacific, with about 50 passengers and a large crew, has been abandoned as lost, as have several other large ships; those that have landed happily have had very long and highly perilous voyages. In Europe the weather has been hard only until the middle of January; at the end of February the gooseberry bushes in Germany were already showing green tips.

The dispute between the V. St. and England is still pending, since the former envoy of the V. St. in England, Buchanan, has just resigned and Dallas has taken his place. In the meantime Billy Walker in Nicaragua (Central America) has declared Honduras to be a property of Nicaragua, has taken away the property, ships, etc. of the Transit Company, which navigates Lake Nicaragua and ships California passengers through Central America, and has sent an army under the well-known Schlesinger against the State of Costa Rica, which had declared war on him in a pompous address to the people. It may be that this Yankee makes further quarrels between England and the V. St. unnecessary.

In passing, the mean, hideously mean tone in which most of the German

The same thing that the political newspapers in the United States consistently talk about has not only attracted attention in Germany, but has also received serious disapproval in newspapers that are not distinguished by Christian principles. One should at least not give the Germans in America the reputation of bottomless meanness, if one does not want to acknowledge that Christianity makes the German what he should be, a nobleman among the nations.

(For the "Lutheran.")

Church News.

It gave me great pleasure to be able to introduce my old venerable friend, Mr. M. Wege, with whom I have had four years of undisturbed friendship in the most intimate and beneficial contact and in a desirable official neighbourhood, on the second Sunday after Easter, April 6, into his new office at Zion's and St. Paul's Parish near Jefferson City. The commission for this was given to me by our venerable Vice-President. Before the act of introduction I preached to a large audience assembled from the two said congregations at Zion's Church. After an appropriate introduction, in which I demonstrated that the commission to introduce a preacher was given for the sake of general human propriety, for the sake of clearer passages from the Holy Scriptures (1 Cor. 14:14). After an appropriate introduction in which I demonstrated that the commission to introduce a preacher was an important, honorable and joyful one for the sake of the use of the church, I read the text from Joel 2:23: "Ye children of Zion, rejoice and be glad in the Lord your God, which giveth you teachers of righteousness, and sendeth down unto you the early rain and the latter rain, as it was before. Let these words also be given to the two churches a call of the righteous God unto righteousness: Why should your preacher be an object of joy to you? I. Because he is a dear gift of God, which he gives 1) out of unmerited grace and mercy; 2) as a kindly answer to the prayer of his faithful ("Ask of the Lord of the harvest 2c."); 3) with an express command that they should be known ("We beseech you dear brethren, that ye may know them that labour in you 2c."); and 4) with a distinctly evidenced pleasure in the same, holding them as the apple of his eye ("Touch not mine anointed, and do my prophets no harm; he that toucheth them toucheth the apple of mine eye"). II. Because by him God sends rich blessings on his church 1) He is a preacher to righteousness-not the righteousness of the law, but that which a poor sinner finds in the wounds of Christ, and obtains by faith. To lead to this righteousness, to praise and glorify it, to make his hearers ever firmer in it, and thereby ever freer from their own righteousness, is the aim and endeavor of a preacher to righteousness. O what a glorious aim and striving. Let the hearers be led to this

(Submitted.)

World Trade.

However, although news of a peace between Russia on the one hand and Turkey and the Western powers on the other has not yet been received, we may already make the important announcement to our readers that the peace has been concluded. Louis Napoleon himself has pronounced it. On March 16, the Empress of France Eugenie gave birth to a son, who was baptized on the same day and, besides 5 names, Napoleon, Louis, Eugene, etc., also received the title "Son of France", resem-

*) The archbishop of Salzburg was at the same time also a secular prince. As such, the Lutherans wanted to be subject to him, but not to him as the archbishop.

Messrs. C. Bergmann, Bro. Meyer, Pastor Sallmann, C. Stünkel.



Offenb. Joh. Kap. 14, v. 6. 7.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. A. W. Walther.

Year 12, St. Louis. Monday, May 6, 1856, No. 19.

(Submitted.)

How do you want the big dash

between

the two side buildings at our college in St. Louis be filled?

This question is certainly neither new nor unexpected to you, my dear reader. You have already been informed by the somewhat coarse, but quite German and Lutheran faithful good Hans and his equally brave cousin Martin, that this admonishing line of thought is unfortunately still unfulfilled, and since, as I confidently believe, the fire of grateful childlike love for your faithful mother, the Church of pure Word and Sacrament, also still lives in your heart by God's grace, it has doubtless been rekindled and kindled to bright embers by the burning love for the Church, which bursts forth so powerfully everywhere from the rough shell in those two honest men. I am sure that I speak from your heart when I say that it was heartbreaking news that the building could not yet be begun, and it is clear to you that a hand must be put to work here, that the matter must be tackled immediately, that help must come as quickly as possible. But believe me, I who have experienced it, out there in the far distance the matter looks much, much different than it does here on the spot, where the inexorable, naked reality comes before one's eyes in all its sad form. There one thinks - and she really thought so herself - our lost

The honorable building committee should submit, willy-nilly, I arrived here depressed. My first walk was to the college. to the necessity of accommodating itself to the situation of Even from a distance, the two still unconnected side things, which once cannot be changed, and only begin to buildings with the wide, empty space in between, through build quickly, as far as the meager means permit, and it is required by the most urgent need; then one finds it quite natural that something should rather be done than nothing; then one consoles oneself with the saying: "There will be time, there will be council," and finds it just about all right that the poor Lutheran church should show its poverty here, too, as it were: "Come time, come counsel, the faithful God still lives," and finds it just about all right that the poor Lutheran church should show off its poverty here, too, as it were. Then other, no less crying needs, which are also eagerly waiting to be satisfied, come before one's soul, the great importance of the matter at hand recedes into the background, the small sacrifices already made for it seem much greater than they really are, and at last one would still be glad to hear that only at last the building has come to pass, however poor it may be, and however little it may correspond to the purpose we have in view here. Well, I do not want to say that such and similar thoughts had not also risen in my heart outside in the distance, but I want to tell you, I. reader, how I have now looked at the matter here on the spot, how I have found it, what has moved my heart in the deepest depths, what I have experienced in myself and in others, what decisions we have come to, and how now, true praise and thanks be to God, the matter has stood since yesterday. On a journey that I had to undertake after a long illness for the sake of my health, I came to a deadly end 14 days ago.

The artist, completely disheartened by the meager and quite a deficiency that can no longer be improved? But what am I in such favourable and "promising" circumstances, and in insufficient means that had been made available to her so saying about the external appearance, which in the end one view of the great importance of this institution of ours, is it far, had finally come to the gloomy decision to carry out the could easily ignore, if only the building would otherwise in the least fitting that we should be so meagre as not even ban this summer, for that certainly no longer suffers any correspond to its purpose and the importance of this to prepare for it a reasonably adequate and suitable hostel? delay, but to do so entirely in the miserable manner that the academic-theological institution of ours. But everyone Should we not be thoroughly ashamed of ourselves if, so meagerly flowing means seemed to dictate to her. Think knows that a main and middle building should lift, hold and sooner or later, the Romans, as they have already of it, dear reader, merely in order to save the tiresome money support the side wings, especially in the wide Miss announced, were to found some ecclesiastical institute in and not to dig deeper into our pockets, so that no Mississippi Valley, which is exposed to violent wind storms, our immediate vicinity and furnish it with buildings which, displeasure arises, the appropriation should be performed - and here the opposite relationship should take place? in order to accuse us loudly of unkindness towards our ecclesiastical institutions, proudly look down on our poor college? Yea, what would it avail us to speak much more of should be the side buildings during strong gusts of wind, - and a our love to the church and her institutions, if we had set so Only here it should have walls rising from the ground, on the central structure built on only two foundation walls should our sorrowful and, alas, so lasting a monument to the same? sides it should be held and supported by the moderately have the necessary strength even for itself, let alone that it thick walls of the two wings, in the height it should be should help to support the side buildings? Nevermore, the completely the same as the side buildings and only its front building cannot possibly become firm and strong enough in should merge into a gable running out of the roof, For only this way. And if, God forbid, fire should break out in one of in this poor shape would it be possible, at the high prices of the side buildings, would not the middle building, protected the Banmatenale, to bring the building in at twice the amount by no first side walls of its own, be seized by it in an instant? of the 4,000 dollars which had been received so far; a But, what is probably the most important thing from a building which was only somewhat in accordance with the practical point of view, the building would not even offer the purpose would cost at least 12,000, perhaps 13,000 dollars, necessary space if the number of pupils were to grow only a and this could not be hoped to be raised after what had been little, and such a growth is to be expected with certainty done so far. This struck my soul like a thunderbolt, and my according to previous experience; in a few years it would horror grew even greater when the already completed already be too small again, and one would see oneself in the building plan came to the aid of my imagination, and now, necessity to ban again, to decorate the whole building even as you can easily imagine, I saw vividly before my eyes the more, and yet to save nothing. And now, just think about it, picture of a quite ordinary, simple German barracks. Pain this would not happen in a corner in a lonely place, but here and shame moved my heart too deeply for me to have been in the great, much frequented metropolis of the West, and we able to immediately comprehend all the great disadvantages would do this to our most distinguished, most important of such an emergency building, which could not be ecclesiastical teaching institution, the institution in which, compensated for later. The longer and more calmly I thought under God's visible care and richest blessing for our dear about the matter, however, the more unfavorable it appeared Lutheran Church, the future leaders and fighters are being to me and the more gloomy I became aware of its inevitable, trained, the flower of the present, the most beautiful hope for terrible consequences. Of course, it is not only a poor sight, the future; the place which, if God does not close his although it must cut into one's soul that our highest blessing hand, will only become more and more a seat of educational institution, which God has so richly blessed out truly classical education and genuine Lutheran, sound, of undeserved grace, which is just beginning to flourish and thoroughly scientific theology, a light and a crown in the blossom, which entitles us to the greatest hopes for the wide West; the institution to which the faithful God and future, should be so inadequately housed. Or do you think Father has just now assigned the widely renowned Professor that it will do us honor if strangers who come here and want Dr. G. Seyffarth, whose well-deserved reputation of quite to see the college will look for it in the imposing Marine extraordinary and yet so godly scholarship can only help to Hospital opposite, rather than in the long, monotonous, give it the recognition it deserves, not only in all parts of the tasteless building, which we ourselves have given such a United States of North America, but also on the other side of stunted shape? if they will exclaim in amazement: is this the the ocean; We would do this at a time when new Lutheran college of the great Synod of Missouri, Ohio and a St., which life is stirring everywhere here, when we are entering into an numbers about 120 preachers? And if we were to come here ever more intimate and closer relationship with the old once from all four corners of the world to a general synod faithful Tennessee Synod, when, under God's blessing, we and visit our dear, expensive college, in order to rejoice in are coming into living contact with brethren from all parts of this glorious possession of ours, would it not cause us to the United States through the means of general conferences, sigh, even from a distance, the sighs that leap into our eyes and will acquire love and trust in ever wider circles. I ask you, and cannot be concealed,

In such favourable and "promising" circumstances, and in view of the great importance of this institution of ours, is it in the least fitting that we should be so meagre as not even to prepare for it a reasonably adequate and suitable hostel? Should we not be thoroughly ashamed of ourselves if, sooner or later, the Romans, as they have already announced, were to found some ecclesiastical institute in our immediate vicinity and furnish it with buildings which, in order to accuse us loudly of unkindness towards our ecclesiastical institutions, proudly look down on our poor college? Yea, what would it avail us to speak much more of our love to the church and her institutions, if we had set so sorrowful and, alas, so lasting a monument to the same? Now, see, all these gloomy, painful thoughts about the projected emergency building fell heavily on my soul - and certainly on yours as well - and I sighed and asked: is it no longer possible to change it, no longer possible to remedy it? I received a shrug of the shoulders and a worried look in reply, and my heart was deeply saddened by this. I could never believe that the building committee, unfortunately disheartened by our fault, was doing the synod a service by filling in the space between the two side buildings in such a way that was displeasing to the eye, did not correspond to the purpose of the building, was unworthy of the high significance of the institution, and could not be changed later. What wonder that on the journey to the synod in Altenburg, and especially on the way back, I could not help pouring out my full, pressed heart against the brothers, 60 of whom were together on the one ship? And behold, everyone, even the members of the audience to whom I communicated the matter, expressed the same views, complaints and wishes, and from all sides I was asked, since I had intended to stay in St. Louis for some time, to communicate this to our venerable building committee, in order to induce them, if at all possible, to change the building plan before it was too late. You can easily imagine that I did this with great readiness, and you will be delighted to hear that God gave grace, that the venerated building committee convinced itself of the importance of the reasons, and when its last concern was also lifted, decided to have the building done according to another, in every way more appropriate plan. This last concern was, of course, of a very peculiar nature, and cannot be concealed from you. The venerable Ban Committee had, of course, recognized from the outset that the present plan was by far the more suitable in every respect, but besides the all too great consideration for our hardy purses, she was also restrained by the tender concern of offending us Fort Wayne brothers in the end, when she would spend so much on this institution. But when she heard from my own lips that we not only knew very well how much more expensive the buildings were here than there, but above all that we had the conviction that we were not going to spend any more money on them.

that for this institution it would be necessary to buildfirst, that you should rather praise God/ when he gives you according to a completely different scale than is sufficientquite a lot of opportunity for good works, for he does not for the so simple conditions there: She gained all the moreneed you for any of them, but if he nevertheless dignifies confidence, since it was still possible and her attention wasyou to be his instrument, then this is a sign of his favour, drawn to all this at just the right time, to change the buildingand if you let yourself be prepared and used by him for this, plan according to a plan that had already been submitted tothen it shall be repaid to you eternally in heaven. Then you her at an early stage, so that the building would be builtto not build every year, but when the first difficult times of entirely from the ground, protrude six feet above the sidebeginning are over, you have just provided for a long series buildings at the front and back, have a massive staircaseof years through greater buildings suitable for the purpose. protruding another six feet above the portal, project a wholeFor this you do not need to do everything at once. For this floor above the side buildings, and shine far into theyear, the building is not yet to be expanded, but rather first distance with its little tower and its beautiful square roof.brought under roof and the middle floor completed to such Now, you will jump for joy when you find a woodcut or stonean extent that it can provide for the most urgent need for the print of the magnificent building plan in the "Lutheran" andtime being. You can also make things much easier for you will convince yourself more and more that all of theyourself if you follow the advice that the apostle Paul gives above, only too well-founded objections against the firstto the Corinthians, and set aside a little something every intended building have been thoroughly and favorablySabbath. Nor needest thou do it in the same way, and must remedied here. Yes, you will praise and glorify God that henot think that it will be disdained if thou shouldst lend for has strengthened the venerated building committee in theirsome years a sum which thou wilt some day leave to thy decision, in spite of all the grave doubts and concerns, notchildren, when thou wouldst have the advantage, moreover, to obstruct our dear college building, but to expand it andof having kept it most securely in this way. Nor shall you do to complete it into a beautiful whole. Applauding andit alone; a thousand will help you; listen to what the jubilant, you will therefore gladly exclaim with me: yes, congregation in St. Louis has done, which recently signed that's right, that's how the dash between the two sidefor this purpose no less than 2400 dollars, although in the buildings should, must be filled in, if it is not to become anear future, besides the purchase of a new church, it will object that would always excite only bad feelings and bitteralso have to pay for a new church. In spite of a heavy burden new ones. of debt, it is about to build a church, which it will hardly be able to do for less than 10,000 dollars. This must stimulate Behold, you are a member of our Synod - for only such canyou to zeal, and put to shame your possible weariness, and I address here in the first place - and the venerated buildingmightily cheer your joyfulness and willingness to give. committee is only your servant, who carries out your earlierTherefore, away with all hesitating, small-minded, and command, and finally, after a difficult, sorrowful time, stepsanxious thoughts, and only freshly and cheerfully set to out to complete the college building, since the crying needwork. What does it matter, if we all help faithfully together, no longer permits a longer delay. You, I and all of us are thethe building will be completed by the autumn of the next year builders and it is up to us to provide the necessary meansin all its stately adornment and dignified form. And if it is so that the work does not falter in the end and our dearthen inaugurated with festive rejoicing and high joys, and if faithful servant gets into a bad embarrassment. Can we saythe general synodal assembly could be moved here, and you we do not have the means? No, as much as is needed here, and I and all of us could take part in the beautiful celebration, and even more, God has long since given us earthly goodswell, that would be a joy, a strength of our faith, a praise and in His bosom, and we only bear a debt if we give them backthanksgiving and rejoicing that the angels in heaven would to Him for the benefit of His Holy Church. Indeed, if we workdelight in it, and would certainly leave an indelible memory together faithfully in other ways, and each one of us doesin all our hearts. Wouldst thou stand back and deprive his part honestly, then what each one of us has to bear willthyself of thy share in it? No, no, I assure thee of better be even easier and less. Should it be possible for any manthings, for the old God still lives, who directs the hearts like to say, I will add nothing to it? No, I can never believe thatstreams of water. He is commanded, he will also bring it for such a one would have to have completely forgotten theforth for his love and faithfulness. Amen.

high heavenly good things that God has given us so abundantly out of undeserved grace in his pure Word and Sacrament, and for which we will never know how to praise and thank him enough in time and eternity. But if you say, "It comes too often, there is no end to giving," consider this.

The "St. Louis Gazette."

We have already repeatedly thought of the "St. Louis Volksblatt" in our "Lutheraner". However, if we have only been able to recommend it with a certain shyness, we can now do so without any hesitation, with the greatest joy and confidence. The aforementioned "Volksblatt" has undergone a significant change. After many fruitless efforts on the part of the founders of the paper, they have finally succeeded in finding an editor for it who is as willing as he is able to write the kind of paper that Christian citizens need. Already (namely on April 24, the day on which the second year of the "Volksblatt" began) the new editor has taken up his office as such. We therefore hasten to bring this to the attention of our dear readers and now invite all who have the need of a citizen's newspaper written in the Christian sense to subscribe to the same and to ask them to do everything in their power to bring the paper into their circles.

There are, of course, many Christians who think that it belongs to serious Christianity not to worry about worldly things at all and therefore not to read worldly newspapers. But this is a mistake. The Lord says to the Pharisees: "You hypocrites, you can judge the form of heaven, but can you not also judge the signs of this time? Matth. 16, 3. From this we see that a Christian must not be indifferent to what is happening in the world. For the great events of his time, not only in the kingdom of God, but also in the kingdoms of the world, are all signs by which God speaks to us men and tells us what time it is according to His clock. And this the Christian ought to know, that he may learn to send himself into time in a right Christian way, and not say with that "wicked servant," "My Lord is not yet coming for a long time." Matth. 21, 48. But without a secular newspaper it is impossible to become acquainted with the events of the times. In addition to this, in our new fatherland here, Christians do not, as in Germany, merely have to do in civil matters what is prescribed for them by their superiors, but they themselves have to determine what civil laws and orders are made and kept here, how the country in which they live is to be set up, and who is to receive, exercise, and retain the sovereign power here. In order to be able to use this high prerogative in a properly salutary manner, Christians necessarily need a publication that acquaints them with the constitution of their country, with the laws, offices, and officials already existing in it, and with the various political parties that have arisen or are forming in the country, their principles, measures, plans, and leaders. Especially when a Christian citizen, which happens here repeatedly every year, comes into the case of having to exercise his right to vote in the election.

Aug. Crämer.

In order to exercise his right to elect officials and legislators, it is absolutely necessary for him to have a paper that informs him about the nature of the office to be filled and the candidates nominated for it. The Christian citizen, who does not have the special profession of dealing with politics, has no time to look into everything himself; he also needs a man here who makes it his special task to serve his fellow citizens in this relationship.

The more difficult it is to always find out what is right, the more often Christians think that the best thing for them to do, in order not to stain their conscience, is not to worry about political matters at all, but only to pray for their new fatherland and to leave the voting in elections and the whole governing of the worldly affairs of their country, their state, their county and their city to others. But as good a pious Christian semblance as this has, so false is this opinion. When God had his people led into captivity to Babylon as a punishment, even then God said to his people through the prophet Jeremiah: "Build houses, where ye may dwell; plant gardens, where ye may eat the fruit thereof; take wives, and beget sons and daughters. Seek the good of the city whither I have led you away, and pray unto the LORD for it: for if it prosper, it prospereth you also." Jer. 29, 5-7. From this we see that a true believer should also prove his faith by "seeking the best of the city," in which he has his dwelling. As important as prayer is for his fatherland and his hometown, this is by no means all that a believer is obliged to do for it. He should pray "for all men, for kings, and for all authorities, that" all Christians in all places where they have a dwelling place, "may lead a quiet and tranquil life, in all godliness and honourableness." 1 Tim. 2:1-2. But for the country and for the place where the believer himself dwells, has his food, and finds his shelter, there he has still more duties. There it is his most sacred duty "to seek the best of the city" by deed, and of course where, as here, all citizens have a share in the government of the country, so much the more. Who among the Christians here has not already sighed and complained innumerable times about the fact that this new fatherland of ours is often governed by such godless men, that good laws and orders are abolished or not kept and bad ones are introduced instead of them, that the treasury of the people is so impudently stolen from and not used for the intended purposes, that the most unworthy subjects are often the leaders of our politics here, in short, that our new fatherland is evidently being led to the brink of ruin? But do not the Christians condemn themselves by such sighs and complaints, when they calmly watch others driving their adopted fatherland toward ruin? when they do not even become citizens in order to put a remedy in their hands?

come, or, if they have become citizens, lay their hands in their laps, do not vote, or, if they do vote, give their votes to the first best candidate of the presumably still best party, but trample them under foot or throws them away like a worthless penny, and either in false spirituality of the angels, or in false conscientiousness, or in unbelieving conditions, but let everything be given as it goes? Who is to help here, if the "better-minded," if above all the Christians, who recognize and deplore the damage and could well find the right means, do not want to help, but leave all the rudders of the state to the enemies, who, when they have reached the gold country, abandon the ship of state to the breaking storms? We do not think we are saying too much when we say that if America loses its religious and civil freedom and its prosperity, it is largely the fault of the better-minded Christians, who alone could foresee the danger and know the right means to remedy it, and who, partly unbelieving in God, partly unloving toward their neighbor, remained inactive. How will we answer to God, therefore, if we Christians here in America persist in this inactivity and, when the terrible calamity has happened, want to console ourselves with the fact that these are judgments on the godless world? It will give us a poor reassurance to plead that, though we have done nothing for the earthly kingdom in which we dwell, we have done all the more for Christ's kingdom of heaven on earth, for the spread of the Christian Church; for in this way we are at the same time working for the Church, in that we are working for the earthly kingdom, where the Church, through God's mercy, has found such a glorious home in these last afflicted times as it has at present in no other country or kingdom of the earth: other land and kingdom of the earth, and it is the very Church that must repay it when the State in whose bosom it lives is given over to desolation through our inaction. What an unspeakable indispensable in addition to the dear "Weltbote" is that it was God's wise and gracious, incalculably blessed providence that at the time when the holy apostles were to go forth into all the world to preach the gospel to all nations, there was a great empire, namely the Roman empire, extending over the whole civilized world, inwardly excellently established, outwardly strong, where the holy apostles could work! Must not this power first be broken and "done away with," before the Roman Antichrist could sit down like an earthly god in the temple of God? 2 Thessalon. 2, 7. cf. v. 3. 4. What an unspeakably wise and gracious providence of God, already visibly but incalculably blessing me, is it, that in this last midnight of the world there should be so great and so powerful a Free State as the North American is, where, besides civil, there is perfect religious liberty, which can only be abolished by the citizens themselves!-. What a high responsibility, therefore, do the Christians here invite upon themselves, if they are to exert the influence they have for the preservation, improvement, and elevation of the local

The Christian who could procure and enforce the rights of the state and defend it against the dangers threatening it, tramples them under foot or throws them away like a worthless penny, and either in false spirituality of the angels, or in false conscientiousness, or in unbelieving conditions, or in dull unconcern about what is going on around them, leaves the field to the devil and his tools in the world empire! There is no question that every Christian, if he wishes to enjoy the good and blessings of this country, has the high obligation to acquire citizenship here and to use the rights thus acquired for the good of the country as much as possible, and therefore also, if his circumstances at all permit him, to keep, support, and circulate a political newspaper, which has and fulfills the task of informing the Christian citizens of their duty and enabling them to fulfill it. To want to do nothing at all here, in order also to fulfill his duty as a citizen, is - sin: "For whosoever knoweth to do good, and doeth it not, to him it is sin." Jacob. 4, 17.

As necessary as it is for the local Christians to have a good civic newspaper, so sad is the situation here with this kind of newspaper literature. It is true that there is already a political journal edited in the Christian spirit, the dear "Weltbote" (Messenger of the World), but we are convinced that there are two reasons why this journal does not fully meet and remedy the needs of the local Christians. The "Weltbote" has obviously not set itself the task of enabling Christian citizens to fulfill their special civic duties in this Free State. It seeks in general to enforce Christian principles, but does too little to introduce its readers to local politics, and leaves them helpless when they have to act as citizens here. A second reason why we consider another political organ for the local Christian-minded Germans to be indispensable in addition to the dear "Weltbote" is that "Weltbote" is not a purely political paper, but that in it even such peculiar religious views are sometimes represented or presented in a favorable light, which are perhaps offensive to a large number of Christian readers. We are, however, of the firm conviction that, as separate as state and church must be, especially here, if both are to prosper, and as dangerous as a mixture of the two is, so different should be the content of a state and a church newspaper, and in the former only so much should be dealt with as touches the Christian as citizen or the state and belongs to the history of the world. But apart from the dear "Weltbote," which we are far from denying its value, but rather wish good progress and "rich" blessings, the secular newspapers here are almost without exception edited by declared enemies of religion, morality, and indeed of all good order. Most of them are so full of blasphemies against all that is holy, so full of all kinds of unfaithfulness, so full of overthrowing all order in the world.

the ideas, that it disgusts a Christian to take them in his fourth, the gift of writing comprehensibly for the people, While the atheistic editors with their papers here in the West hand, and almost no one can read them without being fifth, undaunted courage, and so on. When the founders of are the true pioneers of Satan in the lonely farms, and in the annoyed and defiled by them.' And this is especially true the "Volksblatt" had exhausted all their efforts to win such Christian congregations the right Bar Jehu, who do not of the German political literature. How many thousands of an editor until a year ago, a man was finally proposed to cease to turn the people away from the faith (Acts 13:6-11), hearts by name here in the West, and especially here in the them who, although not yet a believing Christian even a Christian editor, on the other hand, would be an excellent Metropolitan of the West, St. Louis, have been poisoned by according to his own declaration, nevertheless agreed, as a forerunner of Christian preachers and a powerful helper of the atheistic revolutionary newspapers coursing here and friend of the Christians, to edit their newspaper in such a them.

making a mockery of all morals, how many thousands of way that, as he hoped, the Christians would be satisfied with Since Pastor C. Diehlmann, by the way in which he had people who had already been living without God have been it. But this benevolent man himself soon saw that something edited the "Illustrierte Abendschule" up to that time, had strengthened and hardened in their godlessness by this, impossible had been done. The founders, who had made given proof that, by God's grace, he had an excellent ability how many thousands (even if not yet believers and God- possible the existence of the paper with sacrifices which, if to understand world events in their true meaning and to fearers, but anet) who have not yet fallen into manifest we were to state them, would astonish the reader, were now instruct Christians about them in a language that is unbelief and depravity have thereby been plunged into the in a new embarrassment; in one even greater than before. If understandable and appealing to the people as well as to lake of denial of God and vice, how many thousands of they had wished to drop the whole enterprise, not only the literary educated, one finally dared to offer the poor weak Christians have thereby been misled, even would thousands of dollars have been lost,-but it would editorship to the aforementioned. It is true that Pastor brought to apostasy, that cannot be said, cannot be have been lost to the bitter enemies of the good cause here, Diehlmann decisively rejected the urgent written lamented enough, and would like to be wept over with tears .namely the atheists and Jesuits, would have had no small applications sent to him, for reasons that were easy to of blood. With all other institutions for the propagation of triumph in blaspheming evangelical Christianity; those guess. However, the commission chosen by the actionaries their satanic principles the unbelievers of this kind have Christians, especially those who are engaged in larger to appoint an editor, which would otherwise have had no accomplished nothing, e. g. with schools, with tracts, etc. business, would again have fallen into the hands of those chance of success, was not deterred by this. It was too As the unbelievers are incapable of any sacrifice for their enemies and would have had to pay for their blaspheming vividly convinced that Pastor Diehlmann would become of cause, everything they undertook, if it demanded sacrifice, against God and His Word by keeping their papers; And at a different opinion when he became more familiar with the always "had" to fail because of this necessity. Only with last, no doubt, many supporters of the cause would then circumstances here, and especially when it became clear to the political journals did they succeed. Since there were have been so dejected by the failure of this enterprise that it him that this was not a matter of worldly civil advantages, none written in the Christian spirit, and since here would now probably have become impossible for a long but of help from great spiritual danger and need for everyone who does not want to be one zero in the state time to call a similar work into being again and to get it thousands of Christians and for the entirety of the Christian and in bourgeois society needs a political organ, the going. It was thought with horror that in the more than a congregations in the entire West. Therefore, a man was sent German demagogic literati, who have immigrated thousand families from which the "Volksblatt" had driven to Father Diehlmann in Rainham in Canada West, where he especially since 1848, found in the founding and out the atheistic and Jesuit newspapers, these papers would had followed the call of a German Lutheran congregation a management of such organs a highly productive field for then again become the daily guests, and would again preach few weeks earlier, so that the commissioner could present them. Since they have enjoyed an almost monopoly in this daily to the members of the families and feed them their the matter verbally and in detail to Father Diehlmann's field for many years, since they have taught the people poison. Inquiries were made here and there, but all attempts heart. In order to make the congregation willing to let Father almost exclusively about the right constitution of the state to find a Christian editor equal to the task were Diehlmann go to Frieder!, a candidate of theology was and about the relationship of the state to church and unsuccessful. So at last the question was raised whether the arranged to accompany the delegate from here. And behold religion, the most dangerous principles about this have need was not so crying and whether the care for the God has given grace that both Father Diehlmann and his penetrated the people, and all that is needed is for the existence of a political magazine edited in the Christian congregation have at last been convinced of the importance Christians to continue to watch the game inactively, and spirit was not so intimately connected with the care for the of the sack and have at last yielded to the entreaties of the soon our beautiful new fatherland will be ruined in every salvation of souls and for the spread of the Kingdom of God Christians here. The former is already in our midst and respect.

Here in St. Louis, among others, all Christian-minded the gospel could, in the conviction that he was not leaving synod of Missouri 2c. western district, assembled a short people felt all this deeply with pain, and they were anxious the service of the church, but rather placing himself in a time before at Altenburg, Perry Co, Mo, had also assured to provide advice. In recognition of the importance of the position where the church needs above all a worker and Rev. Diehlmann of their hearty assent to the acceptance of matter, they were all the more willing to make all the fighter? This question was not long left unanswered. It was this new calling. The Christians here live in the firm necessary and affordable sacrifices, the more recognized that if a preacher who, in addition to theological confidence that they have sighed and prayed for this great 'unavoidable a need there was for a secular newspaper in training, also had the necessary education and gifts, were man for themselves and for the whole West; only he, of a large city for the sake of the greater business traffic, and to take over the publication of a political newspaper course, who lives in the midst of the army of the enemies of the more terrible and victorious a weapon of the devil the conducted in the spirit of the Gospel, a splendid, large field Christ and observes their work of destruction in the would open up to him in which he could render the most Christian congregations, will be able to explain this necessary service to the Church, to whose service he was properly.

dedicated.
It will not be necessary to assure our readers that we have now at last, after long and fruitless attempts, found a good Christian

a man of rare qualities, gifts and abilities would be suitable; first, he must be a Christian, second, he must have an extraordinary, especially thorough knowledge of the truths of revelation and the context of them, third, he must have the gift of quickly and easily finding his way in the field of politics, which is now so complicated.

On the one hand, it will teach Christians how to behave asHeimath has become proverbial - how difficult it must have been for the outcasts to say goodbye to their homeland, in the right light; on the other hand, it will wage war againsteven under their meager circumstances! And yet for most of the enemies of God and His orders in a region where theythem there was an even more difficult sacrifice to make. have hitherto stood there without an opponent and haveFathers and mothers, how does your heart swell when you been able to plunder and murder to their heart's content.

May all those who are concerned about the generalof the country, driving you out of your possessions and welfare not let the opportunity given to them to informkeeping back not only all your earthly possessions, but also themselves about this and to do something for it pass by. Noall your minor children, in order to place them in the arms of a Christian citizen of our new fatherland will be sorry if he nowthe Roman Moloch? Then judge how it was for your subscribes to the "St. Louiser Volksblatt," nor may he laterbrethren, who really had to make this heaviest sacrifice. The fear reproach if he has induced and induced as many of hisarchbishop kept more than 600 children under the age of 15 neighbors, friends and acquaintances as possible towith the declaration that they must not become heretics like subscribe to the paper, which is now written in yourtheir parents! completely different, truly Christian spirit and with examined Among the first to be chased away was our Schaitberger judgment. It is especially important for the existence of a and his faithful wife. Oh, even their parents' hearts bled, for daily paper that many out-of-town buyers are found for the they had to leave their three little daughters, whom God had weekly paper taken from the daily papers. The price of an given them in their three-year marriage, behind them in the annual is \$2.00 prepaid, which is certainly a very low priceclutches of the archbishop. But they took hold of themselves considering the size and richness of the paper. Orders canin the Lord and Schaitberger sang (p. Jahrg. 10, p. 163.): be placed at the following address: "St. Louiser Volkblatt", So today I give up my house, I must leave the children; 8t. Iwuis, No. My God, it's driving me crazy. To wander strange roads.

(Submitted.)

Joseph Schaitberger.

(Continued.)

What was the consequence of this equally resolute and modest written petition? New plagues, greater suffering. No sooner was the writ presented to the archbishop than he immediately dismissed Schaitberger and the miners like him from the mine and made them breadless. Then a decree was issued, by virtue of which their right of possession and sale of their paternal inheritance was virtually denied them. Then as transgressors of the Holy Roman Church, they had to work "in penance" for 14 days on bread and water. And that was not enough. Last but not least they were brought before the court and asked if they wanted to renounce their heretical faith and remain Catholics. When they firmly refused to do so and again invoked the unaltered Augsburg Confession, they were told that they had to leave the country immediately. Thus, in the years 1685 and 86, more than a thousand Teffereggers, mostly miners, crossed the Alps naked and poor, stripped of all their possessions. Later many others followed them with wife and child, who realizing how disgracefully and unfaithfully they had acted against the peace of Westphalia, which had been concluded only 37 years before, with Schaitberger and his comrades secretly left the country, leaving behind all their possessions. The attachment of these mountain dwellers to the Alps and the valleys of the

think of the possibility of the Papists becoming the masters of the country, driving you out of your possessions and keeping back not only all your earthly possessions, but also all your minor children, in order to place them in the arms of the Roman Moloch? Then judge how it was for your brethren, who really had to make this heaviest sacrifice. The archbishop kept more than 600 children under the age of 15 with the declaration that they must not become heretics like their parents! Among the first to be chased away was our Schaitberger and his faithful wife. Oh, even their parents' hearts bled, for they had to leave their three little daughters, whom God had given them in their three-year marriage, behind them in the clutches of the archbishop. But they took hold of themselves in the Lord and Schaitberger sang (p. Jahrg. 10, p. 163.):

So today I give up my house, I must leave the children;
My God, it's driving me crazy. To wander strange roads.

My God lead me to a city, where I may have thy word, In
it I will feast in my heart early and late.

His request the Lord heard. He led him to a city where he could have his word, and that abundantly. It was the then free imperial city of Nuremberg, which, just as it had opened its gates at the beginning of the Reformation, was also blessed with righteous preachers after the Reformation and in which the gospel did not fall silent even in the time of the prevailing faith in reason. There he also found open doors of helping love. Nevertheless, he soon sought to eat his own bread. At first, he and his wife earned their living honestly and honestly by making wood, and then for the next 30 years by laborious but blessed work in wire drawing. How he was generally minded in this respect, he has expressed in a special writing: "the golden nourishing art" against his expelled compatriots. We take from it a few significant passages. Among the Lutheran Salzburgers who emigrated with and after Schaitberger, as is always the case on such occasions, some may not have been completely sincere or may not have remained sincere in the past and may have insisted on the persecution they had suffered, on their work-shyness, on their wanderings and spiritual gossip, and thus may have suffered physical hardship, while at the same time making undue demands on their fellow Christians in the performance of works of love; And others again may have found it hard that bodily need pressed them so long, since the Lord said: "He that forsaketh houses, or brethren, or sisters, or father, or mother, or

wife, or children, or fields for my name's sake, he shall take it an hundredfold, and inherit life eternal." Match. 19, 29. To these all Schaitberger writes: "Thou speakest! I am a poor exile, would also gladly maintain myself with work and honors. I am glad to hear that, my friend, and it is also right, if it is only true; but believe me, all that glitters and shines is not gold. Oh, how many, even in this state, are worthy of punishment, especially the young, ignorant people, who take on sinful dresses and deeds, which are not fitting for Christians, and especially for exiles. They love the world more than the word of God, and if they are punished, they immediately say, "They must answer to God for this. O indeed, the mere outward exodus from Babylon does not make one blessed, if he does not persevere in godliness to the end. *) But if thou art a devout exile, made poor through persecution of pure doctrine, and hast forsaken children and goods for the name of Jesus, and must look upon thy country with a staggering heart: ei, therefore grieve not; though we be driven out of our country, yet are we written in the hand of God. Behold, God hath endured much for our sakes: therefore he is well worthy that we should suffer something for his sake." To the idlers in particular he gives this advice: "He who will not work must feed on other people's sweat and blood. Is not this shameful of a Christian? Such a father also steals his children's bread and even brings them to the beggar's bar. He also deprives the poor of their gift, which he ought to give them according to love, and whichever householder does not provide for his children and servants at home, he has denied the faith and is much worse than a heathen, 1 Tim. 5..... Only believe, no morsel is more blessed than that which thou hast gained with thine own hand." But to his sorrowful fellow-sufferers he counsels and comforts thus: "Thou sayest, I am a poor exile, and cannot live without care. I would gladly support myself with work; only I do not get to work, so that I could maintain my own. Much-loved friend! If you cannot stay in one city because of poverty, go to another, God can also find you elsewhere, as happened to Abraham in Genesis 12. There are pious Christians everywhere who take care of poverty. Dear friend, this is my advice, travel to a city where the evangelical religion is pure, otherwise your children might marry (that is, with false believers), and you could not answer for this with God. But if thou hast a righteous profession, and canst serve God and thy neighbour there-

*Many in our congregations who were once persecuted in Germany for the sake of pure doctrine and then emigrated should be told this. And oh, Schaitberger's complaints, especially about the youth of such once persecuted Lutherans, are not only the same among us, but much greater, as we live in a time and in circumstances in which the lack of discipline among the growing and adolescent generation makes quite different progress than in the days of Schaitberger!

serve with, then thank God for it. But if thy care of food should make thee sad or fainthearted, say, O God, thou hast laid the work upon me thyself, and hast spoken: I shall eat my bread by the sweat of my face. Behold, thou dear father, my work goeth not on as I will, for I find neither help nor counsel in myself, though I trouble early and late. Dear God, I have a lawful occupation in which I must support myself; therefore hope you will turn everything to my good and not let your child, who trusts in you, become a disgrace. Behold, the great God has miraculously preserved me and my confreres in this foodless time up to this hour, although in great poverty, and for this God be eternally thanked. But what he will do with us poor exiles in the future, that is entirely in his hands. Oh, you great, indescribable God, if it should be decided by your divine omniscience that I should even become poor in this give glory to your name and say: Lord my God, as you will, your will be done always, but only for my blessedness. I will suffer all these things with patience, the right hand of the Highest is able to change all things, Ps. 77: Wilt thou have me sick? Lord, my God, according to thy will. But if I should fall into misery, thy will be done. Wilt thou cast me from thee and into hell? My God, I should have deserved it a thousand times for my sins; but thy fatherly mercy is far too great; for thou desirest not the death of the sinner, neither wilt thou that any man should be damned."

Poverty, as we see from this latter confession, was not the most oppressive cross for him in his exile; the thought that he had to leave his three children in the hands of the archbishop weighed far more heavily on him. Besides On this cross, however, God saw fit to let him make another, but heavier sacrifice than money and goods - he took his faithful companion in life and suffering from his side through death, after barely the first year of her stay in Nuremberg had passed. As painful as this loss was to him, he remained silent to the will of his God and kissed the hand that could wound him, but also heal him again. He experienced the same. After five years of widowhood, the Lord gave him a new helpmate, whose companionship was a great comfort to him, and from whom God gave him four sons, and yet! Even this gift he was not allowed to enjoy in the long run. Not only did he keep only one of his sons alive, but God also denied him his second wife after six years of a very happy marriage. How calmly this cross-bearer bowed to God's will, the death of his second wife must have been particularly painful to him, for he could never again decide to give up his widowhood.

That God still led our Schaitberger in such rough ways in Erik should not surprise us when we consider what he had in mind for him just now. The more the herbs are rubbed, the stronger is their smell, and so also under the cross-press of this plant of the Lord, a pleasant smell of knowledge should be emitted and first penetrate over the high Alps and into the deep shafts of the Salzburg country, but then also spread to 32 and 33 other regions and even be carried over the Atlantic Ocean, in according to their own confession, to these letters, and what order to continue over there and over there.

The more diligently he prayed to God for his Salzburg brethren, and the more news he received of the growing anger of the archbishop, of the efforts of the papists to induce the Lutherans, who were coming to light more and more, to apostatize by cunning and violence, and of the wavering and wavering of so many, the more he was urged to strengthen them. Thus we see him crossing the high Alps from Nuremberg three times at the greatest risk to his life, and in parts of Germany, especially in Franconia and Schwaden, in spite of the fury and power of the archbishop, in spite of the lurking of his priests and henchmen, teaching, comforting, and encouraging his countrymen, yes, even visit his two daughters - the third seems to have been no longer alive - and urgently admonish them, although they had since grown up to be quite zealous Papists and had married equally zealous Papists. The two journeys seemed to be in vain as far as his own were concerned, but afterwards the fruit became apparent. Between the second and third journeys, one of the daughters came to him in Nuremberg, solely with the intention of persuading the "blinded, heretical" father not only to return to his old home, but also to return to the arms of the "only saintly" Church. But what happened? The daughter was persuaded by her father, immediately renounced the Roman Church and remained faithful to the Lutheran Church, although she had to leave behind her husband, who zealously insisted on the papacy, and her entire fortune, and had to support herself in Nuremberg by knitting. And afterwards, when Schaitberger made his third journey, he brought his brother, together with his wife and two children, out with him.

But he had an even more beneficial and lasting effect on his Salzburg compatriots in writing. From time to time, without any outside help, he wrote special missives to them, which he later, at the urging of his confessor, the priest Ungelenk of St. Jacob's, and at the expense of two local Christian merchants, gradually submitted to print and which were finally published together under the title: "Evangelischer Sendbrief" ("Evangelical Epistle"). This book, written in the simplicity of faith, was an endless blessing in Salzburg, even though the Roman clergy there attacked it fiercely. Not only were the faithful strengthened by it, the fickle steadied, the timid

The letters not only made the people of Salzburg more willing to confess, but also opened the eyes of many blind people, so that they publicly renounced the Roman Church and joyfully shared the confession and the sufferings of those who had been persecuted until then. Not a few of the thousands who subsequently left Salzburg in the years 1731, through his ministry. Not only that. The epistle, later printed several times afterwards, was effective after his death, and is still effective today. It has become a popular book in many parts of Germany, especially in Franconia and Schwaden, and Schreiber remembers well from his childhood years how "Schmolken" or another old prayer book lay on the board, "Schaitberger" was rarely missing. It should be mentioned here at the same time that he also published a prayer booklet with the title: "Gottlieb's Daily Devotions." It testifies to the spirit of grace and prayer that dwelt in this man.

Some of his epistle has already been communicated above. However, we cannot refrain from including a number of excerpts here, partly because it would be difficult for him to become generally known in this country, and partly because they complete the picture of this honest Christian.

At that time, when he began his epistles, there were still many among his compatriots who did not lack the necessary knowledge, but who lacked the necessary courage to confess the truth, and who sought to appease their consciences with deceitful excuses. To these he says: "I do not write for these who are still papal and know nothing of the ways of truth, but for you I write, since you have already received the truth by God's grace. Truly no true or right Christian can abide with the papal church, or make himself a partaker of it with a good conscience, because he serves not the one God, but many strange gods. And he that said unto Abraham, Get thee out of thy country, the same saith unto you by his word, that ye should go out from Babylon Revelation 18 and 1 Corinthians 6. Well, saith many a hypocrite, it may not be so wickedly meant in the papacy; for there are many men in it that have Lutheran books, and have their faith in their hearts. O beloved, do not deceive yourselves so wickedly! Ye say, we are well pleased with the Lutheran books; but for the sake of the belly ye love the lies more than the truth. O eternal God, how will you one day know-

when all men must give account on the day of judgment! Consider your children, lest they cry vengeance upon you: for ye put the children and yourselves in the greatest danger of their salvation, and knowingly bring them up to the pope's doctrine, of which ye yourselves are abominable. You yourselves put the children in danger, when you ought rather to pluck them out and lead them to the word of God. O parents, how evil you do in this! In the flesh you provide for the children, but the poor soul you absolutely put to ruin. O woe to such a father, who thus deceives his child only for the sake of temporal goods! Yes, some say, that the papists thus persecute men, their zeal does so for the sake of faith. True; but O accursed zeal; for the divine zeal is not persecution, sword, and bloodshed, but the Scripture saith, The apostles taught with a quiet, meek spirit, not with sword and bloodshed; Christ commanded not his disciples to destroy house and home, or even the life, of him that received not their word; he punished his disciples to cause fire to fall from heaven in anger, Luc. Neither did he permit it when they wanted to pull up the tares, Matt. 13. O how much Christian blood has already been shed for the pope's sake! Erroneous popery, thou wilt one day make a case which thou now thinkest not!" And after he has cleared away these and other misgivings, he gives the advice: "Dear brothers, if a man can sell his goods and bring something with him, it is good, is not forbidden by God; but flee as soon as he can, for flight is also a confession. But if it cannot be secretly, as it has happened to us, since it will be said: this you must believe, or leave goods and children - I beseech you, make no god by temporal perishable goods, but be constant in the faith."

(Conclusion follows.)

Conference.

The Southwest Indiana Pastoral Conference will hold its first meetings, Lord willing, at Pastor Weyel's Trinity Church May 20-22.

On behalf of the Conference Anton Weyel, Pr.

Synodal - Display.

The Synod of Missouri, Ohio & a. St. Northern Districts

Assembles on Wednesday after Trinity Day, May 21, 18o6, at Detroit, Mich. F r. Lochner, Secr.

Milwaukee, Wisc. the 15th of March, 1856.

LN- The citttreffendctt synodals wish to inquire for more particulars graciously at the store of Messrs. Toepel and Strudel, Jefferson Av., between Brush and Randvlfh St., on the south side.

Received

for the construction of the seminary at Fort Wayne: from Mr. Pastor Günther\$1,00
by the same from Mr. Schletz'S infant baptism s- - - 2,00 /, ""lägerö child baptism in Mequon, WiS.. collected 1.03
" Dr. Sihler of WigmanS, Ann Arbvr, Mich.:2,00
Christian Piepenbrink.

Receipts and thanks.

Warmly thanking the worthy Young Men's Association of the First German Evangelical Lutheran Church in Pittsburg for the kindness and proofs of its active love enjoyed by it up to now, I herewith certify the receipt of the quarterly amount of \$12.00. C. F. Th. Grebel. Concordia College, April 7, 1856.

With heartfelt thanks to God and the benevolent givers I hereby certify to have received from the congregation of Mr. Pastor Müller near Manchester \$1.75 and \$1.35 from his branch near Ballvillr for my support. May the gracious God reward the mild givers temporally and eternally for the same. F. Ahner.

The undersigned certifies to have received \$15.00 from the Township of Altenburg, Perry Co, Mo, the 18th b. M. for his support in the Seminary here. May the faithful and merciful God richly repay all the bountiful givers.

Furthermore, the same changes his receipt given in No. 11. of the Lutheran that it should not be called \$12.30, but \$2.30 of the congregation of Altenburg to have cooled.

Fort-Wayne, April 22, 1856, Joseph Lehn er.

With heartfelt thanks the undersigned certifies to have received \$3.00 from Loren; Sammetinger, likewise \$2.00 from the widow through Mr. Pastor Werfelmann.

I. Georg Schäfer.

Fort-Wayne, April 12, 1856.

Cordially thankful undersigned certifies \$30.75 received from the congregation of the Rev. Keyl in Baltimore, Md. for his support at the seminary here. George Reisinger.

Fort-Wayne, April 13, 1856.

With heartfelt thanks, the undersigned certifies to have received \$19.00 from the congregation of Frankenmuth, furthermore \$2.00 from Pastor Röbbelen and \$1.00 from Johann Georg Schiefer. Ca "K Rittmaie r.

Fort-Wayne, April 13, 1856.

With heartfelt thanks, the undersigned certifies that he has received a violin from the valuable Sing-Verein -zu Cleveland.

Fort-Wayne, April 25, 1856, F. Fun k.

Cordially thanking the undersigned for his support \$11.69, he acknowledges having received from members of the congregation of Herm Pastor Keyl in Baltimore.

Fort-Wayne, April 25, 1856. h. Eisfeller.

With heartfelt thanks against God and the benevolent givers, I certify to have received \$3.00 from Pastor Kühn and\$10.00 from his congregation.

Fort-Wayne, April 25, 1856. Ernst Rolf.

Cordially thankful I hereby certify to have received \$1.00 from a Gememdeglicd of Mr. Pastor Volkert for my support.

Fort-Wayne, April 25, 1856, H. Gils.

Received

n. to the Concordia College Building:
Don Herr Hohnbaum at Waterloo, Ill,\$5.00 " of the congregation of Herr Pastor Wagner, gesam. melt at Easter6,00
" Mr. Jakob Bäumner in Sulphur Spring 3.00 "" D. Bruns 1.00
Collecte of the Trinity Parish of the Rev. Gunther on Mequon'River, WiS. 5.....54
by the Rev. Lochner of Milwaukee, Wis: by a member of the municipality\$1000
" " " 2,00
" Mrs. K. 2.00
" 8. L. 2,00
..... 16.00
by nmgen members of the congregation at Fort-Wayne, Ja., 9.00 " Mr. Pastor Sallmann4,20
"a parishioner of the Reverend Werfel... man i00
by Mr. Pastor Fritze of Friedr. Füllung u. G. Slimeball ä \$1,002,00
from the Rev. Kunz in Cumberland, Marion Co., 3a.-5,00
" of the Zions - and Johannesgem. in Ncw-Orleans, 110,50 Collecte of the congregation of the Mr. Pastor Stubnatzy at Thornton Station, Ill.9.90
by Mr. Heinrich Richter of the same name2.10
"Mr. Harms himself1.50
by Mr. Pastor Wunder of Chr. Grupe and Mich. Hcmmcrich ä \$1.002.00
from the congregation of Pastor Jungk in Eisleben, Scott Co.,Mo.6.25
belatedly by Mr. Pastor Lange in St. Charles by Mr Stumbcrg, W. Bruns and H. G. von Senden ä \$2.00; I. G. Meier \$3.00 and H. Ermeling \$2,5011,50
of Mr. Popp by Mr. Pastor Löber 2,50

by Herm Joh. Gottfr. Hemmann in Paitzdorf5,Ost " " Daniel B-hnhardt in Eisleben, Scott Eo., Mo..... HM
"Pastor BLHling i,G
" of the congregation of Mr. Pastor Schieferdecker in Altenburg, Perry Co., Mo.HM
" Mr. Ernst HagenHM
"" Pastor Brewer
10W
"" W-Stünkcl2,00

d. to the synodal treasury of the western district r from the congregation at St. Louis\$1315
"of the Lord's church of Zion and Jmmanuel... Pastor Selle8.03
" of the congregation of the Rev. Jungk in Eisle- den, >scott Co, Mo.2:25.
" of the congregation of the Rev. HarmS in Cape Girardeau7^)
" of the congregation of Mr. Pastor Eirich in Ehester, Ill. U,08
" of the congregation of Herm Pastor Scholz in Minden 1,14 " "" " Riede! in Dissrn 1,35
by Mr. Pastor Lehmann, collected at the wedding of Mr. Wilhelm Kerber on the 25th p. Dr. 55. 6.00 " Mr. Pastor Lange from I. H. Möhlenkamp- -. 2.50 by Mr. Lohnbardt at Eisleben, Scott Co. mo. 1.00.

" the pastors Otlmann, Franke, Stubnatzy, Baumaart and Volkert L \$2.0010.00
"The pastors HollS, Riedel, Lehmann, Wunder, Sallmann, Lmk, Müller, Jungk, Eirich, Schlrp- siek, Wyneken, Lange, Löber, Claus, Polack, Harms, Seitz, Grüber, Böhling, Straßen, Selle \$1.0021,00
"Mr. Pastor Brauer5,00
" the teachers Fischer, Bünger, Jung, Schachsmeyer, Winter, Bartling, Kirchner, Reebling and Roschke L \$1,009,00
"Herm teacher Otto Ernst2,00 Ed. Roschke.

Received

"...for the schoolteacher Held:
By Mr. Pastor Sallmann\$1.00
"" Baumaart75
"" Schoolteacher Winter50
"" Pastor Daib1.00
" Jacobine Marg. and Luisinde Tent2.00
d. for Pastor Fick:
Bon Mr Baumaart75
"" G. Schulze through Mr. Past. Saupert-- 1,00 Ed. Roschke.

Received

u. zur allgemeinen Synodal - Casse: von Herrn Pastor M. W. Sommer für 1851.\$1,00
" whose parish in Harford, Md.1.00
for the general presiding officer: from the congregation of Pastor Nordmann in Washington City6.10
" of the congregation of the Rev. Schliepsiek 5.55 "" Franklin
ville, Md.-.- 2.02
" ,, " Harford, Md.1,11
d. to the Synodal - Missions - Casse: From St. John's Parish, Sulphurspring, Jcfcrrson Co, Mo,3.75.
" of Altenburg Township, Perry Co, Mo. 15.00 " Longgreen, Md. 3.3?
sent in by Pastor Sommer16
e. for the maintenance of Concordia College: from the congregation of Mr. Pastor Schliepsiek inPlai- sant Nidgr, Ills.\$5,00
" to some Lutherans in EdwardSVille, IllS. 1.50 ü. for poor students at ConcordiaCollege and Seminary: from the luth. Johannis- and Zions - congregation inNewOrleanö for the pupil Lutz14,50
" Hm. F. Krückeberg in Minneapolis for H. Grupe 50... F. W. Barthel, Cassirer.

For the Lutheran have paid:

\$2,00 Mr. Friedr. Lange v. No. 14. year 10. to No. 13 Year 12.
2.75 Mr. Pastor John on Year 11. 90 " , W-Kolb ,,,11. incl. postage.
1.00 " John Honnel for No. 14. jabrqanq 12th to No. 13. year 13. 3,Oil by Peter Wneich for year 8-10.
2,00 " Daniel Ritz for year8 . 9.
2,00 " Pastor Sommer for the 2nd half of the 12th year. 1.50 " Dan. Ritz " " 1.00 " John Wolfram " " 50 " Aug. Nobote for year 11. 1,00 " Hermann Decker for
The 12th year: Messrs. Samuel Bauer (50 Cts.), Jacob Beck, Fräül. Drege, W. Hofmann, Pastor). G. Hahn, Joh. Heck, Fr. Körner, Pastor Kolb (5 ex.), Pastor Keyl, A. Klingmeyer, R. Lindemann, Mrs. Lenz, H. G. Meyer, Fräül. Nölung, Jul. Nase, E. Orkmann, Pastor Sü'renbeck, Fr. Schleve: (7th Ex.> Carl Schulz (50 EtS.), Pastor Wege (6 Ex.), Pastor Wunder.



Offend, Geb. Kap. 14. v. 6. 7.

„Gottes Wort und Luthers Lehr' vergehet nur und nimmermehr.“

Her ausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 12, St. Louis, Mo. May 20, 1856, No. 20.

(Submitted.)

Of Christian church discipline.

An interpretation of Matth. 18, 15-17.

You, dear reader, have no doubt already heard of church discipline. But perhaps something is still not quite clear to you here and there in this matter, or perhaps you have a neighbor who does not want to have anything to do with church discipline and whose objections you do not always know how to refute. Then it will not be unpleasant for you to read something more detailed about it.

The word "discipline" means as much as education. Accordingly, "church discipline" would be the education which the Christian church, as the spiritual mother, exercises in her children; and then church discipline would include everything which the church does by word and sacrament, with teaching, exhortation, etc., to prepare righteous children in Christ for the heavenly Father.

But so much in one heap is not usually meant by the word "church discipline. Rather, it is understood to mean the special procedure which the Lord Christ has prescribed for the church, first of all for each local congregation, in regard to those members who have fallen into some particular sin; which consists in a gradually intensified admonition, and which has the purpose either of recovering the erring ones, or at least of relieving the congregation of the complicity in sin and of the

apparently unrepentant sinners to purify themselves.

If you ask where the Lord Christ instituted church discipline, you will find the passage Matth. 18, 15-17: "If your brother sins against you, go and punish him between you and him alone. If he does not hear you, take one or two more to yourself, so that the whole matter may rest on the testimony of two or three witnesses. If he does not hear them, tell the whole world (to which no one can say anything, because the Lord knows it.) Nor does he mean, first of all, the congregation. If he will not hear the congregation, count him only a heathen and a publican." - There are, of course, other passages in sacred Scripture which speak of the same thing. But "these are really only explanations and examples.

belongs to the same local church. For when the Lord Christ says, "Tell the church," he does not, of course, mean the whole world (to which no one can say anything, because the Lord knows it.) Nor does he mean, first of all, the congregation. If he will not hear the congregation, count him only a heathen and a publican." - There are, of course, other passages in sacred Scripture which speak of the same thing. But "these are really only explanations and examples.

Each one is to be punished in his local church. But Matth. 18 is the main passage in which, as they say, the doctrine of church discipline has its actual seat. I will interpret this passage to you.

in it are least and certainly to be counted among them. For he who desires the Holy Communion in a congregation. For he who desires Holy Communion in a congregation testifies that the faith of that congregation is also his faith, and that he recognizes the members of it as his brothers and sisters in Christ. Again, if a congregation admits a brother to its sacrament, it recognizes him as its brother, even if his circumstances were such that he would be a guest in the congregation and would not yet have a seat and voice in the council and participate in the government of the congregation.

and punish him on occasion.

St. Paul also teaches us this when he says that many become one body by being partakers of one bread. And from this it follows that all who partake of the Lord's Supper are bound to submit to the discipline of the congregation. If they want to be brothers at Holy Communion, they must be brothers. If they want to be brothers at Holy Communion, they are also obliged to be punished as brothers by brothers.

So much for the persons on whom discipline is to be exercised. But now we must also know what things it is with which church discipline is to be concerned." Then saith the Lord Christ, "Sins thy brother." So they must be sins. But it is not said, "If it seems to you that your brother may have sinned," but "if he sins." So, furthermore, they must not be doubtful sins, but certain definite sins. To this now belongs

1. That the thing itself in question is a certain proven fact. If it is still uncertain whether your brother has really done or said this or that, it is naturally also uncertain whether he has sinned. - But, you ask, may I not open my mouth until the proof is there? Not at all. Only you must not punish him sooner. You may ask. Do therefore as it is written in Sirach 19:13, "Rebuke thy neighbor for this; peradventure he hath not done it." Or if he hath done it, that he do it no more.

(2) But that this thing is really and undoubtedly sinful, that is, that a divine commandment is really transgressed. Men sometimes think that things are sinful which God has not forbidden. Still more often they regard things as lawful which God has in fact forbidden. That does not apply here. According to 1 John 3:4, sin is nothing but the transgression of divine commandment. So where there is no transgression, there is no sin. Therefore you must be able to prove to your brother that he has acted against God's commandment before you punish him. From this it follows that the transgression of human ordinances can be punished only when they are good, lawful ordinances, and when it is evident that it is not out of ignorance and prejudiced conscience, but from undoubtedly sinful motives, as obstinacy, that one acts against a commandment of God. Now notice further. It is true that no evil distinction is to be made between sins. All sins are the same in themselves. Thus even a "small" sin can fully reveal a man's godlessness and impenitence. And therefore, of course, no external sin is in itself exempt from punishment by church discipline. But, if it is rightly understood, it is also true that some things are too small for church discipline. For instance, your neighbor has a bad temper, a defect of temperament, things that come from the sinful nature and are interwoven with sins, but are only among the weaknesses.

which even the most righteous Christian, because he has not yet fully put off the flesh, still clings to. Because of such infirmities you may do him a brotherly remembrance, but they are not a matter for church discipline. If one were to put every word, every expression on the gold scale, there would be no end to the petty quarrels, the splitting of hairs and the making of consciences. Let that go. The more seriously you take yourself, the easier it will be for you to find the right measure in others. -

003 Including that sin was committed against thee: for Christ saith, If thy brother sin against thee. But what does this mean? The opponents of church discipline think they have made a good find when they read these two words, and often use them to open a back door for themselves. They say,

"Here it is plain to see that the Lord Christ did not intend to teach a process by which all kinds of sin should be punished by the congregation, but a way in which we should come out of our quarrel with our neighbor when we have been personally offended by him." Therefore, when someone admonishes them, they answer, "Now why do you punish me, because I have done this and that? If it be sin, yet have I not sinned against thee thereby." - This back door we will now admit them to. It is true that sins are divided into sins against God, against one's neighbor, and against oneself. It is also quite right to suppose that every sin is outwardly directed first against one of these three. But if one were to conclude from this that every sin is therefore also exclusively and only against the one to whom it is outwardly first done, that therefore a sin against God is just therefore not a sin against the neighbor, and vice versa - this would be a great error. For every sin is a sin against all three. For example, when Aaron made the golden calf, he first sinned against God. But was it not also a sin against the people, whom he seduced into idolatry? Did he not also sin against himself by bringing his own soul to ruin? - The drunkard undoubtedly sins first of all against himself. But does he not therefore also offend his God? Does he not at the same time sin against his wife and child, whom he brings into all kinds of misery, and against all those to whom he gives offense? Therefore, as surely as your neighbor, when he offends you, sins also against God and himself, so surely, by sinning against God, against himself, or against others, he also sins against you, especially when you experience it. For either thou shalt be vexed thereby, that is, provoked and enticed to the same sin by the evil example, or the reproach and blasphemy of the world shall fall upon the whole community to which thou belongest, therefore also upon thee, or it shall be at least a grief to thee.

prepared. Therefore all the sins of thy brother, which are committed against thee, he hath also committed against thee. Therefore, when Christ says, "In you," there is not a single sin excepted which you should not punish. But that this is really the opinion of Christ is clearly shown by the connection of the text. From the beginning of the eighteenth chapter of Matthew, Christ speaks of trouble. He teaches until v. 14 that you should not cause others to be

angry. He continues in v. 15, "But thy brother sinneth against thee." The little word "but" indicates that there should be a connection between what precedes and what follows. Now there would be no connection at all if the following did not also speak of trouble (namely, what thou shalt do when another gives thee trouble). Hence it is clear that the words "but sinneth," 2c. mean to say, "but if thy brother give thee offence," thus removed, that the Lord Christ here speaks only of such offences as are done to thee directly and personally, he speaks precisely and expressly of such sins as cause thee offence, and these are all the sins that come upon thee.

But, saith thou, if this be the opinion, it would have been more plain, if it had been simply, "Sins thy brother." Why then doth Christ add, "in thee"? Answer.

a. If only to show thee that thou shalt regard all the sins of thy brother as sins in thyself, at least in that thou grievest over them, and punisheth them. It is not right, therefore, for thee to say in the case of a manifest sin, Ei well, I take no offence at it. On the other hand, St. Paul teaches in 1 Corinthians 5, on the occasion of the bloodsucker, that it falls on the whole congregation, so that all should grieve when one member has hastened to give offense.

b. To teach thee that thy brother's sin also must first come "unto thee" before thou punish it. Thou shalt not listen, search, seek for splinters. - Thou shalt also punish that which first cometh to thee. If another is nearer, the turn is not yet "upon thee." Wait then if he punish. If he does not, then it comes "to thee," then thou shalt punish. But first the second, then the first.

c. To cut off false excuses. You might think, "I would punish my neighbor if he had sinned against God or against another. But it is only against my little person. I would rather let it go. I will bear and forgive." No! saith Christ, it is not enough that thou wilt suffer and forgive. Thou mayest do it beside. Thou shalt also punish. Behold, it is not only for thee that I care, that thou mayest come to thy right; it is also for thy neighbor that I care, and it shall also be for thee that he may come to his right. - Likewise also the sinner might say, If I had denounced God, thou wouldest not have spoken a word; but now I have given a little to thy worthy person.

Now you're making a big fuss." With these words he is also shut up.

These words indicate that the sin which you are to punish, first of all in private, must also be hidden and secret to a certain extent. It is "in thee," that is, "not yet in many, or even in all." Public sins, that is, those which are already known to a greater multitude, or even to the whole congregation, or which by their nature must be known, and cause public offence, need not first be punished secretly, but may and ought to be punished publicly at once; as St. Paul teaches, 1 Tim. 5:20, "Let them that sin punish you before all, that they also may fear."

Now that we have become acquainted with the persons and things on whom and because of whom church discipline is to be exercised, the question is, what does this discipline itself consist of, and what is the procedure to be followed?

The answer is given in our text by the words, "Punish him." Here the same word is used which is also found in John 16, where it is said that the Holy Spirit will punish the world. Spirit will punish the world. There is, therefore, no thought of a violent retaliation, of scolding and abusing, but the word "punish" includes all that may be done to help the erring brother to right himself. This will include 1. reproaching him for the matter, 2. if he does not deny the fact, convicting him from the word of God that he has sinned with it, 3. fraternally admonishing him to recognize this sin and to do away with it, 4. if necessary, to show him the error of his ways. 4. if necessary, present to him the seriousness of divine justice and threaten him with God's terrible judgment, 5. finally, also, if his heart begins to soften, provoke and invite him to repentance with heartfelt pleas under the presentation of divine mercy against repentant sinners.

In such "punishing" consists the whole procedure in church discipline.

Now this punishment, according to Christ's will, is to take place in three successive, ascending degrees, which are therefore called the three degrees of exhortation, or the degrees of church discipline.

The first degree consists in a fraternal admonition in private.

The second in an admonition with witnesses.

The third and last in an exhortation before and from the congregation.

In each of these degrees, depending on the circumstances, either the remission or the retention of the sin takes place, thus the release or binding key is used; of course, like the exhortation itself, first privately and secretly, finally publicly; at first in the name of the individual, finally in the name of the congregation; but always, where it is done rightly, at the same time in the name of

God; for the word "ye" in the following 18th verse (what ye shall bind on earth) applies both to the first exhorter, and to the fellow-exhorters, and to the whole church.

(To be continued.)

(Submitted.)

Joseph Schaitberger.

(Conclusion.)

With such exhortations in his epistles, Schaitberger combines a simple-minded instruction on the doctrines of distinction in question. Thus, to this end, he has set forth a 28-page conversation between a Lutheran and a Papist, entitled: "Biblical Reason for Faith or Christian Conversation on Religion between a Catholic and Protestant Christian at the Desire of Pious Hearts in One Hundred and Forty Questions and Answers: written" 2c. It is not possible, however, to reproduce the beautiful conversation in extracts. Sometimes Christian concerns on important questions of conscience were desired by his countrymen. Thus the returnees were in great distress because of the Lord's Supper. Schaitberger advised them to rather remain without communion than to take the mutilated communion of the Roman church. There were, however, some who thought that they could still take Holy Communion in the Roman church in such a state of emergency, if only they strongly believed for themselves that the body and blood of Christ were under the bread and wine, especially since they would also receive wine from the papists, namely, the non-consecrated, so-called rinsing wine, by which whatever might have remained on the palate from the consecrated host is supposed to be washed down. When asked about this, Schaitberger answered: "I say no to it, it is not right and also harmful to your poor soul, and also irresponsible before God, for it is not possible for you to drink the Blood of Christ apart from the command of God, and it is only given to you by the papist ministers themselves for a pure wine and served during Mass; how then can you be so blind and unintelligent in matters of faith? This was not taught you by the word of God, but by the blind reason of men. But now ye ought to know that human faith cannot make a sacrament without the word and command of God; and if ye can make or sanctify the Lord's Supper by faith, as ye think, ye can make all other meat a supper, if it were only by faith, which cannot be done in this manner: way for ever. I will give you an example: If a young child were born, and not yet baptized, and I said unto thee, Let not the child be baptized, but believe that he is baptized already. My, wouldst thou then be so blind

and think that it is already right? But I know that thou wouldst think me a fool, and say that it is not yet a Christian, because it is not yet baptized with the word of God. Therefore I say unto you, that thou art a true fool in thy faith: for as little as baptism cannot be without the word of God, so neither can the Lord's supper be sanctified without the word of God, and the right use thereof: for apart from the right use thereof, the Lord's supper is no sacrament, but only bread and wine. Therefore you must look to the mouth of Jesus, for in the giving of the bread he says to the disciples, "this is my body," and in the giving of the cup he says, "this is my blood, for the remission of sins." And because Christ calls it a testament, no one in good conscience can change and overturn it."

He also asked for something for the sick and dying among his compatriots, since they had to do without the advice and comfort of a faithful servant of value and were thus referred to the consolations of the brothers. So that everything would be done honestly and properly at the bedsides of the sick and dying, several short, excellent admonitions were written down with a prayer attached, so that they could be read to the sick person by a brother. One of these exhortations concludes with instructions on how, in the absence of an appointed church minister, the sick person is to be assured of the forgiveness of his sins by a Christian brother. The curious passage reads, as follows. "The following questions may then be read to the sick person: Beloved brother (or sister) in Christ! Now I ask you:

Do you also believe in God the Father, who created you? in God the Son, who redeemed you? in God the Holy Spirit, who sanctified you? Spirit, who sanctified you?

Will you also forgive and pardon from the bottom of your heart all men who have offended you, and willingly and gladly leave the world according to your father's will, and with the bestowal of divine grace persevere in faith and patience to your end?

After this temporal life you also believe in an eternal life, where we will certainly come together again and see and know each other?

If thou also hast newness of heart, and sorrow for sins committed; say, Yea.

But if thou believest that through Christ Jesus all thy sins may be forgiven thee, say thou, Yea.

Hereupon, in the absence of a clergyman, if necessity requires it, the sick person may be assured of the forgiveness of his sins from God's Word in the following manner:

Now, beloved brother (or sister), because I hear from your mouth the confession,

that thy sins are grievous to thee from the bottom of thy heart, and thou also desirest mercy and remission from God: then be of good cheer, and believe the divine promise and assurance, which I, instead of the Christian church and thy confessor, announce unto thee. Therefore be glad and confident, all thy sins are forgiven thee in the name of Jesus Christ, and are sunk into the deep sea of divine mercy, and shall be remembered no more by God for ever, I, on the 7th, and Matth. on the 9th chap. But I do not do this out of my own power, but the divine word has such life-giving power that when a penitent sinner grasps it in faith and accepts it, he finds therein what the words say, namely, forgiveness of sins, life and blessedness. And this also I wish thee from the bottom of my heart, through Jesus Christ our Lord, Saviour, and Beatificator, Amen, Amen."

That the zeal for pure doctrine went hand in hand with the zeal for the right walk in godliness of this Nathanael soul is already sufficiently proven by the previous report. But especially in his epistles, he always admonished and urged diligently listening to the Word and devotion to it, and warned against disdain, disgust, and overindulgence.

In order not to detain the reader too long, however, we will not give any excerpts from these, but at the end of these communications we will leave a few more, which show how Schaitberger was not only zealous against the Roman Church, but otherwise flirted in a good unionistic way with all sects and enthusiasts, but how he resolutely testified against all false doctrine and all false worship, be they where they will.

His brother, whom, as already mentioned, he had led from the Papacy to the Lutheran Church, had to stay for a while in Switzerland with his family as a mining master. Living there among the Reformed and not yet sufficiently grounded in their knowledge, he did not seem to be unwilling to consider the difference between the Lutheran and the Reformed Church so insignificant as to be able to take Holy Communion in the latter. Schaitberger addressed to him a "faithful, heartfelt admonition," in which it says, among other things: "This is most to be deplored, that you cannot have the true Lord's Supper in Switzerland among the Reformed, according to Christ's command and institution, therefore see how you may soon come out again with honor. If, however, it is not yet possible for the sake of your profession, then in the meantime, as dear as your salvation is to you, let no one force or persuade you to accept a different, invalid Lord's Supper. Otherwise, in truth, I am not unfavorable to the Reformed, for I know that there are many pious and God-loving hearts among them.

For though we may not agree in religion, yet holy baptism concerns the false teachers and false spirits, who at that makes us "Christian" brethren, and since they have often time prowled about in the houses, calling the churches idol temples, the preachers Baal apes, suspecting the offered us religious peace, I wish, with the same Dr. Spener, that God would unite and unite us through the bond of love, sacraments to be empty signs, teaching perfect *) In the meantime you may well attend their outward sanctification --- in short, grounding themselves quite like worship for a time, because you cannot have it any other our local lurkers, especially those hatched under the way, but examine everything and keep what is good. For Methodist penitentiary. Of them Schaitberger warns. "O though in certain things the doctrine of the Reformed is somewhat better than that of the Reformed, it is not. must take good care on both sides, lest he be deceived by

Roman Catholic, you can not accept it without violating your erroneous doctrine or by a sinful life. For the heretical false conscience, since there is only one saving faith and without spirits, says Dr. Pfeiffer, all creep along under the it no one can please God, Eph. 4, 5. Hebr. 11, 6. Therefore let appearance of great holiness, and with human eloquence no one deceive you, and because we once left our country, they seduce innocent hearts Rom. 16, 18. Yes, they also children and goods for the sake of the evangelical doctrine, think more of certain revelations than of God's word, let us also by the grace of God live and die by this saving therefore we let such false spirits go, they are blind and doctrine, for he who puts his hand to the plow and looks blind men Matth. 25, 14. For they are always brought up back is not fit for the kingdom of God Luk 10, 88. And he with strange writings and false doctrine, which have never who departs from the right faith, with him the Lord will have been approved in our evangelical church; therefore one no pleasure. Hebr. 10, 31. Oh, what shall move us to accept should completely avoid their meetings, and not make another faith? We have, thank God! We believe what the oneself privy to such strange doctrine; And because God's prophets preached, what Christ preached, and what the word is otherwise preached and presented purely and apostles themselves taught and believed, for we are built on loudly in our church, you have no reason to attend such the foundation of the apostles and prophets, Jesus Christ teaching, for you, as simple-minded people, are not able to being the cornerstone. After this exhortation follows an distinguish all disputed points of religion quite thoroughly, exposition of the Reformed Church's error concerning the and in this way you can soon become offended at the faith; election of grace and the Lord's Supper. But he who prefers to listen to such sneaky creepers, who

In the time of Schaitberger's exile also fall the so-calledrun about without a profession, rather than to a teacher Pietist disputes. The doctrines of regeneration, justification,appointed by God and the authorities, may have this at his Christian perfection, the millennial kingdom, the middleperil and in his conscience, for unbelief lives around him things, and the more and more occurring enthusiasticlike a crab. Therefore let no man deceive you, but continue excesses of some, such as: the conventicle system, theSteadfastly in the faith, and in that which ye have learned, separation from public worship and from the sacrament, theand in that which is contained in the holy bible, and in your mockery of the Lutheran church as the Babel from which allcatechism. What does not agree clearly with the Holy Bible God's children must emanate - these were the things thatand your catechism, you should not believe, for false caused great unrest in the church. How could a mind liketeaching alone kills the soul." - The other question Schaitberger's have been an indifferent spectator? But howconcerns the private assemblies. Schaitberger does not he also here, with a simple, practiced sense, hit the rightreject them, "provided they remain in good order and are mark, is proved by all that he wrote in regard to the points ofnot contrary to the Christian religion," especially "where controversy of that time. Among these essays we find "athere is a pure evangelical preacher who is in the public brief reply to some good friends on four particular questions:teaching office and, besides the ordinary church service, holds a Christian meeting at home to instruct the youth and of religion." The first question

*) That about a hundred years later in various parts of Germany ateach the simple;"But far from seeing in the holding of new peace proposal was to be made, by virtue of which the Lutheranssuch meetings the mark of a zealous preacher, or in the were either to go to the Unionist Lord's Supper with the Reformed orattendance of the same a special characteristic of to go without it. Christianity, as it even sometimes happened and happens, The dear Schaitberger, of course, could not have foreseen at that time he rather judges: "Such private meetings at home are a that the Lutherans would have to remain in the Holy Communion, that means of Christian liberty, to which no one is compelled; they would be allowed to remain Papists rather than Lutherans, butnor should one thereby despise or miss the ordinary that they would have to atone for their loyalty to their Lutheran churchchurch services. For the apostle expressly says: We are with imprisonment, the taking away of the churches, and confiscation. not to leave the assemblies of the saints, as some maintain Hebr. 10, 25. But a true Christian must be free.

A Christian who has created himself cannot remain in the outward going to church alone, but through godly conversation with his neighbor he can build himself up in good everywhere. For where two or three are gathered together in God's precincts, there Jesus wants to be in the midst of them, Matth. 19, 12." He urges home worship all the more. "He also says that every householder should, on Sunday, with his own at home, besides the Holy Bible, read other spiritual books. Especially, however, the Catechism of Luther and his writings, as well as Johann Arndt, Heinrich Müller, Spener, Scriver, and other beautiful books; as with us Protestant Christians, thank God, there is no lack of such beautiful books. There is no lack of such beautiful books, and it is only to be wished that one also lives by them; on the other hand, all foreign writings should be avoided, since they only mislead the common man and are completely contrary to the pure Augsburg Confession and our Protestant doctrine of faith. Yes, a common, simple man could very soon fall into great error and suffer shipwreck in his faith, as has unfortunately already happened to many, 1 Tim. 1:19." - The question is about the millennial kingdom. Here Schaitberger expresses himself thus: "Although this doctrine of the millennial kingdom does not overthrow the foundation of the faith, it nevertheless destroys the unity of the Christian church and separates the bond of love, and can finally even turn into heresy, as has already happened many times. Therefore, we prefer to join with the blessed Luther in the right understanding of the Holy Scriptures, and let this opinion go. Scripture and let this opinion go. For although the chiliasts cite a number of biblical sayings as a pretext for proving the millennial kingdom, such an opinion is, however, contrary to the whole main work of the Step. I am only astonished that among the scholars themselves so many are found who, with blind chiliasts, hope for such a millennial kingdom, and may imagine for themselves a golden time of peace before the last day on earth. Just read the 24th Cap. Matthew, and you will clearly find that at the end of the world there will not be a good time, but a very evil time, both in life and in doctrine." The doctrinal question concerns the oral preaching ministry. For since those swarming spirits made much of whether this or that preacher was converted or unconverted, but to them no preacher was pious and holy enough, and who made the power of the word dependent on the holiness or unholiness of the person, Schaitberger answers, "What do the clergy concern us hearers? Their teaching can make us blessed, not their life, for we also have our faults. We must distinguish between the office and the person; the office is from God, but the person is man, the one is holy, the other is still sinful; but to the believing hearer God's word is always pure, Tit. 1, 15. You hypocrite, pull the beam out of your eye and look at yourself, Luc. 6, 42.

Perhaps your life does not agree with the preacher's teaching either. O forsooth, it is great deceit to make the his God, and waiting for his dissolution all the more with sacred ministry of preaching powerless and suspect by the person. If such a teacher's ministry were ineffective, a whole his will. "Alas," he exclaims there already, "how eagerly I congregation would suffer, which is hard to believe. But wait for thee, when thou, Lord! shalt come, and lead me out of this valley of woe to thee in heaven. Ah! how eagerly I whether an unconverted teacher, who unlawfully enters into the office of preaching, and is not sent of God, can also wait for thee, O come and fetch me. Ah! thou beautiful city of God, thou dwelling-place of my soul, thou heavenly scruple, because such teachers seldom create a great Jerusalem, thou art a house full of joys! if only I remember benefit; but we leave this to be put to one side, and whoever thee, my soul and body rejoice 2c. O, how often the proud has a desire to quarrel, let him know that we do not have and unmerciful world has afflicted my poor soul with 1 Cor. 11, 10.- injustice and lies to the death, and often grieved me. He also discusses the same points in a "simple-minded Therefore I go with freedom from my misery, from the state of sin, to the heavenly fatherland. O Lord, you who see into the secret places and know the hearts of all men, you know how often I pray in secret in my heart:

I am heartily desirous. For a blessed end, because I am here embraced... With gloom and doom.

I long to depart from this evil world, I long for eternal joys, O Jesu! come but soon."

And He came to him in the night of Oct. 2, 1733, in the same year in which the last main procession of Lutherans left Salzburg. A weary 75-year-old old man, he left this pitiful valley rejoicing in his faith, in order to see him face to face, whom he had so faithfully confessed with word and work and to whom he remained steadfast in life, suffering and death.

May his memory remain blessed among us. And whoever can heartily wish with Moses: "Would to God that all the people of the Lord prophesied, and that the Lord would give them his Spirit! (Deuteronomy 11:29) Think of Joseph Schaitberger, the exiled miner from Salzburg.

M. F. L.

From time to time, Schaitberger's pious spirit also poured out in verse. His exile song: "Ich bin ein armer Exulant 2c." (I am a poor exile 2c.) has already been communicated in its entirety in the tenth volume of this journal, p. 163. Here, we share another poem, but, as we hurry to the conclusion, we leave it as an appendix to our presentation. -

Gradually old age approached for our Schaitberger. His strength, weakened by work and prayer, dwindled from day to day, so that he was no longer able, as usual, to earn his living with his own hands. Therefore, the city council took him in among the so-called twelve poor brothers of the former Carthens monastery - a benefit to which only impoverished respectable citizens were otherwise entitled. Here he still lived

Abraham and Isaac

Genesis 22. by Joseph Schaitberger.

And God said unto Abraham thy father, Go, take Isaac thy son, and slay him for my praise, that thine obedience may be made wise.

So Abraham set out early, He climbed the mountain with Isaac, He would not long resist. And followed the Lord God.

He said: Isaac's son, my dear, the place hath God pointed out unto me, . You must lay down the wood here and obey me.

Father, I see no sacrifice here, Where is a lamb that showeth me, What shall be sacrificed of our great hosts?

My son, I need no sacrificial animal, What I tell you, you follow,

God will sacrifice this before all other animals.

Isaac, dear son of mine, You must make the sacrifice yourself; God has told me to do it. I must do obedience.

O father! it is so hard for me that the Lord wants me to be a sacrifice, but I will surrender, even at the cost of my life.

Isaac, my dear son, I remain your father. It is hard for me myself, What I desire from you.

The eyes of water break out to me, Reason and faith with me fight, Isaac, we will hasten And no longer tarry.

My father, though it be grievous, If I shed my blood, yet will I not refuse, For God's glory it is.

O son, how is my heart so heavy, No sorrow pressed me so hard, Shall I with my hands end thy young life?

O God, what wouldst thou have me do, That I should sacrifice my son to thee? But I break my will to do thine.

O Sarah, pious mother's heart, What sorrow, anguish, and great pain Thou shalt hereafter know, When I shall reveal it.

We have always rejoiced in thee, my Isaac. I love thee still with all my heart. I am sorry for thy death. I have long hoped, and often wished with myself, God will multiply thy seed To the honour of his name.

But because God would have me sacrifice the one, Isaac, I shall slay thee, how could I despise it.

My father, though it be bitter now that I die at this term, My young life must end under thy hands:

But I will be patient, I will be obedient to God and to thee, And if I have a thousand lives,... I'll give them all.

And herewith, Father, I thank thee. What good thou hast done me. I pray thee, pardon me for what I have done in life.

My son, cast off thy garment of apparel, and be weary of this bitter death. If I take thy life, God can give it thee again.

My father, I will do that which God hath commanded thee: Heaven is open unto me. In Christ I trust. Isaac, my dearest child, now thy hands and feet I bind. That thy body may not move when I draw the knife.

My father, I surrender to death, But you live confidently in God, For what he promised you, That remains unbroken.

My dear son, now God takes you, I remain your father until death.

Now I'll give thee the stroke, I'll go to God's kingdom. Father, take this last kiss, To death I am obedient to thee, With comfort I depart, Will burn for God's sacrifice.

God then speaks to Abraham:
Hold thy hand, thou man of faith! Thy son that I give thee, He shall live longer.

(Sent in.) Allen

German-Evange-Lutheran young men for your kind attention.

It is already known to all the young people's associations in our Synod that for some time now there have been discussions about how the associations in the various places could be brought into closer contact and friendship.

Finally, by God's help, all the associations have been convinced of the usefulness of such an association and have agreed on the measure to be used for this purpose. It was unanimously decided to elect "a general president" for this purpose. The motives for this, apart from those mentioned above, were mainly the following. It has been proven that newly founded associations, because they were still unfamiliar with the existing conditions, did not know to whom they should send their donations, which embarrassment has now been remedied with the new institution. Furthermore, the impecunious students did not know until now to whom they should address their requests for support, a situation which has now also been remedied, since the general president can, so to speak, form an intermediary between them and the associations and suggest associations to which they may turn with his recommendation. Finally, there has been a lack of the necessary frequent fraternal encouragement to more zealous activity, for which the opportunity has now been given. The following is the simple order concerning the general president and his relationship to the youth associations.

Concerning the clubs.

(1) Each association shall send in a report every six months, stating the number of members, income and expenditure, together with the names of those who support them. (2) In the event that a student is taken from their care or if there is still a surplus in the treasury for the support of another, the association concerned shall turn to the president to have him designate the persons who have come in for support; it shall then be left to the discretion of each association to choose one of these.

3. in order to avoid confusion, no one shall be supported who has not previously reported to the President and been recommended to the Association by the latter.

4. each club receives annually a voting report of all clubs and their effectiveness sent by the president.

(5) Each association shall ensure that the president fulfils his duties.

(6) The treasury shall be kept by each association for its own administration.

Regarding the President:

- 1. He shall be elected by all the associations for a term of three years.
- 2. he is only advisor or intermediary, so that each association retains its full freedom.
- 3. he shall collect the various semi-annual reports, issue an extract, and send it to the individual clubs.
- 4. he receives the petitions of students in need of support and, since he knows the circumstances and the state of the associations through the reports received, he makes suitable suggestions to them as to how they can best use their funds. -

Since I, the undersigned, have unexpectedly and undeservedly been given the honor of being chosen for this office, I hereby declare myself, dear brothers, willing and ready, by God's grace, to do as much as is possible for my part, while I also hope for active participation in this good work on your part. In accordance with the wish of our local association that an announcement be made in the "Lutheran" to all Evangelical Lutheran young men, I address myself first to you, my dear young fellow fighters, who are already members of such an association and who are already actively participating in the beneficial work that has asked for the ultimate purpose of spreading the Kingdom of God. To you who have recognized the benefit of such an association and who, standing in the love of the Savior and His redeemed, do not chase after earthly goods and worldly pleasure. To you, my dear ones, I call out: do not become lax in the work that we are worthy to do, but rather become more and more zealous in it, come together diligently, use your life and work together above all for mutual encouragement to flee the lusts of youth and to pursue the heavenly goal, and also draw those who are still far away into your circle. Consider the word of the apostle, "If we have therefore time, let us do good to every man, but most of all to the companions of faith." When we consider with what abundant benefits our dear heavenly Father has showered us, it will be easy for us to share with our neighbors according to His will the earthly goods which we have received from Him; all the more so, since we still have His promise: "Then shall ye also reap without ceasing." But what do I remind you of the eternal rewards? If we consider it rightly, we are already giving only to ourselves what we pay into our association treasury, for we have the enjoyment of it, as it is already evident. Let us only give and pray, for the blessing comes from above. But to you, my dear young friends, who may well be Lutheran youths but are not yet members of our association, I would like to say

hereby encourage you to take part in the beautiful work which we have begun by God's grace. Perhaps there are some in a city or in the countryside where an association already exists without having joined it; such a one is hereby cordially asked not to stand so alone any longer; consider, dear brother, how dangerous it is to be alone. It is much easier for our enemy, the devil, to listen to us, which is why our dear Lord Christ so often commanded us to keep company. The blessings which are enjoyed in Christian fellowship are inexpressible. -

Again, there may be many Lutheran young men in places where no such association exists yet; to them I must call out: Rise up! Come together, form an association! If you are still so few, encourage yourselves with the words of our Saviour, when he says, "Where two or three are gathered together in my name, there am I in the midst of them," for if you have the Lord Jesus in your midst, your work must succeed, and he will certainly bless it, however small it may seem to be. Think not, I repeat, that ours are too few, that our few cents will do, etc. No, brethren, that would be a false thought, and not of a good spirit. Remember, a hundred cents will make a dollar. One drop of water may be rubbed on the hand, and yet when many of them are gathered together, they give mighty streams at last. Therefore, up, up! all you young Lutherans, let us be serious in our Christian duty, and, having recognized the worthiness, let us also courageously take up the work to which we have been called. Let us unite our forces, and thereby the kingdom of darkness may be greatly broken off, and the kingdom of light and grace greatly promoted. If only we could, by our efforts, win one strong and blessed shepherd and fighter, who would otherwise have had to bury his pound, our sacrifices would already have been amply rewarded. Let us only bear witness to the world with our mouths and actions that we are God's children, let us ourselves fight and help fighters, and the Lord will surely greet us one day with the words: "O faithful and true servant, you have been faithful over a few things, I have set you over many things; enter into the joy of your Lord! This help the faithful, merciful God, to whom be praise, glory, and thanksgiving forever and ever. Amen.

M. P. Estel,
General President of Lutheran Young Men's Associations, for
Missouri, Ohio n. a. St.

Mresse: N. I>. Lstol,
your ok NcLLrs. Ilemeoleo öd Lstel 8t.
Douw, Na.

The so-called entire sanctification.

Not only the Methodists, but also the so-called "Evangelicals" or "Albrechtians" teach the necessity of complete sanctification in order to become blessed. Thus, among others, writes a correspondent of the "Christian Messenger," an organ of the aforementioned sect: "Someone might wonder what my opinion is of the fate of those who die without entire sanctification. This is clear: they are inevitably lost, for only those who are pure in heart will see God. A partially sanctified man will not enter heaven in such a state, any more than a wholly impure man. Man must be thoroughly or wholly sanctified to enter heaven. - Are then all the justified lost who do not attain entire sanctification? Indeed." -

Here you see, dear reader, that the sects who first leave God's Word in one point finally reject the whole Word of God. For how could a man deny the gospel of sinners more completely than this "evangelical" does here? Of course, one would think that such people who do not want to be justified and saved before God through the Lord Jesus and his blood, But there are now, as in the days of Christ, whereof we read, They bind heavy and grievous burdens, and lay them upon men's necks, but will not lift them with one finger. Matt. 23:4. It will always be seen that those who desire to be saved by grace alone through faith without works are zealous in sanctification, and that those who desire to come to God through their sanctification remain in their sins and at most assume the appearance of a godly life.

A testimony to the fact that the Lutheran doctrine is in the old church is given, among others, by a letter addressed to a papist dean by a likewise papist canon at Speier in the year 1540. It reads thus: "When we look at the Articles of Faith, there is no symbol made by the ancient Synods that the Lutherans should not confess with us. But what they teach concerning the grace of God, faith, and merit, do you not read the same expressly in the acts of the African Council, at which Augustine also was? For you begin to cry out that it was a true Lutheran council. But what is set forth of the holy sacraments and other ceremonies, and of their reach and use in councils, you have seen that it is so well on the Lutheran side and against us, that you cannot be sufficiently astonished at the audacity and impudence of the theologians, who cry out that the Lutherans are practicing the customs and ceremonies which were kept from the holy councils many years ago.

2c. Likewise, what do the Lutherans blame today in our Mass and the administration of the Holy Supper that is not also rejected as unjust in the canon law and holy fathers' writings and customs? 2c. Likewise, that both parts of the sacrament, both of the blood of Christ, and of the body, should be taken by the common people, as well as by the priesthood. Further, that the Scriptures, hymns, and prayers be recited to the people in such language, that they may increase in godliness therefrom, and say Amen thereto."

(Submitted.)

The scofflaw soul.

Once Satanas laughed so loudly at the top of his voice, That all the devils fearfully asked what he lacked; - Then laughing he pointed out to them a mocking soul, And said: "O help the mockers! they are multiplying! Otherwise men have struggled against me, and bravely increased before I conquered them; But this one voluntarily jumped into my net: - Now say, is not such stupidity worth laughing at?"

H. Fick.

If a pope's judgement on papal authority is not yet valid, then the pope's Pabst was.

Thus Pope Sylvester II (d. 1003), when he was still secretary to the church at Rheims, wrote to an archbishop: "I say in all seriousness that if the Roman bishop himself were to participate in a ! brother sins and after repeated admonition the church does not hear that this Roman Bishop is to be considered a pagan and a publican by God's command. - The general law of the Catholic Church is: the Gospel, the apostles, the prophets, the church laws established by the Spirit of God and consecrated by the reverence of the whole world, and the decisions of the apostolic see which do not depart from these." - But no sooner was this man pope than light and conscience were extinguished in him, and he now made it worse, where possible, than those whom he had formerly chastised for their antichristic nature.

Contribution to church and preaching.

In the "Christian Apologist" of Cincinnati it is said, "These Methodists at Esser (in England), who, in good weather and under the best circumstances, earn only \$150 a year, give \$5.00 to maintain their preacher. In other parts of England what is paid is far more. Now the question is, Where are there Methodists in any of the Conferences in the United States, who, with an income of only K150, yet give tzs yearly for the support of the Gospel? Are there not those who have property of K5- 10,000, and can hardly give K4?" Some of those who bear the name Lutheran might well be told that!

Prince August of Saxony.

Church News.

ReceivedM

This pious prince once walked around in his castle chapel and found a Latin Bible that was not, however, correct. He took it away, put in its place an unadulterated edition according to Luther's translation, and wrote these words in his own hand: "From my youth I have professed the Holy Bible and the Augsburg Confession. Biblia and the Augsburg Confession, and I intend to live and die by God's help and grace. Because I then saw that there is a Latin Biblia in my court church, so M. Christ. Schütz had brought into it for himself and without my prior knowledge, so I took it out and gave it to Dr. Martini Lutheri Version (Ue. Martini Luther's version (translation) in the place of the sixth, and the *Formulam Concordiae is the* same, and I have gracious confidence in my pastors and preachers; they will show themselves to be faithful pastors in love and unity, now and in the future, and will continue the teaching to which they have professed themselves up to now, to the best of their ability and diligence, and will not let anything frighten or deter them, as dear as salvation and beatitude are to their souls. Dresden, the 12th of Martini. Anno 1581."

Take thy delight in the LORD; he shall give thee what thy heart desireth.
Ps. 37, 4.

A Haltsknecht of old harbored in his heart the ardent wish that God would make him so happy that he could purchase the Weimar Bible (a large edition of the Bible with the incomparable interpretations and annotations of great Lutheran theologians) and read his fill in it. What happens? He once saw Dr. Luther's house postilion lying for sale at a market, and since he could not go to church every Sunday, he bought it to read the sermon for himself at home. When he now cut off the torn leather to have the wooden bowls covered with other leather, behold, he suddenly found twelve ducats glued to both sides. From this money he had the Weimar Bible prescribed for him the same day, and thus his request was granted in a miraculous way. - Do you, dear reader, also have such an ardent desire?

From the history of the invocation of the saints.

The Dominican Stephanus de Borbone of Bojeu in the diocese of Lyon (died around the year 1268), former inquisitor in the latter city, tells that in the district of the same the people themselves called a dog under the name Sanct Guinefortis as a martyr and child saint, because this dog had fought for the child of his master and was killed. The Inquisitor does not report whether the Pope subsequently canonized the dog.

Mr. Rev. G. Link having answered a call to the Lutheran congregation at Pleasant Ridge, Madison Co. Ills. with the consent of his former congregation, he was, by order of the Vice-President of our Western District, publicly and solemnly installed into his new office by the undersigned, on the 2nd day of Holy Communion, May 1st. Pentecost, the 12th of May of this year, he was publicly and solemnly inaugurated into his new office.
May through his service here to the Lord Jesus many of his dearly purchased be gathered and preserved to eternal life. Amen.
Address: 0. IZnb-, your ok 0. Lcncu, CVIilinsvillo, NaüiZON Oo., IIIs.
C. Penalties.

Receipts and thanks.

With heartfelt thanks, the undersigned hereby certifies to have received for his support through Professor Crämer, from the early congregation of Mr. Pastor Hüsemann 86.50 and from Mr. B. Krudop here \$2.56.
Fort-Wayne, May 1, 1856. a. Herrmann.
Heartily thanking, the undersigned certifies to have received through Mr. Pastor Köstering from his congregation 86.0") and from the Young Men's Association in Cleveland 85.01).
Fort-Waync, May 3, 1856. f. Kahmcier.
Sincerely thanking undersigned certifies to have received 85.00 to his support from the seminary by Mr. Pastor Wunder of the glmgfrauttvrcin to Chicago.
Fort-Wayne, May 3, 1856. H. Gils.
Sincere thanks for the following gifts: Received by Dr. Sihler, from Rev. Wagner's congregation, Watertown, Wisc. 83.00, by Rev. Jung, from a lady in his congregation 81.15, and by Rev. Horst 81.00.
Gottl. Brandstettner.
Fort-Wapne, May 3, 1856.
Cordially thanking, the undersigned certifies to have received from the gentlemen in Frankenmuth: Joh. Hubinger 85, A. Ranzenberger 85, H. Rebensberger 82, F. Lates 82 and H. Bickclmann 81. G. M. Z u cke r.
Concordia College, April 29, 1856.
With heartfelt thanks, we hereby certify that we have received 876.25 from the Zion Church in New Orleans.
Konrad Hofmann and Johann Herzer.
Concordia College. _____

Received
n. to the Concordia College Building:
By Mr. Pastor Auch in Saginaw Co, Mich. - 85.00 byMr. ...Cain:
Kirchhahn, Würtenberg10.00
" C. H. Großhceiter in Dissen, Mo5.00
" F. Sewing" " ^,00
" G. Citizen in Grundy Co., IllHsoo
" " H. Sünmandl " "2,50
by Mr. Past. Strikter inIndcpndcnce, O. u. zwar:
Collecte on the wedding of Mr. Z. Heinrich Bickerö81,32
Collecte on Pentecost 12.18
Ans the supper box office3,50-17,00
from the congregation of Mr. Ve. Rev. Sihler in Fort Wayne, Yes 10.00
" Mr. B. H. Suceop in Pittsburg3.00
b. to the synodical treasury of the western district:
From Collinsville Township, Ill88.95
" " " St. Louis, Mo
13.75
"Mr. Pastor Rcnnicke 1.00
" of St. PMusgmeinde in Chicago, Ill 9,^3 " " Jmmanuelsgemeinde in Chicago, Ill5,62
Gemcinoe of Mr. Pastor Nennicke in. JamutvHill 7,00
_E R o schk e.

Received
for the schoolteachers Heid:
From Mr. B. H. Suceop in Pittsburgh81.....00
E. Roschke.

n. for the' Fort Wayne seminar:
From the congregation of the Rev. Strikter822.....,00 viz:
partly Collecte, partly from the Abendmahls- Casse810 ,00
by I. H. To'nsing 1.00s
" H. H. Boehning2,00 ssj
" I- H. Böhning2,00
,, Wittwe B. Holting -50 HD
" I. F. Tonsing-50 ssl
" E. F. Borges 100
,, Wittwe I. K. Ernst 1,00
" Pastor Sirieter-2,35
" Collection on the child baptism atZ
Mr I. F. Matthias1,65>
h. for the seminar - construction:
From Mr. B. H. Succopp in PittsburgK ,IO
"" Past. Trautmann5,00
Chr. Piepenbrink.

Received
n. to the general synodal treasury: from the congregation of the Rev. Harms in Cape Girardcau, Mo.\$6,15
for the general praeses: by Mr. Pastor Auch5,00
d. to the Synodal - Missions - Casse:
From the St. Louis community 875
by Mr. Pastor Stubnatzy in Thornton Station.
IIS. sent in 8,00
...of course...:
Yield of a Collecte in his parish - - 86,00 from Mr. Richter daselbst1,00
from the missionary book in his house- - - 1,00
by Mr. Pastor Wunder in Chicago from the mis- sion box in his church1.75
sent in by Pastor Lcmke4,20
namely: collected in a missionary hour -50 collection at
the baptism s. Töchlerlein 83,70
o. for the maintenance of Concordia College:
St. Louis Parish Receipt22.00
ä. for poor pupils and students in the Concordia- College and Seminary:
By Mr. Pastor Stubnatzy at the wedding of the MrBensen collected 4,M
of the Lord's church of Zion and Jmmanuel...
Pastor Selle for the pupil H. Grupe7.00 from
the Young Men's Association in the Lord's Church
Pastor Hattstädt in Monroc, Mich. for Student Ahner6.00
from the Young Women's Association in Cleveland, O. 10.00
Collection from Mr. Steinbach in Sr. Louis 4.A
F. W. Barthel, Cassirer.

For the Lutheran have paid:
The 10th year: Mr. I. H. Allmcyer. I
The 11th of the year:
Messrs: I. H. Allmeycr, Adam Bohn (11 Er.), Jacob. Mild, Heiur. Nehrt, H. Wedett.
The 12th:
Messrs: I. H. Allmeycr, G. H. Bove, Past. Mm, Adam Bcüch, Friedr. Funk, H. Hpch Hosmcoer, Tietrich Jörging, Wilh. Kollmcyer, Kublcnbeck (35 Cls.), Past. König (L Ex.), Macquardt in Nileo (to No. 13. Jahrg, 13.), Jacob Mild, Hcinr. Nehrt, Pebler, Georg Röster, Jacob Schmidt, Stogkbcmper, H. Wedcll.
T h e 1 3 t h l a h r g a n g : Mr. I. H. Kuhlendcck.

Berckuderte Adreffcn.
Rcv. Lnel, IliäZlö)/" D. 0., NuÜi8OL Oo., DIZ.
Rov. I'. >V. Hieümann, Oirinä Uapiäs, Meü.
Rev. I. D. Vnid, LuZni-Zrovs, I'nirtüelä Öo., 0.

St. Louis, Mo., Printing Office of the
Lutheran Synod of Missouri, Ohio, et al. Eü



Christ. Joh. Kap. 14, v. 6, 7.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 12, St. Louis, Mo. June 3, 1856, No. 21.

(Submitted.)

Of Christian church discipline.

An interpretation of Matth. 18, 15-17.

(Continued.)

Let us now look at the individual degrees in more detail.

The first degree of exhortation.

Of this our Lord Christ saith, "But if thy brother sin against thee, go and punish him between thee and him only. If he hear thee, thou hast won thy brother."

Note the following points:

011 Take heed lest thou receive evil from thy neighbours. Yea, speakest thou, how shall I begin this? The world is full of gossip; one hears almost nothing but bad from people. Dear, only those who like to hear bad things learn many bad things. He that heareth not gladly may make it easy to hear little more. How then? The best man who comes to you and says, "Have you heard what he or she has done? . you must get him right in the wool with the eighth commandment, and tell him not to come to you again in his life with such things. Believe me, thou shalt soon have peace.

002 But if thou knowest in a good way that thy brother hath sinned, thou shalt not be indifferent nor weary. It was Cain that said, Shall I be my brother's keeper? And the chief priests said unto Judas, What is that to us? see thou to it.

003 If thy brother hath offended thee personally, think So make his conscience heavy without need, which will not: he shall run into my hands once. But then I will tell him have enough to bear without this. No, no, it may be that thou the truth. He shall know with whom he deals. This is revenge. art unskillful; then pray God for wisdom. It may be that your Think nothing of it. I'll be good for him, but shall I run after brother will not let you tell him anything, that he will even him? It is no more than fair that he should come; he is to throw you out of the door. In God's name you must take blame, after all! Of course the offending party should first your chances. Where God's word commands, such trifles offer his hand; but how, if he does not now? Wilt thou then do not come into play. And here is Christ's express wait and wait? Does not thy Saviour say, If thy brother sin command: "Go!" Obey it. Don't worry about the against thee, wait till he come? are there not the plain words, consequences. The consequences are none of your go thou! And if you really have such a good conscience, if business. They are in his almighty hand, and may easily be you really want to forgive so gladly, can you not give up all quite different from what you think.

the sooner!

4) To go is to go to himself, not to another, to speak there of act. If the brother is still in the first heat of sin, you would thy brother. But it also means, go thyself, send no other. Of often cast pearls before swine. God the Lord came to Adam course you will have a lot of excuses at hand. That's no sooner than the day was cool. Silence hath its season, understood. You will say, I am not able to do it; I cannot keep and so hath speech. But a word in its season is like apples my word; I am about to break the door; I am too hot-tempered; he has no respect for me; I would rather ask of gold in silver bowls. - But wait not too long. You do not someone else; I will tell the pastor, who may admonish him. know how long he, how long you still have time.

They are all rotten fish, dear friend. Do you think then that the closet before you go to your brother; think of the ten thousand pounds you owe; punish yourself before you your pastor may accept what you want to bring him? And if punish your neighbour. Call upon God to give thee a holy you tell him anyway, see, he must not, except in very special zeal for his glory, which casteth out all fear of man, and - cases, let it be known that he knows. Thou complaisance; but also a right hearty, merciful

006 Give after thou hast prepared thyself aright. Go into

And at the end of the day, be wise in your mouth, so that your words may not be harsh, bitter and hateful. Remember that it is a brother, not an enemy, to whom thou goest; that a servant of the Lord should not be quarrelsome. Set before thee the example of St. Paul, who did not cease night and day to afflict any man with tears.

7 Deal with him between you and him alone. You must not take others with you, you must not reproach him for his sin in the presence of others. The loving Lord Jesus does not want you to expose your brother's sin to even one soul without need, which He Himself has left covered up. So take him aside, talk to him in private. Most people are more willing to listen than to be punished in public, where false shame and grievous defiance so easily come to the fore.

But really punish him. Confidently hold his sin before him, show it to him in its true form, seriously make him see the end of his evil way, but do not immediately begin to throw hell and damnation around you. - Do not ask too much at once. You cannot force him to repent, neither can he force himself. Thank God, if the first time you have only done something. Don't let time and effort spoil it. Few trees fall at the first blow. - But, dear, ask also not too little. Do not be satisfied if the matter is only settled outwardly. It is true, you must finally be satisfied with his confession; but make a righteous effort that your brother may come to a thorough repentance and that the damage may also be healed inwardly.

Now when thou hast done thy part by exhortation, two cases are possible. Either your brother hears you, or he does not hear you. For both cases the Lord Christ gives you further rules.

If he hears you, that is, if he does not merely listen to the admonition outwardly, but if he obeys it, if he does what you admonish him to do, namely, repents, then you have won your brother, and your work is finished. Then rejoice and praise God! One soul is worth more than the whole world, and you have won it. Thou hast won thy brother from God, from himself, and from thyself; from sin, from the devil, and from hell fire. The word is unto thee, He that converteth a sinner from the error of his way hath saved a soul from death, and shall cover the multitude of sins. Jacob. 5:20 It is understood that all things are now forgiven and forgotten, and that thou sayest not a word to any man concerning the things that have passed between you.

Oh, that all would do their duty in this matter, in the brotherly punishment. Oh that everyone would be urged by the love of Christ to punish his neighbor and to help him the sinner, but harm him with a gentle spirit. That one

But not all on the poor pastor alone, but man by man in the congregations themselves lent a hand to do the work of the Lord in their part! How very different things would look there! There would be fewer aversions and sins every day, less of the miserable gossiping and after-talking from which so innumerable heartaches spring! That is certain, fraternal admonition is very, very important. If the first degree of church discipline is used properly, the second and third will not be needed so often.

But it can also happen that all punishment in private is of no avail, that the brother does not listen. What next? Might you now think: I have done my part, I have tried everything

humanly possible, now I let the man go! - O, my dear, you have by no means done everything; you can and should do still more. Now it is time to proceed to the second stage.

The second degree of exhortation.

Of this our text says, "If he hear thee not, take thee another, or two, that all things may stand upon the mouth of two or three witnesses."

From this learn first when you have to proceed to the second degree. Namely, not sooner and only when the sinner does not hear you. So

1. if he won't even hear you out.
2. if he hears you out, but denies the fact, although you have convicted him.
3. if he admits the fact, but claims it is not a sin, although you have referred him from Scripture.
4. if he admits that he has sinned, but does not want to apologize, make amends, vow to amend.

005 Though he do all these things, yet in spite of them he abideth in the same sin.

In those cases, he didn't hear you and that's when you have to keep giving.

This does not mean, however, that you will now immediately, when dn after the first fruitless

admonition from his Hanse, you must run, fetch witnesses, and one, two, three bring the matter to an end. No, it is not in the words of Christ that each degree of exhortation must

be used only once, but only that it must be used at least once before another is used. The thing that matters is not that the process of exhortation should be settled outwardly, but that the brother should be won over. But a brother must not be given up so quickly. Love hopes all things. Go, therefore, only in God's name once or a few times more, as long as you

may hope to accomplish something alone. But of course you must not wait longer than that. With that you do not benefit

him. He then also thinks there is no hurry, and remains the longer in his sins. The conscience, which had perhaps already awakened a little, then falls asleep again and becomes the harder and more certain. - Here, then, everything depends on the circumstances. For this reason the Lord Christ did not specify a number or a time how long one should remain in each degree, but left this to the wisdom of his faithful. As a rule, however, after every exhortation one should wait a while, and only then pass on to a higher degree, when there is no well-founded hope of successfully repeating the former.

The second degree of church discipline consists in an admonition in the presence of others. Why these exhortations? They are to be witnesses, says the text. First, they are to bear witness against the sinner, so that the punishment may be intensified and the brother may be wholesomely ashamed and frightened. (As the disease, so the remedy. The greater the obstinacy, the sharper the rebuke). Second, if necessary, they should testify to the congregation afterwards, both that the sinner was admonished in the order of Christ, and that he did not want to listen.

Furthermore, there should be no more than one or two of these witnesses, partly because according to divine law (Deut. 17:6) all things depend on two or three witnesses, i.e. two or three trustworthy persons are enough to establish a matter by their testimony, and partly because even now the brother's sin should not be revealed any further than is necessary for his own good. How gentle is the shepherd and bishop of our souls!

(Here it should be noted that in ordinary cases, according to our text, the offended person is also recognized as a witness; otherwise, if only one or two persons were taken, there would not be two or three witnesses. Not so, however, when it is a question of the punishment of an elder, who, for the sake of his office, is exposed to much more hostility and neglect. See 1 Tim. 5, 19.)

Now you may ask, what kind of people shall I choose to be such witnesses? Answer: Do not add the pastor. Of course, he is your brother and the sinner's brother in his own right. But at the same time he is a public person, primarily for the sake of his office. Therefore the matter should come to him only when it itself becomes public, that is, in the third degree. It is similar with the churchwardens. Look around you, then, among the other members of the church, and choose those who have the most Christian earnestness, experience, and wisdom. No one may refuse such a service of love. - In the second degree one of the two cases occurs at last, either the sinner listens, and then the brother is won again, and the discipline comes to a happy end.

Or he will not hear. Then must come in

The third and final stage of exhortation.

Our text says, "If he does not hear them, tell the congregation. If he does not hear the congregation consider him a Gentile and a tax collector."

The last degree, therefore, consists in punishment by the congregation, that is, as has been proved above, the local congregation. It is to the local church, then, and not to any authority above or apart from it, that the Lord Christ has first and directly committed the final judgment and supreme power in this matter. This is certain beyond all doubt from the clear words of Christ.

But if this is so, what is to be thought of the fact that it is usually not the whole congregation, but only the church board or the presbytery, or some other church authority that exercises the latter degree of discipline, and that this order is even laid down in good old church records? Surely, according to our text, this must be quite wrong? The Lord does not say, "Tell the board," but "Tell the congregation." Have these old church ordinances then also been mistakenly overturned and man's invention taken their place? Not at all, dear reader. The only question is, what is to be understood by the word "church"? - But that the Lord Christ does not mean here the collective congregation, that is, the whole group of Christians who hold themselves together in one place, without distinction - that is obvious. For" to this also belong the wives, even the children in the cradle. Are they also to be judged? Certainly not. Of children and young people who are still under parental discipline, it is self-evident that they are excluded here, (just as for the same reason, namely, that they are still under paternal discipline, the church should not yet exercise any discipline directly on such, but their punishment should take place through the parents). Here the apostle's word finds its application, "Young men, be subject to the elders." 1 Pet. 5, 5. By which saying the young are evidently made subject to the elders, and denied equal rights with a view to a seat in the church court. But the women are expressly excluded from this court by God's word, in that they' are forbidden to speak in the church. 1 Cor. 14:31. So only the adult men who are capable of judgment remain; and these do not make up the whole church, but only a representation of it. From this it is clear that when the Lord Christ says, "Tell the church," it is not the collective but the representative church that must be understood, i.e., the persons who represent the church. This is how it has always been understood.

Now, however, one gradually drew the circle of these representatives even closer together, especially as au

The original representatives of the congregation, the men ofThe church is not to be settled by the presbytery or even by sound mind, were again represented (in all or most matters)the authority of the pastor, but we read everywhere that in by a smaller number, by a presbytery or church council. Thensuch cases the whole crowd comes together. The example the original representatives of the congregation, the menof the Corinthian church is especially instructive on this capable of judgment, were again represented (in all or mostpoint. For when a member had fallen into incest there, St. things) by a smaller number, by a presbytery or churchPaul not only exhorts the whole church in the first epistle to council. And because the board thus became in general theput the sinner out, but he also writes expressly in the representative of the congregation, it became customarysecond epistle, Cap. 2, 6. explicitly that he was really killed also to have the third stage of exhortation executed by thisby "many" (Greek xxx xxx xxxxxxxx i. e. by the more). board alone. And hence it finally comes about that this orderThe fact that the church had been punished, which surely is found in good old church books and that, for example, indoes not mean only the few leaders of the church, is not to the splendid Weimar Bible the words "sags der Gemeinde"be taken as an excuse.

(say to the congregation) are briefly explained away "sags den Aeltester" (say to the elders) and Vorstehenn." This is not in itself contrary to God's Word; and if, therefore, a congregation, whether by special resolution or by the adoption of such a church order, delegates to its executive committee the duty of representing it in this matter, this is in itself by no means reprehensible.

But it is quite another question whether it must be just so and not otherwise; or whether it is the most perfect and proper order under all circumstances? - This we deny, and maintain, on the contrary, that it is intrinsically more proper and expedient, if the exercise of the third degree of discipline, if practicable, remains with all the judicious men of the congregation. For the following reasons:

1. On the ground of the text itself. Christ saith, Tell the church. Now a representation in the second power, that is, a repeated representation, may after all be the representative church, but this much is certain: the representatives of a church come nearer to the name and term "church" than the representatives of the representatives of the church. Representing too often also has its dangers. Through an ever-increasing representation it finally came to the point that the pope said: I am the church, and that here and there Lutherans think that the ecclesiastical authorities have the right to exercise discipline.

Furthermore, the whole text shows that the Lord Christ wants the punishment to increase from step to step. Since in the third stage the consideration is omitted, for which in the second stage no more than one or two witnesses should be taken, and since in the third stage the matter comes to public knowledge, it may well be concluded that it is in the mind of our Lord that the exhortation should be given to as great a degree as is ever possible. And it is certainly much stronger and more insistent "when" it is done before and by all.

(2) On the basis of the example of the apostolic church. There we see nothing at all of the now so popular way of settling church matters with the exclusion of the congregation alone by the

(3) Because of the words of 1 Timothy 5:20, "they that sin, punish before all." From this we may fairly conclude: if a sin which was manifest from the beginning (and such a sin must be meant here, otherwise Paul contradicts his Lord and Master) is to be punished before all and not before a few, why not also such a sin which becomes public in the third degree of discipline?

4. The practical benefit and delay of this order will certainly leap into the eyes of everyone who has not had his vision so clouded by his lust for power that he sees mob rule in every right of the children of God. How very differently will discipline be administered there, how much more seriously will the whole congregation hold and treat the sinner as a heathen and a publican, i.e. avoid him, where it is not merely indicated to them that such and such has been judged by the board, that therefore everyone must avoid such and such, if he does not want to fall into church discipline himself; but where all members capable of judgment convince themselves with their own eyes and ears of the impenitence of the defendant, and make the judgment!

Of course, it is true that the matter also has its difficulties on the other side. But these difficulties flow for the most part from conditions that should not be. In congregations, for example, such as were mostly found in the German national churches in our time, and unfortunately there are still enough of them here, where the most obvious unbelievers and sinners have the same rights as the others, and where the tares are much more numerous than the wheat, it would be almost impossible. And hence it is that some of our brethren there cannot imagine how we can keep discipline and order here in the country without the help of the police, and complain that we lack the arm of the secular authorities. You judge by the state of most of the communities there. But this is not how it should be in Christian communities, and it would not be so if discipline had not fallen along with faith. And the very practice of discipline, according to the preaching of the Word, would be the means by which they could be restored to a better state. Therefore we maintain that, where possible, all men of the congregation who are capable of judgment should

have a share in the third degree of breeding. And this is possible, as you know, dear reader, so it should also be possible everywhere. I

(Conclusion follows.)

Speech,

held on the occasion of the introduction of the principal and conrector at the Concordia - Gymnasium at St. Louis, Mo., March 31, 1856.

Our help is in the name of the Lord who made heaven and earth. Kyrie, eleison! Christe, eleison! Kyrie, eleison! Amen.

Beloved in the Lord, dear friends and patrons and inspectors of our institution!

Dear Director and Conrector!

"God saith unto me, Thou art my servant, O Israel, by whom I will be glorified. But I thought that I labored in vain, and spent my strength in vain and useless: though my cause is the Lord's, and my office my God's." Thus speaks the Messiah, as the great evangelist of the Old Covenant, in the 49th chapter of his prophecies, testifies to us by the Holy Spirit. Spirit.

This is not to show us, without doubt, that the Messiah was ever despondent or discontented in his ministry, but rather to reveal to us the "breadth, and length, and depth, and height" of the love of Jesus Christ, the Son of God, for sinners.

All men had become His enemies and thus children of eternal death. And nothing could save them but when He, the Son of God, assumed the office not only of a prophet and king, but also of a high priest, who would sacrifice Himself upon the altar of supreme shame and dishonor, even at last of your bloody agonizing death upon the wood of the cross. And behold! He, the Son of God, accepted the calling of his heavenly Father to this end.

The father spoke:

Go be my child and take care of yourself.
Of the children I raised
For punishment and wrath;
The punishment is heavy, the wrath is great, You can and shall make it go away By dying and by bleeding.

And the son answered:

Yea, father yea! from the bottom of my heart, Lay on, I will bear thee; My will hangs on thy mouth, My work is thy saying. -

Certainly, here we must therefore add with the godly poet:

O wondrous! O power of love!
You can do what no man ever thought of doing - wresting his son from God.
O love, love! You are strong;
Thou stretchest him in grave and coffin For whom the rocks do leap.

But the holy prophet Isaiah leads us to a still higher height and a still deeper depth of the love of the Son of God. Prophet Isaiah leads us to a still higher height and a still deeper depth of the love of the Son of God. He tells us that he had already thought of this from eternity, and knew full well that he would work in vain on millions, and that he would spend his strength in vain and useless on millions. In the light of his omniscience he already saw millions, on whom he was to turn his blood, sinking hopelessly into the pit of hell. And what does he do? He does not choose only a few, whom he will have mercy on. He will not be guilty of any sinner's death. He assumes the heavy office, the bloody work for all, and comforts himself with the fact that his "cause is the Lord's, and his office is God's." -

Dear Assembly, it is not without purpose that I have sought to draw our attention to those very words of the Son of God in this hour in which I have been entrusted to speak among you.

We see here before us two dear men, highly honored by us all, who on both sides have indeed passed through the most manifold fields of human knowledge from their youth, but all this for the purpose of finally being able to comply with the word of the Lord: "Follow me, and I will make you fishers of men." Their real object, because the Lord had saved them, was now to save other souls to him; to tell sinners what great things the Lord had done for their souls, and to comfort the faithful with the consolation that they had been comforted; in short, to assume the office which preaches dee reconciliation; to cry out to the lost world, "Be ye reconciled to God," and to break the bread of life to the saved children of God.

But see, the Church has issued another call to them, calling them to act as teachers here, in all its scientific institutions, and entrusting one with the directorship and the other with the consecration of the same in the name of the Lord; and just now the hour has come when they are publicly and solemnly asked to pronounce the important, decisive yes to the proposal made to them in the name of the Lord.

So I hope to do nothing superfluous when I now seek the answer to the question on the basis of that Messianic speech for our and their comfort:

What is there to comfort us when men who have prepared themselves for the office of saving souls, and who have already administered it with blessing, assume the teaching office at our scientific institution at the call of the Church?

I answer, us sott comfort:

- 1. That their ministry also is the ministry of our God, and
- 2. That their cause also is the cause of our Lord.

1.

It is true, m. Z., that the office which has the task and the high privilege of publicly and specially proclaiming the word of salvation in the church of Jesus Christ, and of sealing the divine message of the free grace of God in Christ with the miraculous acts of the most holy sacraments, this office offers to those who administer it, with all the anguish of soul and murmuring which it brings, a pleasure which no other office in house, state, and church can provide.

If a shepherd can bring even one lost sheep back into the fold of Christ, he will taste the heavenly joy of the angels of God. He, therefore, who exchanges this office for the teaching office at a scientific institution, makes a great sacrifice. It is also true that when a theologian assumes this office, he suddenly sees buried, as it were, many a shaft that he laboriously dug from his youth, in order to dispense from it to the church and the world many a noble gold and silver level of the beatific truth he has explored and of the experience he has gained and purified in hot temptation.

But, as rightly as the Apostle calls out to Timothy, "It is ever certainly true, if any man desire the office of a bishop, he desireth a goodly work," and as easily as this joyful word of the Apostle might strike down us theologians who work at a scientific institution, we have first of all this consolation, that our office is also the office of our God.

God has actually appointed only one office, namely, the office of gathering, building, governing, providing for, and preserving His church on earth in His name. This office the Lord instituted and gave to his church when he gave Peter the keys of the kingdom of heaven and finally called out to all his disciples: "All authority in heaven and on earth has been given to me. Therefore pray ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. I am with you always, even to the end of the age."

Now this office has not only such a large circle of duties and tasks of such a different kind, but also requires so many different high gifts that no man is able to perform all the works of it alone, even in a small cress. As the mediatorial office of the Messiah is divided into three distinct offices, prophetic, high priestly, and royal, so also the office of the church is divided into the most diverse offices, requiring the most manifold gifts of the Spirit. For the full orientation of the office of the church, it is not only necessary that the bearers of it should feed Christ's flock in every way and fight for it, but above all that they should also see to it that after them ever new faithful shepherds and armed fighters should take care of the flock that has fallen to them.

seize, wield and wield the shepherd's staff that has fallen and the sword that has been wrested from them by death.

For not only were the first shepherds and fighters of Christ prepared and equipped for their holy office by him alone and through the extraordinary miraculous gifts of the Holy Spirit, but even now true shepherds and fighters of Christ come forth from his and his Holy Spirit's school alone. It was Christ's pleasure, however, to give the ability to lead the ministry, which he gave quickly and suddenly in an extraordinary way at the time of the first foundation of his church, afterwards and even now in the order of a diligent study under heartfelt prayer and under the guidance of faithful teachers.

The pure knowledge and wisdom of the Church, which on the first Pentecost filled and enlightened the souls of the apostles with lightning speed; the skill of the Spirit in presenting the truth and refuting the opposing errors, which on the first Pentecost became to the apostles in a moment, as the blossoms and almonds became to the dry rod of Aaron in one night; The knowledge of all the languages in which they were to preach, and the ability to speak them, which at the first Pentecost came upon them swiftly and suddenly like the fire of Elijah: All this must now, as I have said, be sought and striven for in the order of untiring diligence under the faithful guidance of teachers.

It is therefore not a human order that there should be men in the church who bring up and instruct godly boys, that they may one day be able to lead the ministry which preaches reconciliation. Their ministry is a holy, divine ministry, a branch of the ministry which Christ once instituted and established on earth with the presentation of the keys of the kingdom of heaven. Not only the gifts which are necessary to establish a child more deeply in the knowledge of divine truths, but also the gifts which are necessary to form the spirit of a child in general, and to teach him the various languages of the nations, both dead and living. (These gifts, too, are gifts of the Holy Spirit, given by the heavenly Father. These gifts, too, are gifts of the Holy Spirit, which the Savior, who has gone to heaven, showers upon his children for the endowment and preservation of holy offices. As it is written: "He has ascended on high and hath given gifts unto men, and hath appointed some apostles, and some prophets, and some evangelists, and some pastors and teachers, that the saints might be prepared for the work of the ministry, edifying the body of Christ." (Ephes. 4:8, 11, 12.) "There are divers gifts, but they are one Spirit. And there are divers ministries, but there is One Lord. In each one the gifts of the Spirit are manifested for the common good. To one is given by the Spirit to speak wisdom; to another, divers tongues; to another, to interpret tongues." (1 Cor. 12:4, 5, 10.)

So let's remember that, ladies and gentlemen...

We, too, are God's office; we, too, stand here and work in God's stead; we, too, are instruments of the Holy Spirit. Our office, too, is God's office; we, too, stand here and work in God's stead; we, too, are instruments of the Holy Spirit. The first teacher of language in the Christian Church was God the Holy Ghost; but if He who searches all things, even the depths of the Godhead, was not ashamed of this office, how could we be ashamed of it? Let us rather speak with JESUS CHRIST, "I thought I labored in vain, and spent my strength in vain and useless: though my cause is the LORD'S, and my office my God's."

2.

But this leads me to the second answer to my question: "What shall comfort us,"-when men who have prepared themselves for the office of the salvation of souls, and have already administered it with blessing, take over the teaching office at our scientific institution at the call of the church? I answer the second, that we may further be comforted by the fact that their cause is also the cause of the Lord.

As great a consolation as it is for us that our office is also God's office, that by accepting a teaching office in this scientific institution we do not step out of a spiritual into a worldly profession, not out of a divine into a human office, it is nevertheless true that the offices in the state are also God's endowments, and yet these do not actually have the great cause of God, the glorification of his great name and the beatification of the lost world, as their ultimate goal, but happiness and welfare of this life.

But it is not so with our ministry. Not only is it a divine endowment, but all the works of it have no other end, no other final purpose, than the glorification of the divine name and the salvation of the lost world.

Not only are you in particular, dear Director, from now on actually the guardian, the spiritual father and Hans pastor of the boys and young men in our college; not only are they actually a house church and Hans congregation of precious, immortal, dearly purchased souls, which God lays on your soul with the directorship from today on; who are not only to be educated here, but also brought up in discipline and admonition towards the Lord, above all towards heaven: but whatsoever we may do here, besides God's Word itself, eternity, whether it be the ancient and pleasant languages, the original languages of Scripture, or those of profane scribes, whether it be the history of the Church or of the world, or whether it be geography, or the mathematical and natural sciences, or the fine arts, music and painting-everything, everything, is to be done here for the sole purpose, and with a view to that end, that men may be brought up here who have the general education and special ability necessary for that purpose, the mind necessary for that purpose, the

have the necessary love, self-denial, and sacrifice to call people of all classes, professions, and levels of education into Christ's kingdom, to feed Christ's flock, and to wage the Lord's wars.

So we are not to save souls ourselves by virtue of our ministry, but we are to educate the saviors of souls; we are not to teach the world publicly by virtue of our ministry, but we are to equip the teachers for it; we are not to lead the church of God by virtue of our ministry, but we are to train the leaders for hundreds of churches; we are not to fight Christ's battles by virtue of our ministry, but we are to recruit and arm his warriors and teach them the divine art of warfare.

With perfect right, therefore, can we make the consolation of the Messiah our own: "I thought I labored in vain, and spent my strength in vain and useless, though my business be the Lord's, and my office my God's." We are doing no other than the work and business of the Lord. The ultimate end of all that we do here is the destruction of Satan's kingdom on earth and the extension of the kingdom of Jesus Christ; the triumph of light, truth and righteousness over darkness, lies and sin. The conquest of all the kingdoms of the world for the Christ of the Lord; the victory of the gospel over all the heights and bulwarks of human reason; the inundation of all lands with the knowledge of the Lord as with the waters of the sea; the subjection of all powers to the scepter of the Lord of glory; the rebuilding of the lost paradise; in short, the glory of God, the salvation of immortal souls, the blessedness of the lost world.

We too, therefore, may look up to the helping grace of our God and Savior and be sure that our request for wisdom, strength, courage, and blessing will be answered. We, too, may look to the crown that beckons to all faithful teachers and workers in God's vineyard, and take comfort in the promise that is also given to us: "Teachers shall shine as the brightness of heaven, and they that have taught many to righteousness, as the stars of God for ever and ever."

Let this be said for your comfort, dear sirs, on your entry into your offices, which are as important as they are difficult. May the Lord bless your entrance and exit from now on until

But you, good scholars of this institution... Students of this school, consider what has now been said. Remember, our school is a school for prophets; a hall in the temple, where Jesus sits in the midst of teachers and pupils; indeed, the right sub-room of the church. The office of these teachers, now newly given to you, is therefore God's office, and their cause the cause of the Lord. Receive them, then, as ambassadors in God's stead, and be assured that what you do to them, you do to God. Let them lead you through the forecourt of science into the sanctuary of Scripture, that you may

once, when we are asleep in our graves, stand in the holy place as God's heralds, and then speak in the light what we have said to you here in darkness, and what you hear from us here in the ear, preach on the housetops; but finally appear with us and with many souls saved through you before the throne of the Lord, and with us praise him forever and ever, amen.

(From the pilgrim from Saxony.)

From Austria.

The Concordat, i.e. the agreement between Austria and the papal see, announced on Nov. 5 of this year, gives the pope a power in Austria that he has not had there since Emperor Joseph. The educated classes are, according to the report of the Evangel. The educated classes are, according to the report of the Evangelical Church Period in the preface of this year, alienated from the Roman Church to a high degree, and those who have turned away from it are spiritually impoverished and degenerate to an almost unbelievable degree. One can hardly think of anything more miserable than the Austrian newspapers, which are mostly inspired by a spirit that has turned away from the Church, full of the shallowest enlightenment, the most frivolous frivolity, the most saltless materialism. From the rest of Germany, unchurched Austria draws mostly only the most unhealthy material. Whoever examines the stock of books in Austrian bookshops will, apart from Roman ecclesiastical literature, seldom find a book from which the intellectual or even the spiritual man can gain nourishment. And the Protestant Church in Austria lies under the edifice of rationalism in an atrocious manner. *) For many years the highest and most influential position in it was held by a man who expressed the innermost part of his sentiments in the words: "Yours, O man, is the merit, if, victorious in the struggle against evil, you raise yourself to ever higher levels of moral perfection!" And all the eminent offices have been studiously filled with such men down to the present day. And indeed rationalism, which lacks all unshakable convictions, **) which must fear men, because it lacks all living fear of God, is more worthy of the means, titles, and orders

*) In some reformed, but also in Roman congregations of Bohemia, the so-called Deists, sometimes called Arians, can be found, a sect that has survived since **Zizka** - who had many of them killed at that time - until our times, despite many persecutions. Because they had to profess a church, they outwardly professed the reformed and Roman church. They call their deity "Mother of Life"; they want to know nothing of Christ. They do not wish to have their children baptized; if they are baptized by force, they say that the child has been "crowned. Nor do they want to pay taxes, but they do not resist at all when the authorities take from them a piece of cattle or something else and pay the taxes with it. In Emperor Joseph's time they demanded religious freedom, which was not granted to them. Their creed is little known.

**)One has not yet heard that believing clergymen have feigned rationalism for the sake of a favorable authority; but the opposite is very frequent.

The Church's rationalism is more convenient than all heavenly goods, leaving only the form of the Church intact, while its essence is expanded-rationalism is highly convenient to all state-churchism. Living evangelical faith all too easily becomes uncomfortable. The experience is at hand in all state churches at the present day. Thus the well-known youth writer Glatz, a shallow spirit and shallow head, was allowed "by the very highest command" (1826) to rob the poor Protestant congregations of Austria of the noble treasures of their prayers and songs by his new church agenda and hymnal. At present the Consistory in Vienna has ordered that within 5 years a new hymnal must be introduced in all Protestant congregations, and the Württemberg and Bavarian hymnals, among others, are to be chosen. That Concordat, however, which was recently concluded between the Emperor of Austria and the Pope, contains several provisions which are sufficiently alarming for the Protestants in Austria. In the very first article it says: "the holy Roman Catholic religion shall be maintained throughout the whole Empire of Austria with all the powers and privileges which it shall enjoy according to the ordinance of God and the provisions of the ecclesiastical laws. But what powers and privileges does the Roman Church claim for itself? At the time of Emperor Charles V, in the face of the Augsburg Religious Peace. In the time of Emperor Charles V, in the face of the religious peace of Augsburg, all strict Catholics, and the Emperor with them, were united in the sentence, which they also pronounced: "There is only one religion, which all who bear the Christian name must profess. Everything must be related to this faith, and the mind must be compelled to obey the Catholic Church. Whoever does not want this and arrogates to himself a special religion is to be excommunicated if he does not allow himself to be warned; the authorities confiscate his goods and do not tolerate him within the borders of the empire." Are these views, the desire of such need and prerogative, at present foreign to the Roman Church? nor, if they were, can they again become proper to it? - Another article is not only that archbishops, bishops, etc., may exercise their power with perfect liberty to declare books reprehensible which are detrimental to religion and morals, and to prevent the faithful from reading them, but also that the Austrian government undertakes to prevent the such books from being circulated in the empire by every small bars, in the back a servant's room and next to it a means appropriate to their purpose. Based on this article, the bishops may demand that the Lutheran translation of the Bible, which is "harmful to the faithful," as well as all Protestant books, not be allowed beyond the borders of the Austrian Empire, just as the Protestant clergy of Austria are already strictly forbidden to exchange letters with foreign countries. - Furthermore, the bishops are to be free to oppose clergymen who, for whatever reason, have been accused by the forefathers of the

The state authority can therefore save no one from the hands of the Roman clergy. The state authority can save no one from the hands of the Roman clergy. The state authority can therefore save no one from the hands of the Roman clergy. The power of the state can therefore save no one from the hands of the Roman clergy. - Another paragraph states that the Emperor will not tolerate that the Catholic Church and its faith, its worship, its institution, be it by word or deed and writing, be exposed to contempt. By means of this sentence, the Protestants can be reprimanded and punished for every expression of life; by the very fact that they are Protestants, they show contempt for the Roman faith. - It is evident that these concessions on the part of the Austrian authorities to the papal power may, in the hands of the Romans, result in severe oppression of the Protestant Church in Austria.

A Lutheran parsonage in Bohemia.

The parsonage in Kreutzberg is a very small, low, ground-level, damp little house, the front part of bad stone, the back part of wood (repaired). In front there are 2 very small bars, in the back a servant's room and next to it a small chamber. With the exception of a small cellar there is no more locality. The brickwork is full of cracks. The whole roof, covered with wooden shingles, is completely rotten. With great difficulty all the holes were plugged with moss this year; a repair would be useless and impossible. The completely new roof cost about 100 fl. C.M., and from this one can infer the size of the parsonage.

A Lutheran Schoolhouse in Bohemia.

The school in Kreutzberg stands alone, consists of a room for the teacher and a room for the lessons of the school children and a cellar, nothing else. The roof is also very rotten. The teacher Pospischil has 9 children, but never receives his annual salary of 120 Gulden 21 Kreuz. He receives his annual salary of 120 Gulden 21 Kreuzer (including the school fees and the natural goods), but never enough. From the endowment of His Serene Highness Prince Otto Victor of Schönburg at Waldenburg, he receives annually from the Consist. 30 Gulden C.M. (his safest money). The number of school children at the Kreutzberg Evangelical School is 100. The number of school children at the Kreutzberg Lutheran school is 100, among them 40 very poor children, whom he must teach free of charge.

Kreutzberg is a small town with 192 houses and 1600 inhabitants, among them 373 Protestants. The remaining Protestants are scattered in 24 villages. Kreutzberg was after

It was the very first and therefore the mother church of Bohemia after the Josephin's Tolerance Patent. Protestants from Bohemia and Moravia came here from a distance of 12-16 miles to worship, which was initially held in a barn, later a wooden prayer house was built, which in 1839 had to give way to the new stone-built prayer house.

P. Molnar founded a second Lutheran school in Sobinau, a village 5/4 hours away from Kreutzberg. He worked on it for seven years and finally, after many hardships had been overcome, the much longed-for permission to found this school came from the H. Ministry in 1853 the much longed for permission to found this school. "That it could be established, - writes l>. M., "we owe it only to His Serene Highness Prince Otto Victor von Schönburg, who donated a capital for the teacher's salary, from whose interests the teacher receives 165 Guld. C.M. and the annual interest of 42 Guld. C.M. for the schoolhouse, which was named until the building of the schoolhouse, is paid from the same funds. With reverence, love and gratitude the noble name of this prince is mentioned by the Protestants of Austria, for there are few schools in Austria which he did not consider. The Lord reward Him and His august house!"

Now the schoolhouse in Sobinau is to be built soon, which according to the cost estimate will cost 2600 Guld. C.M., and "we have no means at all to build this school." The school has 40 children, who formerly had to attend the Catholic school in Sopoth; the teacher is Joseph Nespor, 37 years old and single.

"They receive one victory after another, that one must see that the right God is in Zion," was graciously fulfilled, so that the first minister not only accepted the new call with a happy conscience, but also the two congregations, trusting in the Lord, were able to consent to the calling away of their beloved pastor, although with heavy hearts. On Trinity Sunday, May 18, the new pastor of the two congregations, Mr. J. L. Daib, hitherto pastor of the Lutheran congregations in Jackson Township, Hamilton Co., Ind. was inducted into his new and important office by the undersigned on behalf of our District-President, Mr. W. Sihler, in the morning at St. James' and in the afternoon at Trinity. Before the introduction a short sermon was preached on 1 Tim. 4, 16; 1. about the high glory of the divine office of preaching and 2. how preachers and listeners should rightly use such a glorious gift of God's grace. The introduction took place according to Löhe's form, followed by the installation of the newly elected church officials, as well as the inaugural sermon of Father Daib on Joh. 10, 12-16. and 27. in which, after an appropriate introduction on Jerem. 1, 7. 8. he showed with abundant demonstration of the Spirit and the power of the Lord the qualities of a faithful under-shepherd of the Lord JESu Christ, and then on the other hand those of the sheep of our beloved Lord and Saviour. The Archbishop and Shepherd of our souls, our dear Lord JESus Christ, stand by this his Graciously assist the servant in his difficult ministry according to his glorious promise, that his increase and that of his dear congregations in the things that are of God may be made manifest more and more daily to the glory of God, and to the shame and dishonor of the devil. and of his kingdom, and to the great salvation of the dear purchased souls.

Ps. 11:1-7.

J. Paul Kalb.

Address:

Rsv. 1.1^ . vuib, LuZarZrovs, kairüelä Oo., 0.

On Tuesday after the feast of the Holy Trinity, being May 20, the pastor appointed by the German Evangel. Lutheran Jmmanuelsgemeinde in Hamilton Co, Ja, Mr. G. Reichtz ardt, biszer pastor in Greenville, O., by order of our Reverend President, Mr. l>r. W. Sitzler's, was solemnly installed in his new office by the undersigned.

May the blessing of the Lord rest abundantly upon the dear congregation and its shepherd!
Indianapolis, d. May 21, 1856.

Carl Fricke.

Address:

Rev. O. Reichhardt, Arcadia, Hamilton Co. la.

(Submitted.)

Church News.

After a twelve year ministry of my dear brother in office, Mr. F. W. Richmann in Fairfield Co., O., it pleased the Lord to call him away from his last two congregations, St. Trinity and St. James, Fairfield Co., O., and to Grand Rapids, Mich. to a newly organized German Lutheran congregation. It is true that the dear man named has had to experience many a heavy cross of office and many tribulations here according to the Lord's counsel, especially through the most distressing and yet so necessary fight against false brethren, who, without wanting to depart from God's word and order in haste and without even asking for God's glory and his serious judgment, for heaven and hell and for the salvation of poor sinners, despite all admonition and pleading, knowingly, contrary to 1 Peter 4:15, as the right hirelings and the wrongdoers. Wolfe into a foreign office. But the Lord, the faithful, has also kept his promise here, Isaiah 55:11: "My word shall not come to me again in vain," and Psalm 84:8:

It's no joke about Christian liberty.

Before I would yield a hair's breadth or a moment to the soul-murdering spirit to leave our freedom (as Paul teaches Gal. 5:1), I would sooner become such a strict monk tomorrow, and keep all monasticism as firmly as I have ever done. It is no joke here with Christian freedom, which we want to have as pure and intact as our faith, even if an angel from heaven said otherwise. She has confessed too much to our dear faithful Saviour and Lord Jesus Christ; so she is all too needful to us, we may not counsel her in the loss of our blessedness. Luther.

Duke Philip of Pomerania.

Strange are the admonitions that this prince gave his sons before his death in 1560, which they had to promise to follow with their handshake. He admonished them, namely: 1. that they should constantly hold and remain by the Augsburg Confession, fear God, tolerate no sectarianism against it; 2. protect and help promote churches, schools and church government, especially the University of Greifswald; 3. love their mother childlike and always appear comforting to her; 4. faithfully promote their sister Georgia. 4. faithfully promote their sister Georgia and have their cousin Duke Barnim as a father in mind; 5. keep brotherly love and good peace among themselves; 6. do not proceed in matters quickly and by force, but with justice; 7. maintain good reputation and name.

Luther's charity.

Once a student comes to Luther, whom poverty oppressed very much, He complains to the noble his misery, And asked for help very much. The good Luther himself has not, That he can give him; But with joyful face he soon hands the young man a drinking vessel of silver, The wife looked at it, and probably thought in her mind: What does my husband think? So he presses the cup in two in his hand and says: Sell the silver, free yourselves from need and do not give thanks. I am only glad that I am able to assist you actively, and that you can see the worry flee on this day.

Unholy and yet holy.

If thou sayest thyself to be holy of thyself, thou art proud; again, if thou, being a believer in Christ and his member, callest thyself not holy, thou art ungrateful. Therefore, that thou mayest neither be proud nor ungrateful, say unto thy God, I am holy because thou hast justified me, because I have received; not because I have had, because thou hast given, not because I have gained.

Augustine.

The Christians.

According to the will of God the Christian is above everything. Therefore, no one is hated so much and so publicly by most people as a true Christian. From the moment a man is again accepted by God in grace and enters into brotherhood with Christ, as soon as he has become free for the freedom of the children of God, almost the whole world alienates itself from him and conspires against him to fight. - Satan rules among the enemies of God and persecutes those who are reconciled to God with terrible hatred. He is fiercely angry with all who renounce him. With cunning arts he creeps around them and seeks how to overthrow them. Even if he cannot succeed in this, he will not rest until he has put the stains of God on his friends. Val. Andr.

Luther's name.

When once our dear father Luther was godfather to the princely personal physician, Matthäus Ratzenberger, and was allowed to name the young daughter after his liking, he spoke: "She shall be called Clara, so that one remembers that Dr. Luther was her godfather, because ""lauter"" (Luther) and ""klar"" (clear) are siblings".

Julian the Apostate and the Christians.

The former said to the latter: *legi, intellexi, neglexi*, i.e. I have read (the Bible), understood, despised. But the Christians answered him, If thou hast read it, thou hast not understood it; for if thou hadst understood it, thou wouldest not have despised it.

Pope and Turk.

Just as Herod and the Jews were together, and yet held together against Christ, so also the Turks and the Papacy are together, and yet hold together against Christ and his kingdom. Luther.

Receipts and thanks.

Sincerely thankful undersigned acknowledges St.00 received from Altenburg Township, Perry Co>, Mo.
May the faithful God richly repay the lenient givers.
" Joseph Lehner.
Fort-Wayne, May 14, 1856.

\$11,10, furthermore to have received two shirts, six pieces of neckerchiefs and four pieces of handkerchiefs for poor pupils and students from the honored women's association of the Zion congregation in New Orleans through the Verw. Mrs. Pastor Fick, hereby certifies with heartfelt gratitude
C. F. W. Walther, Prof.

With heartfelt thanks, the undersigned hereby certifies/ to have received the following for the maintenance of the pupils and students in the Conrordia College and Seminary:
From Mr. Jacob Bäumer 1 ham and z bunch of potatoes, from Mr. Munzel \$2.00, from Mr. Christian Lange Victuals for 85.00, from members of the community at Water- loo, Ill-, 11 hams, 7 sides of bacon, 44 dozen eggs, iz pound of butter, iz bush. Beans, 1H sack of flour, 3 sacks of potatoes, 1st bush, dried apples and peaches, from Mr. Heinz for H Doll. Brod.

Ludwig Wüllner, colleague - economist - administrator.

Received

u. for Semiüar - Construction at Fort Wayne: by Mr. G. Simandel in Grundy Co, IIS.- \$1.00 Chr. Piepenbrink.

b. for the Fort Wayne seminar:

From the congregation of the Rev. Alinkenberg - - - \$9.44 W- Sihler.
Fort-Wayne, May 27, 1856.

Obtain

n. to the Concordia - College - Building:

Bon Mr. Will). Launhardt at Centreville, IIS.- 810.00 " „, Peter Walkenhorst in Franklin Co. mo. 2.00
belatedly by Mr. Pastor Stürken in Logansport, Ja. 5,14
by Mr. Pastor Rud. Klinkenberg5,00
" to an unnamed person by Mr. Friend in St. Louis, Mon.,2.00
" the Gkm. of the Mr. Pastor Werfelmann in Aug- laize Co., Yes.2.00
" of the Filialgem. of Mr. Past. Müller at Ball- ville, Mo.st,50
" Mr. Biersoch in Mequon, WiS-, by Mr. Past. Lochner2,50
" of the congregation of Mr. Pastor Jäbkrr in AdamCo., Yes. 30.00
Mr. Wilh. Stünkel inChicago , Ill. 5.00
"" Pastor Best in Palmyra,..... Mo. 1.00
" of the Gem, of the Mr. Past. Baumgart in Elkhorn Prairie, Washington Co, Ill, first consignment, viz; by Gerhard H. Dankmeyer, Friedrich Dankmeyer and Wilhelm Hülsekötter ä 810.00;
Pastor Baumgart and Johann Gerding ä 85.00; Joharm Boye, Hermann Schmudde, Brück He- dcmann and Carl Hülsekötter ä 83.00; Heinrich Borrenpohl and Ludwig Eckert L 82.00; Friedrich Glüsenkamp 81.50 and Friedrich Borrenpohl \$1.0058.50
Cd. Roschke.

Received

n. to the general Synodal - Casse:

From Frankenmuth Township, Mich.812.00
,, " of Mr. Pastor Brohm in New Mk for months February - May 1856.40,92
for the general presiding officer:
By Mr. Pastor Stürken in LoganSport, Ja. - - - 3,(to by the St. Jacobs Gem. of the Hcrrn Pastor Nützet 5.00
" Mr. Pastor Hattstädt's country parish-- - - 4.00 " " Mr. Pastor Werfelmann's parish---- 3.0t! " ""
.....Strtckfuß inWillshire, Ban Wert Co., O.~6.00
From the Cenlcasse of the Parish of Hcrrn Past. Baum gart, IIS;. 9,00

b. to the Synodal - Missions - Casse:

by Mr. Past. I. M. Schüller in Gamavillo, Iowa 5.00 by Mr. Pastor Stürken in LoganSport, Ja. - - - 8,00
"" Klinkenberg sent in 10,09
Namely:
89.59 from his congregation,
25 Unnamed,
25 Straw e,
by Mr. Jul. Koch, teacher, in Bremen 70
as:
20 Cts. Siblings Bebte,
20 " „, Lebbinging,
20 " Kruse, 10 " Bchr, of the congregation of Mr. Pastor Müller at Man. chester, Mo.8,20
by Mr. Schössow, through Pastor Lochner - - - 85

c. for the maintenance of Concordia College:

from the congregation of Mr. Pastor Schol; at Minden, IIS., for salary of the teacher-staff- - 5,1k
" of Frankenmuth Township, Mich. 12.00

s and students in the ConcordO College and Seminary:
Of Dr. I. at Elkhorn Prairie, IIS.....
F. W. Barthel, Cassirer.

- For the Lutheran have paid:

The 10th year: " s
The 1-1 st year:
Messrs. B. Bicz, I. Blecke, Bro. Christianer, Dormr, Eiters, H. Fiilling, G. Gecker, Luck, Jacob Stock beiger, Pastor Schierrnbck, H. Schaphorst, Tesch, Wädel.
The 12th year:
Messrs. Anger, Bäckmann, Lösbar, Pastor Brohm (30 Er-), Büstrin, Tietz, Dörner, Dreyer, W. Friese, H. Greve, Härting, Past. Hoppe, Harttort, Höft, Pastor Jäbkcr(20 Er.), Daniel Keller, G. Krücke, Klvh, Aro- ncnbergcr, Kurts, Lochhaas, Pastor Müller, Gottlieb Mry, Meier, F. Otto, Pritzlaff, Pastor H. v. Rohr, L. Rösell, Nahn, Schlagenhau, Sieke.
The thirteenth year:
Messrs. Bäckmann, Büstrin, C. Dictz, H. Greve, Past. Hoppe, Huck, Past. Klügel, G. Krücke, A. Otto, **Pagenn** köpf, Past. Rennicke, Past. H. v. Rohr, Fr. Wille.

To be had from the undersigned":

Dr. Luther: Sermon on the Mount of the Lord. **8**60
"" the 16th 17th 18th chapter of St. John's- 70
Christian Scriver: Gotthold's Random Devotions- -50
the Concordia book1,00
Bogatzky: Treasure Chest75
WolterSdorf: Flying Letter35
Picture Hall of Witnesses and Heroes from the Reforma tion period. - Biographies, edited by Dr. Rudelbach, Dr. Scheidet, Dr. Trautmann and Wehrtz ahn1.58
Kraußold: Christi. House Temple. - Gospels - Postil for all Sundays and feast days of the church year 1.81
Leopold Pasig: Evangel. House Blessings. - Reflections on all days of the year from Dr. Luther's writings2,10
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Quend. Jeq. Kap. 14, v. 6. 7.

„Gottes Wort und Luthers Lehr' bergeth nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 12, St. Louis, Mo. the 17th of June, 1856, No. 22.

(Submitted.)

Of Christian church discipline.

An interpretation of Matth. 18, 15-17.

(Conclusion.)

Now it may further be asked, in what manner should the matter be brought before the congregation? In the words, "Tell the congregation," it is charged to him to whom the brother's sin first came. But it will certainly not be contrary to the mind of Christ if he does it through the pastor. For in part the pastor is the public mouth of the congregation; in part he thereby has an opportunity to convince himself whether in the preceding degrees everything has been done according to the order of Christ, which is his due according to his episcopal or pastoral office; in part this order makes it possible for him to admonish the sinner privately, which is his duty as pastor, and which as a rule he should not neglect. For inasmuch as, according to Christ's command, this matter is finally to come before the congregation, neither he nor any other person is forbidden to seek the correction of the sinner in every other possible good way. You too, then, dear reader, may remember this; it is not enough for you merely to cast your vote.

Once the matter has been brought to the congregation, the facts have been proven, and the report of the first admonisher and the other admonishing witnesses has been heard, it will probably first be up to the pastor to speak to the sinner's conscience. But by no means should he, or perhaps the church leaders with him, speak into the conscience of the sinner.

The only ones who are admonished are those who stand by not a congregation what is here put into their hands. - the church. Christ says, "Does he not hear the Where the third degree is rightly applied, it will seldom be congregation?" Therefore the congregation must let itself applied in vain. be heard and not sit there in silence. Let every man If the congregation hears the sinner, it must forgive him through the mouth of the pastor, and it will depend on the therefore, as the love of Christ presseth him, and as God particular circumstances and the degree of outward through the mouth of the pastor, and it will depend on the giveth, exhort, rebuke, entreat, entice. Man by man he offense in which this is done, e.g., on the occasion of the part the pastor is the public mouth of the congregation; in part he thereby has an opportunity to convince himself whether in the preceding degrees everything has been done according to the order of Christ, which is his due according to his episcopal or pastoral office; in part this order makes it possible for him to admonish the sinner privately, which is his duty as pastor, and which as a rule he should not neglect. For inasmuch as, according to Christ's command, this matter is finally to come before the congregation, neither he nor any other person is forbidden to seek the correction of the sinner in every other possible good way. You too, then, dear reader, may remember this; it is not enough for you merely to cast your vote. should stand up and speak to his brother one by one; if not with many words, then with a short testimony, with a strong saying. God the Lord has given gifts to every one of his faithful, and no one is even clumsy, if he has only faith and a heart in his body, that he should not be able to bring forth at least a few wholesome words. And it is truly very important that all really make every effort to snatch the brother from the devil's snare. But no one believes but he who has experienced it himself what an almost irresistible power such a common sighing, intercession, exhortation, and petition has when it is done in the right way. It must be a heart harder than steel and demant, which could resist the united force of a whole assembled congregation. Men who came into such assemblies with the most spiteful defiance, even mocking at first with scornful words the heartiest exhortations, have not unfrequently been softened and brought to repentance almost as if against their will. Congregations that gathered together with great fear and trepidation have often left one another with loud praise of the great God, who had helped them beyond all pleading and understanding. Therefore miss

If the congregation hears the sinner, it must forgive him through the mouth of the pastor, and it will depend on the particular circumstances and the degree of outward offense in which this is done, e.g., on the occasion of the public worship service. - There may, however, be cases, e. g., of repeated relapse into the same sin and urgent suspicion of hypocritical penance, where a congregation may wisely do to set the sinner a probationary period beforehand, during which he will naturally remain suspended from the sacrament and other rights of membership.

But if the sinner persists in not hearing the church, what is to be done? Then "hold him as a Gentile and a tax collector," saith the Lord Christ. But what does this really mean? - All prudent Christians have from time immemorial held that this is a command to exclude or banish such a sinner from the church. But the enemies of ecclesiastical discipline sometimes say, "Where is there a word of exclusion or banishment? This is what I hear, that the offended man may consider his offender a heathen and a publican, if he will not listen to him, to others, or to the church. Well, he may do so, and let him go with it! But where is it written that we are all to hold him for that? It is not said, "Hold

All of you," but "hold" (that is, you who have been offended) him as a heathen. And where is it written that he is to be publicly excluded from the pulpit, banished, and God's wrath and judgment proclaimed to him? Is not this against love, is it not judging and condemning? Does it not mean that we should forgive our neighbor seventy times seven? Are there not clear words that we should not pull up the weeds, but leave them until the day of harvest?

But these interjections are easily answered.

Who commanded that we should love one another, forgive and not condemn? The Lord Christ. Who commanded "keep him as a Gentile!" The same Christ. Can the Lord Christ contradict Himself? No, He is the truth. Well then, if it can be proved that the words "keep him 2c." really say: exclude him, it is thereby also proved and clear that exclusion is not against love, and does not belong to the forbidden niece and condemnation. Otherwise the Lord Christ would contradict himself. - But this proof is not difficult to give. By the word "brother" is meant, as we have seen, in our text, a brother in the faith, especially a member of the local church. A "publican" is the common name in the N. Testament for a man who lives impenitently in manifest sin. And that by the word "Gentile" is not meant a member of the Christian church, but a man who is "far from the testaments of promise, and apart from the citizenship of Israel," i.e., of the church of God, no one will deny. When Christ therefore says, "Consider him no longer a brother, but a Gentile and a publican," what else does he say but, consider him no longer such a one as would be a member of the church with thee, but a man who, because of his manifest impenitence, is outside the church of God? - This much, then, is certain for the present, that he in whom the sinner has sinned should hold him as an outcast. But further, not he alone, but all the other members likewise. It is true that the word is "keep," and not "keep," but this is because the Lord, from the beginning, for the sake of brevity, addresses only the one in whom the brother has sinned. But the opinion here is undoubtedly of all. For why should the first take him for a heathen? Because he has been revealed to him as impenitent. But now, in the third degree of discipline, he has been revealed as such not only to him, but to all, and now should all others not consider him a heathen? should nevertheless still regard him as a brother? What would come of that? - Moreover, the word "you" in the following 18th verse clearly shows that this and nothing else is Christ's opinion. But whom all now consider and declare no longer to be their brother, but a Gentile and a publican, he is just thus excluded. Or tell me, what is the exclusion in

ders? So the words "keep him" 2c. say nothing else than "exclude him", just as St. Paul understood it when he said: "Put out from among you those who are evil".

But the parable of the tares, which ought not to be pulled up? As for this parable, the Lord Christ himself has seen to it that it cannot be used to argue against church discipline. For what is it that is forbidden there? The servants are not to pull the weeds out of the field. If the field were the church, the congregation, the opponents of church discipline would be right. But the Lord Christ, with good deliberation, expressly said, The field is the world. Notice, not the church, but the world. So the servants of God, the ministers of the church, are not to put the sinner out of the world, that is, to put him to death; that is, where necessary, the business of the secular authorities, who bear the sword for this purpose. But did the Lord also forbid his servants in the same way, saying, Ye shall not say, This is a tares, and not a wheat? No, he has by no means forbidden them to do so. But now then, what on earth do the members of a congregation do otherwise, if they exclude any? They do nothing else but say: You are a tares and not a waizen - we know this from your evil fruits; you are not a brother, but a heathen and a publican - this is evident from your impenitence; you belong as little to the Christian community as the tares belong to the waizen!

That the weeds are also told of the judgment of the Lord, that they are to burn, or in other words, that God's judgment is announced to the impenitent, so that they may be scared and escape this terrible judgment before it comes upon them, is again not forbidden, but even commanded, e.g. Ezek. 33, 8 and for this we need to be driven by our obedience to God as well as by our true love for our neighbor.

Finally, the fact that this proclamation is made publicly is not expressly commanded in the word of God and is therefore not absolutely necessary, but it also has a good reason. It is done for the reason that, in the case of a public astonishment before the world, the congregation may also publicly purify itself and testify to the world that, although sins are still committed in its bosom, no sin is tolerated and left unpunished; the world, therefore, may not further impute to the congregation the sin that has been committed.

So, dear reader, do not be misled by the talk of love, of forgiveness and non-condemnation, which the enemies of church discipline are wont to advance hypocritically or incomprehensibly. The exclusion of a manifestly impenitent sinner is the express command of the Lord Christ, and is therefore as good a divine command as any of the ten commandments, which therefore a church cannot omit without thereby committing sin. - And when they go on to say, "we have in Germany, after all.

If you have never seen or heard of such things, answer that the Lord God did not instruct us to judge ourselves by what happened or did not happen in Germany, but that He alone gave us His holy Word for this purpose. He has given us only His holy word for this purpose, that it should be a light for our paths and the rule and guideline of our faith and life. You can also add that ecclesiastical discipline was also practiced in Germany, that your grandfather still knew how to tell about it, and that it was only in more recent times that this wholesome order fell along with the pure doctrine and the good old customs. Now, of course, it is not so easy in the Lutheran regional churches, which have fallen into the bondage of the secular authorities, to restore the good old discipline, as many righteous preachers and congregation members longingly desire and as the congregations freed from secular authority, e.g. in Prussia, have actually done for a long time. Therefore, you do not want to condemn them at once; but, speak further, with what do we want to excuse ourselves before God, who live in a country where no one is allowed to put even the slightest obstacle in our way, if we only want to do according to God's word and our conscience, yes, where we are even protected by the authorities in this right of ours - with what do we want to excuse ourselves, if we wantonly do not obey such a bright and clear commandment of the Son of God?

As to the nature of the ban, the question arises whether one is thereby excluded from the local congregation alone or from the whole Christian church. It should be known, then, that the ban consists first of all in exclusion from communion with the local church. But let no one think it a small thing on that account. For if it is carried out in the order of Christ, that is, justly, exclusion from the one holy Christian church coincides with it. But, of course, only in this case. For an unjust ban separates the excluded man indeed from the outward communion with the local church, but not from the inward communion with the true believers in this church, that is, not even from the actual church of this place, much less from the whole Christian church, the congregation of the saints, which is invisibly scattered over the globe. Or who on earth could exclude a man, who is not an impenitent sinner, but a child of God, from the communion of saints and from the kingdom of God? Not even the whole One Holy Christian Church could do this, if it were possible for it to wish to do so, much less the members and representatives of the false church and Satan's school, namely, the ungodly and tyrants who pronounce such an unjust ban. Nay, unjustly banished certainly remain in the church, and belonging to it, because they remain in the body of Christ. But verily, as surely as a finger that is cut off from mine

If a man's hand is really cut off, he will not be separated, may not be imposed, therefore, so long as there is the but to divide the community. But, you say, if unity of voice is required, it will be from this hand alone, but at the same time from my whole, slightest doubt as to the facts of the case, or as to their body and all its members, just as surely will a man who is sinfulness, or as to the impenitence of the accused, even in difficult ever to exclude a man, especially if all the members excluded from the local church in the order of Christ, and the case of a single one of those who are to judge, so long as capable of judgment are to form the last court! There will therefore justly, be excluded from the whole church, from as even one refuses to consent; but the consent of all, or always be some hypocrites and lukewarm, or some good all true believers, by this very exclusion. For all the unanimous verdict, is required. comrades of the sinner. These, then, need only say no, and children of God, though invisible, are most closely united. That it has many and great advantages if only unanimous nothing can come of the exclusion, even in the case of the They are all one body, of which Christ is the head. - And banishment is carried out, everyone will understand. In this grossest sins and palpable impenitence! - Dear, the danger this is truly no small thing, but something exceeding case the ban will certainly make a much more serious is not so great. There is a remedy for it. See No. 16 of this terrifying, to be excluded from this fellowship. For since impression on the sinner, and the banished person will be year's "Lutheran," page 125, etc., and you will find what is the salvation of these believers is theirs alone, they are shunned by all much more strictly than if it had been carried to be done. Namely, if there is a well-founded suspicion that excluded from those who are to be saved, excluded from out merely on the recognition of the majority, and where then someone is protecting the defendant for dishonest reasons the kingdom of God, and consequently cast into the devil's both the unrepentant sinner himself and those who continue and is refusing his consent against better knowledge, then kingdom and under the wrath of God. He who therefore to keep good fellowship with him will certainly appeal to the such persons themselves are to be taken into church despises a righteous ban will in his time find what he has minority. But the question is whether such unanimity is discipline, and they are to be punished with God's word despised. really necessary? We maintain that it is, and that on the basis until they either give honor to the truth, or are revealed to

Now, since exclusion is such a serious matter, and of the text. We have proved above that the word "hold him" be mischievous, malicious people; and the discipline of consequently it is an abominable sin if it is treated lightly 2c. applies to all who have to recognize, and that he whom them is to be brought to an end before the former process or unjustly, it is well to note under what conditions alone all consider a heathen is just thereby excluded and undertakes its course. - Yes, you say, quite right, only it will again the ban may be enforced. ban. From this we may and must certainly draw the be quite impossible to exclude such malicious Protestants.

In the first place, no one is to be excluded from the conclusion that the ban therefore consists precisely in the For the first defendant will soon protest against this again, visible church who has not first excluded himself (by fact that all hold and declare the accused to be a heathen, and so the matter will go back and forth forever! Not at all. impenitence) from the invisible. It is only on this condition that it is consequently necessary for all to agree, and that You forget that a man who is in the third degree of that the word, "What ye bind on earth," 2c. applies; only on consequently an exclusion which is recognized by only one discipline, that is, who is strongly suspected of being a this condition that what is bound on earth shall be thought part cannot be held to be a true ban. godless man, can naturally have no right to vote, especially bound in heaven. But, sayest thou, if this be so, it will never The same results from a closer examination of the sacs in a matter which is at least half his own affair; as that is be possible to execute a ban, for who can know this for themselves. As long as my finger, which has been separated quite self-evident, and, to make matters worse, the certain, who can see into the invisible? It is true that none from some of the other fingers by a cut, is still connected to congregation can also determine it beforehand. But of us can... But for this very reason the Lord Christ himself my hand or to another finger, it is by no means cut off from understand me right. Here it is not intended to teach a trick has given us a mark and commanded that we should judge my body, but is rather itself still a member of this body. If it how to eliminate all contradiction and force unanimity - not by it. He says, "If he hear not the church," 2c. And thus He is to cease to be such, it is necessary that it be separated by any means! Here we are speaking only of malicious says, by this very fact ye shall know that he is a heathen from all its members. Likewise, as long as a man is regarded contradictors, who at last become manifest as such to all. and a publican, who has excluded himself from My by a part of the congregation (though the majority) as a Where, on the other hand, the contradiction flows from kingdom through impenitence, and whom therefore ye Gentile, but by other members still as a brother, as ignorance or a troubled conscience, there all patience must also hold and exclude as a heathen and a publican, - member, so long is he evidently also only of a part, not of the should be exercised, teaching and waiting till they come to by this very fact, if he does not hear the church in a congregation itself, therefore not at all excluded, (though knowledge. - But what if a man cannot be brought to manifest sin. - Then he is certainly impenitent. Only then, before God in secret banishment). He ceases to be a member knowledge and consent, and yet he is not revealed as but then also certainly, shall you exclude him. Where, then, only by being really separated from all the members. But as obstinate and malicious? Then it is evident that God has not this sign does not appear very clearly, that is, where the this separation does not consist in a violent, merely outward yet so far made the sinner manifest that he could or might fact itself, the sinfulness of it, and the impenitence of the removal, but is primarily an inward, spiritual separation, this be publicly excluded. In God's name, then, one should sinner, is not quite evident and undeniable, a congregation inward separation from all cannot happen at all otherwise refrain from exclusion, but lay this omission on the is afraid to pronounce the ban, however much it may be than that all recognize (and thus also declare) that the sinner conscience of those who contradict, if there is really a morally convinced of its validity. If, on the other hand, this has separated himself from them by his evident impenitence, strong suspicion that the contradiction may have sprung sign is evident, there is no need to be apprehensive, but wherefore they must now in their turn also separate from an improper source. In the worst case it is better that should proceed in God's name on the Lord's responsibility. themselves from him. By an exclusion based on a mere a guilty man should go unpunished than that an innocent But not only one and the other, or only the majority, but majority of votes, therefore, the sinner would not, rightly man should be wronged. By the way, you must not forget the whole community, that is, all who represent it, must be considered, be excluded. that there is One in heaven who also has His hand in these matters, and in most cases finally exposes such hypocrites as soon as He has done so.

sure of the matter. The ban

against the sincere. - In such cases, therefore, I would not easily disregard even the objection of a person who would not have the right to vote. The story of Daniel and Susanna would come to my mind.

For the execution of the ban, however, it is not only necessary that the person to be condemned be an obviously unrepentant sinner, and that he also be recognized and declared to be so by all those who have to recognize him, but it is finally also to be seriously advised to every congregation to exercise all other possible caution.

It is therefore a praiseworthy precaution if, when exercising the ban, especially in more difficult cases, the congregation requests an expert opinion beforehand from other orthodox and enlightened teachers.

It is likewise a human order, not to be rejected in itself, if the execution of the ban is tied to the previous consent of a right-believing minister or consistorii.

But it is absolutely contrary to the word of God for any person or authority to grant himself the power and right to banish directly and solely as a matter of divine right and to deny it to the congregation on principle. For the Lord Christ has given the highest and final judgment to the church.

H. C. Schwan.

(Submitted.)

Pastors Romanowski and Habel.

At the synodal meeting of the middle district of our synod, the undersigned was asked to send in a historical correction concerning the articles in the "Informatorium" by Pastors Romanowski and Habet in the Lutheran. And after it became possible for him to get hold of the numbers in question again, he then intends in the following, as briefly as possible, to dispose of the assignment that has become his.

As far as Mr. P. Romanowski is concerned, he first gave an "open statement" in issue 4, no. 19 of the "Inform.", in which he says, among other things, that the commission sent by the Missouri Synod "paid no attention to his complaint and justification, and let the congregation or the ringleaders of the same go out without reprimand in the case of obvious and malicious lies. The simple truth of the matter, however, is that the said commission, of which the undersigned was a member, went to the home of Mr. P. R. soon after their arrival, and first of all, in order to receive a more detailed correction from him about the charges against him. This, however, was by no means of such a nature that it would have been able to recognize "a justification" in it, but on the basis of the facts at hand, the sad fact arose that the complaint was not justified.

The truth is that Mr. P. R., to put it mildly, out of too much softness and indulgence towards his wife, who unreasonably claimed him for domestic help, did not serve his office as faithfully as he should have. But whereas 1 year before, when the undersigned had reproached him with the same carnal weakness in private, on the ground of 1 Tim. 3, 4. and called his attention to the dangerous consequences for himself, his wife and the church, he confessed it and asked his admonisher to speak to his wife himself, which he did with seemingly good success, now unfortunately he was no longer in the same condition; He was sensitive and stubborn at the same time and did not want to admit the laxity of his official conduct, especially in the care of the branch five miles away, as a result of the weakness against the wishes of his wife, put the care for his son demanded by her in the foreground and did not accept our serious brotherly reproach at all.

When it came to the municipal meeting, it was nowhere apparent what Mr. P. R. liked to call "malicious and lying complaints, and obvious and malicious lies"; for before the exact investigation he resigned voluntarily, and thereby sufficient testimony that the complaints against him were hardly of the nature that he had sent into the "Informatorium. If, however, he was of the opinion that the Commission had proceeded against him in partisan fashion from the outset, then, if he was really convinced of the justice of his conduct and had been able to prove the injustice of the complaints against him, the appeal to the Synod was open to him. But he did not do this, but resigned from it.

In the further course of his open explanation, Father R. reports that he nevertheless held on to the so-called "Missourian principles" in theory for a while and acted according to them, but that he fared badly in the process. But how little he recognized the Missourian, i.e. Lutheran, doctrine of the sacred office of preaching, he shows from the fact that he imputes to us that we teach "an office of preaching thus flowing out of the general priesthood or created by virtue of the general" priestly power of Christians, that we deny the divine institution of the same and the ordinary calling. But where has this ever been done by us? For even where we have condemned the hierarchical encroachment of the office of preaching upon the realm of the middle things, the false interpretation of Ebr. 13:17, and in consequence of this false conscience-making, it has not occurred to us to deny that twofold truth. But if Mr. P. R. did not know this, then Mr. P. Grabau, the editor of the Informatorium, did know it, or should know it so far, and be just and honest enough not to include such ignorance or disparagement as right and proper in his paper. What wonder, then, if Mr. P. N., with such a view of our doctrine, has fallen into erroneous practice manifold, and has nowhere succeeded in establishing a sound Lutheran doctrine.

to plant and build a church? Let him look for the blame in himself, but not in us. We in our synodal association, who have so far grasped and understood the pure evangelical doctrine of church and preaching ministry, according to its context, according to our Lutheran confession, and who carry it out in our congregations in an unadulterated and unabbreviated manner, and who fight just as much against the papist-hierarchical as against the libertinist-demagogic the papist-hierarchical as against the libertinist-demagogic God, make the same regrettable experiences as Mr. P.R., for the writer of this is not aware of any opposition to the divine rights of the sacred office of preaching as a result of the doctrine of the universal priesthood of Christians and their Christian freedom in his synodal district; On the contrary, the salutary fruit of this doctrine is already apparent on average, especially in the older congregations, in that especially the more mature Christians and those who already willingly submit to the teaching and discipline of the divine word, precisely because they fear it more and more, are just as far from carnally abusing their Christian freedom against the ecclesiastical magisterium in a good American way as they are from fearing the pastor and his legal church discipline and banishment ray in a good papist way; On the contrary, the longer they live, the more they show a heartfelt trust in the evangelical brotherly attitude of their pastors, together with Christian humility and reverence, so that they recognize these pastors as servants of Christ and stewards of God's mysteries, as angels of the Lord of hosts. And this twofold sweet fruit is, as I have said, just an effect of the so-called Missourian, i.e. the truly Lutheran, doctrine of church and ministry; and where it is turned otherwise, it is impossible that, in consequence of such deviating doctrine, that wholesome fruit should be obtained. -

In No. 3 and 4 of the 5th volume of the Informatorium, Fr. Habel also indicated the reasons why he had resigned from our Synod. He writes thus: "The cause of my agitation in the Missouri Synod was, (1) I could not see that the proceedings observed by the brethren in the Missouri Synod against the Buffaloers, &c., in regard to the excluded, &c., were just; (2) I could not see that union could not be more earnestly sought with that sister Synod; (3) I could not see that the doctrine of the Missourians was in all points the pure truth." The submitter will be content to stop at these words for the present. A brief reply to this is to be made, first of all with regard to No. 3, that in our sixth Synodal Report of 1852, which Father Habel himself wrote as secretary, p. 17, the following is written: "With regard to doctrine, the same (i.e. Father H.) declared himself satisfied after the explanations given to him concerning the correct understanding of the points he criticized! But it is to be noted here that the Synod with

conscientiously considered all of his individual objections, observed in regard to the excluded, &c., has been just." sought and received his approval for their individual elimination, and also, to my recollection, finally asked him whether he still had a new objection to make? The summa was therefore: "he declared himself satisfied with regard to the doctrine," which is nevertheless in contradiction with his above assertion in No. 3. Now this is not to charge him with any knowing falsehood; but this much is certain, that we must conclude from his assent that he was now inwardly convinced in his conscience that the so-called Missourian doctrine was not a new one, and was no more or less than even about this - and this could be heard even more readily the Scriptural and symbolic Lutheran doctrine. But no less from his point of view - he did not, as far as I can remember, certain is this, that if later new doubts and meanings arose in his mind, or the old ones came up again, so that their former refutation had not yet been thoroughly enough proved to his conscience to overcome his preconceived opinions, he was obliged, according to conscience, either to prove to us that he was right, or to demand from newer ones our proof to the contrary.

Father Habel's second reason rings: "I could not see it that union with that sister synod could not be more earnestly sought."

With regard to this, the answer is that Father H. at that Synod was in complete agreement with the Synod's course of action, to send Father Grabau our testimony on the Lutheran doctrine of church and ministry, which was written by Professor Walther, with the request that he read it as impartially as possible and thereby convince himself that our apologia is nothing but the voice of the church. If, nevertheless, he is not completely convinced by it, the Synod will be gladly obliged to discuss it with him verbally, publicly or privately, through delegates; at the same time, the Synod asks that it not write against him until then, if he also refrains from the harsh letter." Father Habel is well aware that Father Grabau has rejected this certainly friendly and Christian offer, as he is no less aware that even the High Church College of the Lutheran Church in Prussia approves of this request and offer and believes that it should be accepted by Father Grabau. Grabau; for this ecclesiastical authority also rightly judges that without prior understanding and agreement in doctrine, especially as also of the church and the authority of the preaching from ministry, many individual cases of banishment must be judged by him and by us. To the best of my knowledge, Father Grabau has not yet presented a just and probable reason for his rejection, so that it is more his fault than ours that the next and most necessary step towards a thorough and speedy unification, God willing, has not yet been taken.

The 1st reason is, "I could not see it that the proceedings which the brethren of the Missouri Synod brought against the Buffalo & A.

had seen; - it is the same spirit that drives other Lutheran pastors, who have never grasped the connection of Lutheran doctrine in its individual articles and again the connection of this doctrine with church practice and the truly Lutheran church regiment, and are therefore unable to govern their congregations with and according to God's Word, under the shadow and behind the bulwarks of the Buffalo church order regiment, It is no less the same spirit, (to sum it up in one word) lawful and utterly alien to the true Lutheran Church, which holds fast to its evangelical confession, opening the door to the princely and then to the Roman Papacy, which now also in Germany in the field of writing is opening the 3rd, 4th, and 8th books to the German Church.- This spirit, which is opening the door in the field of writing in Germany, too, is now driving forth in abundance from the fertile German soil the 3rd, 4th and 8th book and organism churches, in which God's people are to be governed everywhere by the laws of men, like red, but still poisonous fly sponges. May the gracious and merciful God continue to protect us from this law-mongering, mercantile and usurious spirit and make us, the longer the more, healthy and faithful sons of the Lutheran Church, who live in and from the justifying faith, who hold firmly and unwaveringly to the good confession of the fathers, and who walk along in healthy, genuinely evangelical godliness, stemming from the faith and supported and permeated by it.

By the way, I would like to declare to P. P. Romanowski and Habel that I will not say a word in response to any rejoinder in the popular manner of the master and from the Grabauian pot of color; for, on the one hand, it is reasonable that such night pieces should soon fall into the night of deserved oblivion; and, on the other hand, it would be unfair to the readers of the Lutheran to feed them with such unedifying reading material.

Fort-Wayne, in May, 1856.

W. Sihler.

(Submitted.)

Journey to Bethany.

On February 13 and 14 of this year, a preacher's conference was held in Frankenmuth. On the following day, at 5 o'clock in the evening, the undersigned left Saginaw City with Pastor Clöter on a sleigh, and before nightfall, in the company of Missionary Miessler, whom we had caught up with on the way, we reached the forts of Lake Tittipi, where, half frozen, we enjoyed the now completed inn, in which we were well received. The next morning we set out early, and in the afternoon, with good ice and snow conditions, we reached

We reached the station of Bethany by train. Miles from A constant life and walk in the practice of the Word of GodWe especially inquired why the sacrament of the altar was Bethany we saw Indian huts, and in one of them we found and in sanctification, a continued "letting oneself be not desired by her and hers. As much as we would have old Sahrah, shaken by the frost and, as she said, by fever. nourished by the milk of the Gospel" no longer seems to be liked to hear her, we received only evasive answers, and She greeted us most kindly, and said, "Now her fever-tost acceptable to them. soon she broke off the conversation altogether. She be over at once." She then noticed with great pleasure that Some of the Indian women and children greeted us in seemed to feel that our request to her was justified, but in I put a new dress made by the Frankenluster Sewing their usual friendly manner. Although the order to appease her conscience, she began to talk about Association into her lap. She touched it with great pleasure Sountagsgottesdieust, in which the missionary Miessler other things. A new confirmation that we have good cause and examined the fabric as well as the color. After a warm preached a sermon through the mediation of the interpreter, to complain about the little earnestness of the Bethanian welcome from all the young and old Indians we found here, was attended almost exclusively by women and children, the congregation in Christianity and to sigh to God that He may we soon set our frozen limbs in motion again and soon little church was nevertheless filled, as some English awaken a right hunger and thirst for the blessings of His reached the missionary's dwelling. Most of the fathers of families, who sometimes attend the service, had also arrived Word and His Sacraments in our red brethren. - O Lord, the Indian families were unfortunately absent for the hunt; today. These have settled around Bethany for some years have mercy on the poor people, that they may learn to several log cabins, for example that of the old Sahrah, stood now, and are increasingly constricting the Indians as far as recognize Your works; grant grace to the dear missionary, completely deserted, because the inhabitants of these their hunting grounds are concerned. Individuals, especially that he may work on this people with wisdom, self-denial cabins had not been able to haul up as much wood as would of the younger Indians, are often taken into service by them and patience, and grant us all the spirit of prayer, that we have been necessary to warm the houses properly in the for temporary business, e.g. in the so-called pineries, where may earnestly invoke You for the upbuilding of Your ruined fierce cold. Many had therefore preferred to move a few blocks are to be hewn and prepared for the sawmills during Zion! Amen. miles into the bush, where there was enough wood around the winter.

them. - We had already heard from our dear missionary On Sunday afternoon, in the enormous cold of the day, a Miessler that he was very worried about his community, meeting of the Indians present was held in the missionary's because he had been told that some of them had allowed room, in which we pastors conveyed to the Indians the themselves to be seduced into using the help of their old greetings of our congregations, especially those of their magic doctors in cases of illness and in other ways; indeed, friends, and also those of Missionary Baierlein. The latter there was even talk of some of them having celebrated had sent a letter from Sadras in the East Indies to his "red pagan festivals again. - There is no longer any talk of the children", admonishing them in the most paternal way to Indians moving into Isabella County, because the President faithfully adhere to the true church and to their present of the United States, at the request of many English settlers missionary. The letter made a visible impression and spoke in that county, is said to be inclined to take back the grant to the hearts of those who heard it. May its contents awaken of land to the Indians within it. Now dear Brother Miessler the good fruit of faith among them! - In the same meeting we reported to us that he could boast nothing of a decided love also distributed small useful gifts, which were accepted with of the Indians for the Word of God and the Sacrament of the much joy. The Frankenluster sewing club had made a dozen Lord's Supper, woe betide him. It is true that they attended or so woolen knitting tools for the girls and added two balls the preaching of the Word of God now and then, but not of woolen yarn to each of them, as much as seemed regularly, and the proofs of their love for the Savior had not necessary to complete the stockings they had started. As a been many in recent times. special incentive to be diligent in the completion of the stockings, the last and lowest content of the balls was a the people of the Indians are, on the whole, an enervated large piece of candy instead of paper. When I informed the and degenerate one: the loss of their political independence congregation that Missionary Miessler and a friend were has had a sad effect on them also in a spiritual respect, in ready to start a new knitting school as soon as possible, in that they seem to have renounced an independent which small and large girls were to be taught how to knit, a judgment in regard to religion and worship, and to submit number of women also signed up for this school, so that the therein to the every will of those whom they regard as their number of knitting tools that had been started soon became lords and patrons. Sad as this observation is, we cannot too few, and I therefore promised to ensure that another half-conceal the same, and therefore reveal it to the faithful dozen knitting tools would be delivered. - In order that the hearts of the brother. How gladly we wish we had been boys should not go completely empty-handed this time, the mistaken, and how joyfully we would thank God for every aforementioned sewing club had sent each of them a sign of thorough love to the Saviour among our red colorful woolen Shaw! which were now raffled off with the brethren! Woe to the Methodist influences! They have distribution of some cakes amidst great jubilation. brought it about that the Indians seem to think it is enough After the meeting some Indian women stayed with us, to make a confession of sin and faith in particularly agitated especially old Sahrah. We had a special conversation with moments; her through the interpreter, talking about

Frankenlust, April 15, 1856.
Ferdinand Sievers, currently President of the Mission Commission.

(Submitted.)

World Trade.

Peace has been concluded in Europe. Only in Italy, where the revolution against the Austrian rule, against the Pope and the King of Naples alone is being held down by French and Austrian troops, have the Great Powers not been able to reach an agreement; Prussia and Russia have also taken it badly that France, England and Austria have concluded a secret treaty with each other, which is also to affect the United States.

From the English Minister Clarendon came the other day a fine letter of apology to the President of the United States; it says that if people in the V. St. had recruited soldiers for the English army, this had been done against the knowledge and will of the English Government. Thereupon the President sent his passport to the English envoy Crampton and deprived the English consuls in New York, Philadelphia and Cincinnati of the right to exercise their office sirner. Secretary of State Marcy indicates this in an equally sensible letter to the English Government, stating that those English officials had themselves, by their participation in the advertising business, caused the V. St. Government to have to give up communication with them; the apology of the English Government, incidentally, is accepted with satisfaction.

Billy Walker himself drove out of Nicaragua the Costa Rican troops who were trying to drive him out. The President of the V. St. had already recognized Walker's regiment in Nicaragua and received the Rev. Vigil as an envoy of that state.

A few weeks ago, a member of Congress from California, could be built. And behold! the faithful God has helped so far Herbert, shot an attendant in his hotel in Washington; he that now a friendly, nice building, massively built of rubble had gotten into a scuffle with him and his comrades because stones, 42 feet long and 28. feet wide, stands before us. The he had used improper language against him. On May 22, a sacristy is attached by the outside, and the church inside member of the House of Representatives, Brooks. especially adorned by a tasteful pulpit and altar. -

from South Carolina, knocked Senator Sumner to the A lot of guests from the neighbouring communities: ground with a stick before he could use it. In the Senate, Altenburg, New Wells and Paitzdorf were present on the day Senator Wilson called this outrage a brutal, murderous and of the inauguration. Our joy was increased even more, cowardly attack. When Brooks asked him at which place however, by the fact that not only the Altenburg choir outside the District of Columbia the necessary preparations performed several suitable pieces, but also the two pastors for a vain duel could be made, Wilson answered as follows: A. Lehmann and A. Schieferdecker had accepted our "I described the attack on my colleague as brutal, invitation. After confession had already been held the murderous, cowardly in the senate meeting. I thought so previous day, those present first gathered once again in the then - I still think so. I have no reservations whatsoever former house of God, where hymn No. 336 was sung and a about these words. I have always regarded the duel as a short address was given by the undersigned. After the verse: remnant of a barbaric morality, which the law of the land Unsern Ausgang segne Gott 2c. the procession moved to the demanded to be branded as a crime. Therefore, while I most new church standing nearby, where the consecration prayer earnestly and in the broadest sense adhere to the right of was also said by the undersigned and the consecration self-defense, the laws of the land, as well as the matured sermon was held by Pastor Lehmann. His text was the Gospel convictions of my whole life, forbid me to meet with you to of the consecration of the church, Luc. 19, 1-10, from which carry out the purpose indicated in your letter."

Gelt, that was good!
From January 1 to May 28, no more than 34048 church. 1. Who actually consecrates our church and how immigrants arrived in New York, while the number in the it is consecrated? - a. The Lord Jesus, when he enters; II. By same period last year was 108,944. It is now more calculated word and sacrament; e. He cometh not empty-handed. 2. in this country than before how many millions of dollars and what is consecrated? - It is not for the sake of wood and what powerful arms the immigrants bring in, actually - have stones that Jesus enters, but for the sake of men. Here to be brought in. The United States has lost a good part of its considered: n. the condition of those who desire to enjoy his entrance; b. the consecration must be a continued one to the end of our life; c. the fruit of such consecration. The fruit of younger sex is penetrating even into Congress. When will such a consecration. - After the sermon the Holy Communion the Christians and Christian congregations here make an was distributed. After the sermon, Holy Communion was effort to put an end to the emergency from which the Sunday distributed and finally the service closed with a baptism. - In schools have arisen, in order to spread truly Christian the afternoon, Pastor Schieferdecker preached on the usual morals through regular Christian congregational schools? Sunday Gospel, and showed from it the proper use of a place of worship. It consists 1. in the fact that God's invitation to us humans to his kingdom takes place in it; 2. that we accept such an invitation and let ourselves enjoy the heavenly meal laid out in the Gospel; 3. that we do not remain indebted to the kind host for the fruit of thanksgiving and love. -

Church consecration.

To the dear brethren in the hub and afar it is hereby notified that the Lutheran congregation at Frohna, Perry Co., Mo. on II p. Trin, had the joy of being able to dedicate their new church.
Already once, about twelve years ago, the congregation had built a small log church, given the paucity and poverty of the time. But with the gradual growth of the congregation, the need for a new, larger church became quite urgent several years ago. - Last year it finally came about that on Sunday Jubilate we laid the foundation stone for a new church in God's name.
Praise and thanks be to him, the Lord our God, for all the good things he has done for us. Likewise, we would like to publicly express our thanks to our dear brothers in our neighboring community of Altenburg, who have contributed about 60 dollars to the building of our church, in order to help pay off a portion of the debts that have expired. God grant that the glory of his name may always dwell among us through pure doctrine and godly living.
Ch. H. Loeber, pastor at Frohna, Perry Co, Mo.
Frohna,
d. 3 June 1856.

Church News.

Rev. E. Harms having, with the consent of his former congregation in Central Township, St. Louis Co. accepted a call from the Lutheran Trinity congregation in Cape Girardeau, Mo. 15, 16 - 19, by order of our Hon. Mr. District President, on DD. Quasimodogeniti publicly and solemnly into his new office. May our Lord Jesus Christ, the right arch-shepherd, take the shepherd and the flock into his umbrella, protection, care and pasture!

A. Lehmann.
Address:
Rov. Harms,
D. O. Oripo Oiraräoau, Uo.

After Pastor Richmann received a call from the Evangelical Lutheran congregation in Grand Rapids, Michigan, and accepted it with the consent of his previous congregation in Lancaster, Ohio, he was installed in his office on Trinity Sunday by the undersigned on behalf of our Reverend District President. May the Lord make him a blessing to many!

Dulitz, Pastor.
The address of the I. brother is:
Hev. Iliellmann, Oranä Uachcks,
Well.

(Delayed by the editors.)
The Evangelical Lutheran Ebenezer Parish in Grand Prairie, until now a branch of the Evangelical Lutheran St. Salvator Parish in Elkhorn Prairie, has formed itself into an independent parish with the approval of the latter and has appointed Pastor Riemenschneider as its pastor. The same was inaugurated by the undersigned by order of the Presidium on 19 p. Trin. into his office. May the Lord show Himself to the congregation as a God of help, as He has helped until now. Past. Baumgart.
Address: IV v. h'. Riemenschneider, Ollacv,
^Vasllin^ton Co., Ists.

After Pastor F. W. John of the newly formed Lutheran congregation of St. Peter's, Allen Co., Ind. had received a regular appointment, he was introduced into his congregation by me on the 3rd Sunday p. Irin, with the assistance of Prof. P. Crämer, and at the same time the newly built church was consecrated. May the Lord make him a blessing for many.
W. Sihler, Pastor.
Fort Wayne, June 9, 1856.

The proceedings of the 2nd sessions of the Westl. district of the German Evangel. - Lutheran Synod of Missouri, Ohio, etc. left the press a few days ago. All pastors are kindly requested to inform me how many copies of the above-mentioned synodal report they intend to sell in their congregations, so that I can send you the appropriate number of copies in good time. The pastors in the northern part of Ill. are kindly requested to contact Pastor Wunder in Chicago.

E. Roschke, your cck l'rok. O. IV FV. ^Hiller, 8t. l^ouis, Uo.

Organs.

The undersigned manufactures organs of all sizes at the cheapest prices; he also always has finished organs available for shipment at a price of 300 to 600 dollars.

Wilhelm Metz, organ builder.

St. Louis, Mo. at No. 324 third street, between Convent and User streets, * *

The undersigned editors take the liberty of warmly recommending Mr. Metz, who is a member of the local Lutheran congregation, as an excellent master of his trade to all congregations in their own interest.

The editorial board of "The Lutheran."

Friendly reminder

to the dear readers of The Lutheran.

Although the condition of advance payment was made for subscribers from the outset when the Lutheran was published, at least K1200 are still outstanding for the present volume, which is nearing its end, and thus almost half of the 2415 subscribers are still in arrears with their payments; to these must be added approximately K300, which are in arrears up to the first volume. Here I take the liberty of calling the attention of the members of our Synod to the fact that, as some of you are already aware, the surplus of the Lutheran Fund goes to the benefit of our Concordia College and Seminary, which, in the absence of any funds of its own, apart from the contributions which flow to it from time to time, but which are by no means sufficient for its increasing needs, is mainly dependent on the surplus which, at the end of the tenth year, was paid out in a subscription. year, which at the end of the tenth year had risen to K600, with a subscribed number of little more than 1800. The surplus of volume 11, although the number of subscribers increased by about 250, only resulted in a surplus of K655, but only because of late payments, although the closing of the accounts was postponed for a few months.

The increased needs of the institution, especially in this year, make it my duty to remind the dear but tardy readers of the Lutheran of their debt as kindly as urgently.

Written June 12, 1856.

F. W. Barthel.

Receipts and thanks.

For the payment of our church debts and the purchase of the churchyard, the following gifts of love have been received up to now as a result of our "HülferufS":

of Mr. Wiebusch in St. Louis, gratuitous
Printing and paper of the "Hülferufe"
" the congregation of the Rev. Sauer\$6075 " the congregation of the Rev. Heid in Pomeroy 18.00 by the Rev. Brauer:
by himself\$10,00
Easter Collecte from his parish 32.9042 .90
by Pastor Trautmann:
vby himself\$273
- " his congregation5,278 .00
from the congregations of the Reverend Sommer, namely:
Of Franklinville Township \$4.35
" " Leng Grccn " 5.15
" " Hardsord " 1, 5011,00

" of the congregation of Mr. Pastor ZageI9.00 by Mr. Pastor Beyer. Yield of an Ostcrkollccte on the day of the first confirmation in the Lutheri Trinity Church in MemphiS20,00 from the congregation of Mr. Pastor Also7,00 " Mr. Lembauer in Ncwport6.00 " of the parish at Cape Girardcau, by Mr. Pastor Harmö4,75 „ the congregation of the Rev. Dr. Sihler >-> 84.60 by the Rev. Junget:
from his congregation\$1222
from the Women's Club3.....,7816 .00
On behalf of my congregation, I would like to express my heartfelt thanks to the dear brethren for this contribution, as well as for their expressed willingness to remember our state of need in the coming year. - God bless what you have done for us! May He also continue to open willing hearts and hands to us. - Th. Wichmann.

Cincinnati, May 29, 1856.
With heartfelt thanks to the Women's Association of Monroe, I certify that I have received \$6.00 from them, for which the good Lord bless the donors abundantly.
Friedrich Lutz.
Concordia College, the 19th -February, 1856.
With heartfelt thanks, the undersigned certify to have received \$3.00 by way of a collecte at the wedding of Mr. Friedrich Rittmaier at Frankenmuth.
Fort-Wayne, Joh. Georg Nücsst erlern, the 13th of April 1856. Georg Bern thal.
Carl Nittmaier.
Undersigned hereby certifies to have received \$4.40, as a Collecte collected by Mr. Pastor Richmann at the wedding of Mr. Peter Bardonner in Dc Calb County.
Ad. MultanovSki.
Fort Wayne, May 31, 1856.

Received

rr. to the Concordia College building:
by Auguste Wilhelmine Schubartb\$50 ,00
" Mr. Lconbard Roesel in Whitewater, Wis. - - - 1.00 sent in by Hcrrn Pastor King in Lafayette, Ja:
from the Ccntcasse of his parish\$2,60
from a parishioner R.10,00
" Mr. Pastor Aönig1, 4014,1X1
from T. in Philadelphia2,58
of the congregation of Hcrrn Pastor Müller near Manchester, St. Louis Co, Mo: laid up 1st Adv. 1854 \$1.30; by W. Müller \$3.00; H. Rauscher, Ph. Reinhard, Fr Sträub, Michael Mertz, Ph. Mertz, Seb. Luft, Gottf. Mertz, Andr. Jockei ä \$2,Oli; Joh. Lochhaas, Gottl. Lindemann Ü \$1,50; Heinr. Sträub, Gottlieb Mertz, P. Ziegenhein, Joh. Jockei and Chr. Sträub a \$1,00 28,30
" Hcrrn Pastor Dulitz in Milwaukee, WiS..... 3.00
collected by Mr. Pastor Pinkepank in Buffalo, WiS.
at the wedding of the Lord Binding6,51
by some of the school children of the Rev. Pinkepank 1.00 by Mr. Pastor Kalb of the St. JmmanuelS-

Parish at Laneaster, Obio by monthly collections and other gifts of: Bro. Rabe \$1.75; Chr. Hoppe 90 cts.; Bro. Westerhausen 55 cts.; M. Senne \$1.25; Heinr. Westerhaus-

sen 25 Cts.; G. Hrilbrun 25 Cts.; Bro. Hiller 25 Cts.; G. Beier \$1.30; Bro. BehrenS 16 Cts.; Wilh. Brink 50 Cts.; E. K. \$2.64; F. W. Hartmann \$5.00; Conrad BrandcS \$2.00; Bro. OchS \$1.00; proceeds of a Collecte on 25 Akov.
1855 \$2,20 20,00
from Mr. Wendt in Detroit, Mich. 1.50
" " Joh.Meiersen.byMr.PastJohannes 5M
b. to the synodal treasury of the western district: - from Mr. PastorSchieferdecker\$1 ,00
" of St. Louis Parish , Mn4 .70.
„ Mr. PastorKüchle 2,00
" Mr. PastorBauer 1.00
E. Roschke.

Received

For the Seminary at Fort Warme: by Mr. Pastor Kalb of the Lutheran Jmma" nuels congregation at Lancascrcr, O., as the proceeds of a Collecte on the 25th day of May, 1856, viz:
Carl Fiömer, Hr. Hartman Sr, Conrad Brandes, Hr. Hartmann jnn, Fr. Westerhausen 4 \$1.00; F. W. Hartmann \$2.00; S. Schäfer, W. Fismer, G. Hcilbronn, I. Reifs, F. Tatjc, Hr. Schneider, Gvttl. Deierling, M. Senne, Marie Kühl L 50 Cts; C. Hoppe, E. Weimann, F. Hiller, G. Beier, Fr. Nabe L 25 Cts.; G. Bcier, 35 Cts.; G. Enper, 20 Cts.; E. K. Z I,70 15,00
by Mr. Pastor Kalb at the wedding of Matth. Kircher and Philipp Knöller collected in the previous parishes of Mr. Pastor Richmann on 6 May 1856 8.45
of Mr. Adolf Bergt in Frohna, by Mr. Past.
Löber 5,0g
Chr. Piepenbrink.

Received

n. to the general synodal treasury: nothing.
d. to the Synodal - Missions - Casse:
by Mr. Pastor König in Lasayette, Yes., collected in missions - hours 4,05
from the St. Louis parish 17.60
Collecte of the congregation Frohna on the second day of Pentecost 2,53
0. For the support of Concordia College: by Hcrrn Pastor Birkmann at Watcrloo, Ills. - - 4.30 by the congregation in St. Louis22.00
ä. for poor pupils and students in the Concordia College and Seminary:
Nothing.
F. W. Barthel, Cassirer.

The following have paid for the Lutheran: \$1.00
Mr. Pastor Beilbarz - from No. 14 Year 12 to 1.00 " Ottesen Z No. 13 Year 13.
2,00 "" Samuel Hohcnbaum f. year 10.11.
Ten 1 1. labrgang:
Messrs. Dcfnrcr, W. Ersmeycr, I. Giesecke, W. Hartmann Jr, A. Jäckel, K. Knies, Scbast. Luft, Past. C. Mayer, F. Ochs, Ranzenberger (36 Er.), Past. Reich" hardt, Sarcrc, Dav. Schmidt, Többcn, Bro. Tramm, Bro. Wendt, Rev. Wichmann (26 Er.), H. Walkenhorst (50 Cts.), B. Wolf, Pctrr Ziegenbrim.
Den 13. I a b r g a n g:
Messrs. H. Becker, I. H. nnnllhos, Rev. Schieferdecker.

UL" Please return any surplus copies of No. ä and 7 of this volume to the address "Der Lutheraner" (The Lutheran).

F. W. Barthe I.

Changed address.

Rev. ss. bV FV.
your ok btev. U. FVunäier



„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 12, St. Louis, Mo. July 1, 1856, No. 23.

(Sent in by P. Schieferdecker.)

The canonical reputation of the Revelation of St. John. *)

The worthy readers of the "Lutheran" have certainly held without contradiction that the Revelation of St. John is a true biblical book, an infallible word of God. It was certainly new and disconcerting to many to read in No. 18 of this paper what doubts were expressed in this case. The matter therefore certainly requires a more detailed and careful discussion, so that no one's conscience may be disturbed, no one's conviction offended, misunderstanding prevented, and unity in this important matter cooled down or promoted by God's grace.

Since it is not the Revelation of John alone, but also several other New Testament writings, namely the Epistle to the Ebraeans, the Epistle of Jacob, the Second Epistle of Peter, the Second and Third Epistles of John, and the Epistle of Jude, whose canonical status has been disputed by some in the early church, it is necessary to examine first of all whether these have been accepted in our church.

"When we received this submission, we had already prepared an article for "Lehre und Wehre" (Doctrine and Defense), which takes into account Luther's judgment on Revelation, which was already reported and approved in No. 9 of the 11th volume of "Lutheraner" and now again in No. 18 of the current volume. Here, containing all remarks, we refer to the respective essay appearing in the July issue of "Lehre und Wehre," wherein we discuss how the judgment of especially our oldest theologians on certain books contained in the New Testament is to be regarded. The editor of the "Lutheraner."

have really attained universal canonical prestige or not. Nothing else can lead us to our goal in this investigation than to hear the most recognized and proven teachers of our Church.

We let Johann Gerhard speak here first, whose reputation is undisputed among all Lutherans. He writes *loc. cit. de script. sacr. pag. 252*. "We summarize our opinion on this matter in three sentences: 1. There is, however, a distinction to be made among the books of the N. T.; for it cannot be denied that some of them (the aforementioned) were opposed by some in the first church.

(2) These books, which are disputed by some, are less properly called apocryphal, and because there has been no doubt both as to their canonical standing, and as to their authors in the first church. Such books, however, whose authors are unknown, are not properly called apocryphal; otherwise it would follow that truly canonical books, e. g., the book of Judges, Ruth, Job, are apocryphal, since their authors are unknown. d. Because there has been doubt, not by all churches and teachers, but only by some, concerning the authors of these books. There are therefore two main differences to be noticed between the Apocrypha of the A. T. and between the books of the N. T., which some call apocryphal. With the former there was doubt about their reputation, with the latter only about their author. The reputation of the latter was rejected by the whole church;

The Fathers, who among the Old Testament writings recognized some as apo- cryphic, do not exclude any book of the N. T. from the Canon. The Laodicean. Konz. eav. 59. Origen in Euseb. lib. 6 cap. 25. Athanasius in synopsi; Jerome. in epist. ad. Paulin. etc.

For the sake of instruction, therefore, a distinction may be made between canonical books of the first and second order in the N. T. The canonical books of the first order are those about whose author and reputation there has never been any doubt in the church, but which have always been held with general consent to be canonical and divine. These are the four Gospels, the Acts of the Apostles, the Epistles of Paul, the First Epistle of Peter, and the First Epistle of John. Canonical books of the second order are those about whose author some in the church have previously doubted. These are the Epistle to the Ebraeans, the Epistle of Jacob, the Epistle of Jude, the second Epistle of Peter, the second and third Epistles of John, and the Revelation of John."

So far Joh. Gerhard. From this it is now clear:

(1) The difference between canonical writings of the first and second order should not detract from the canonical prestige of the latter, because there was no doubt about their divine author, but there was uncertainty about their human author.

See Hollaz. exam. pag. 131.

"The books of the N. T. are divided by some into canonical writings of the first order, about whose reputation has never been doubted, and into canonical writings of the second order, whose reputation has been doubted by some. The other epistle of Peter, etc., belong here. But since to-day all evangelical teachers ascribe divine prestige to these canonical writings of the second order, there seems to be no need whatever of this distinction."

Mentzer in apol. contra Pistor. pag. 162. "The so-called ecclesiastical or apocryphal books of the N. T. we accept in such a way that we allow them to be reckoned among the number of canonical books, and that, as far as their evidential force is concerned, they have equal standing with the rest."

Hafenreffer in loc. theol. pag. 204: "And if we compare the apocryphal books among themselves both those which are contained in the N. T. and those which are contained in the A. T., those have a greater reputation; but above all, the Epistle to the Ebräans, because of its delicious interpretation of the A. T., and the Revelation (St. John), because of the most glorious prophecies concerning the kingdom of Christ, and because of other prophecies fulfilled by the most certain events, have an excellent preference over the rest."

Schroeder de princ. fid. cap. ap. 1 p. 146: "There are some books of the N. T. which are called apocryphal by some, but almost for no other reason than because it has been doubted, not whether they were written by inspiration of the Holy Spirit, but whether they came from the apostles to whom they are ascribed. And pag. 152: "Because doubts have been raised, not about their supreme author, namely, God, but about the writers or instruments of composition, and even against this doubt all the excellent older fathers of the church have highly exalted the prestige of them, they also claim with most the same prestige as the canonical writings. For for a book to be considered canonical, it is not necessary to be certain of the second author or writer; it is enough to be certain of the first author who wrote it, who is the Holy Spirit. For the Book of Judges, Ruth, and Esther are canonical, although their authors are unknown."

2, Since these canonical books of the second order, according to the testimonies cited, are considered canonical, i.e., holy divine Scripture, they also have the honor of being infallible, an infallible source of knowledge, a rule and guide for doctrine as well as for life.

To prove this proposition, here follows, first, a testimony by John Gerhard as to the validity and prestige of canonical writings in general, and then several testimonies that canonical writings of the second order also have the same prestige.

Johann Gerhard loc. tom. I. pag. 77 (edition of the year 1615). "The canonical books of the

A. and N. T. are divine books written by the prophets in A. and the apostles in N. T., and delivered and entrusted to the church of God, that from them divine truth might be perfectly and clearly discerned, and according to the same, as the most exact guide, all doctrines of faith decided, and that we might be instructed in such form from the same unto eternal life."

Just that. Twelve.

"If what is called canonical is that which can be used as a proof of the doctrines of faith as coming from the apostles, then in this sense all the books contained in the N. T. are canonical. But if what is called canonical is that about the author of which no doubt has at any time been entertained in the Church, then in this sense are to be distinguished from the other books of the N. T. the Epistle to the Ebraeans, the 2nd Epistle of Peter, the 2nd and 3rd Epistles of John, the Epistle of Jacob, the Epistle of Jude, and the Revelation."

Cour. Dietrich in his Catech. pag. 19.

"Question: Are the Apocrypha of N. T. of equal value with the Apocrypha of A. T.?

Not at all. Because the apocryphal books of A. T. are completely uncertain, and also contain much that is flatly contrary to the canonical scripture, they have no validity in proving the doctrines of faith. The Apocrypha of the New Testament, however, are not so doubtful, nor do they contain anything that is flatly contrary to the canonical Scriptures. Therefore, they have evidential power even in disputes over faith. For though some in the church have doubted them, yet others have accepted them because of the doctrine given by God. There has been doubt about the author, but not about the doctrine, which has been accepted as apostolic."

From all this it is clear in what sense the ancients spoke of canonical books of the second order, or of apocryphal writings; not at all in the sense that they did not contain the right apostolic teaching, or that they were not inspired by the Holy Spirit, but only in the sense that in the ancient church some doubted their authors. Not at all in the sense that they do not contain the right apostolic doctrine, or that they are not inspired by the Holy Spirit, but only in the sense that in the ancient church some doubted their authors. Hence even the epistle of Jacob, which was thought to be apocryphal chiefly because it seems to contradict the righteousness of the Pauline writings in the manner in which it speaks of the necessity of works, is acknowledged by us to have a canonical reputation, because this apparent contradiction disappears when the passage in question, Cap. 2 in the orthodox sense, without the need to do violence to the words.

But least of all did the Fathers of our Church think of regarding the Revelation of St. John as an apocryphal book that had been slipped in, and of doubting its divine prestige.

The importance of the matter here requires the most careful discussion, for it came to the church

It is not indifferent whether this book, in which she is informed about her fate on earth and about the final outcome of her sufferings and struggles, was really given to her by Jesus Christ the almighty and true witness or not; indeed, whether the author of the revelation was an impostor or a dreamer when he repeatedly testifies that he had this revelation from Jesus Christ; when he so often refers to the command of Jesus Christ to write down the visions and speeches that he saw and heard. Most of this book are either speeches of the glorious God-man Jesus Christ or speeches of the glorious God-man Jesus Christ. Christ himself, or they are speeches of the angel who speaks to John with divine authority, or they are visions that were shown to the latter. What a terrible error the church of the Lord on earth would be in if it took all this for divine revelation, and in the end it would be nothing more than the work of a visionary who had deceived himself and others.

But let us suppose that the writer of Revelation really saw and heard all this, that they are certain and true words of God, as Rev. Cap. 19, 9. and Cap. 21, 5. that the promise and curse is a true one, whereof we have Cap. 1, 3. Cap. 22, 7. and in dems. Cap. V. 18. and 19. who then would wish to incur so grievous a guilt as to reject this book as an ungodly one, and to deny the truth of Jesus Christ in this piece! We must not conceal from ourselves, that having once such a book among the writings of N. T. which claims to be a revelation of Jesus Christ, and which affirms this claim with promises to those who faithfully accept it and use it salutary, and with grave threats against those who reject it, there is now no other choice but either to show with convincing reasons that this book is the work of a swindler or impostor, who then, of course, stands all the more iniquitous, because he has been guilty of the most audacious abuse of the divine name; Or to accept it with the deepest reverence as a revelation of Jesus Christ, and to apply the same earnestness and diligence in reading, considering, and researching it with prayer, and to submit to it with the same obedience of faith as to the other divine writings.

How, by the way, our old proven teachers thought of the revelation of John, of which again Johann Gerhard may serve as a testimony, in the 1st vol. of his loc. pag. 306 and following edition of the year 1625. For brevity's sake, we want to list only the most important. First, he gives the reasons for the canonical status of Revelation and its writing by the apostle John; then he refutes the counter-evidence.

He cites as reasons for this:

1. the superscription. "The Revelation of John the Theologian. But that this theologian is the apostle John, is evident from the correspondence of the entrance, which Johanne."

in this book, as well as in his gospel and first epistle. Rev. 1, 1. 2: Jesus Christ gave the revelation to his servant John, who testified to the word of God and the testimony of Jesus Christ, what he had seen. Almost in the same way John speaks of himself in his evangelical history Cap. 21, 24: This is the disciple that testifieth of these things, and hath written these things. And we know that his testimony is true. In the same way he begins his first epistle: That which was from the beginning, which we have heard, which we have seen with our eyes, this we proclaim unto you.

The style. It is peculiar to John before the other authors of the N. T. to call the Son of God "the word" Joh. 1, 1. 1 Joh. 1, 1. He gives Him the same name in this book, Rev. 19, 13.

3, The circumstance of the place and time. Irenaeus in 5 B. Cap. 5, and from him Eusebius in 3 B. of the Ecclesiastical Hist. Cap. 16, testify that John saw the revelation at that time, when he was sent into exile by Domitian to Pathmos, and that almost at the end of Domitian's reign; to which Jerome also agrees de vir. illustr. in J. Chr. 97. But now our book itself testifies that John saw this face described by him in Pathmos, Rev. 1:9 "I John, who also am your brother and fellow-partaker in tribulation, and in the kingdom, and in the patience of Jesus Christ, was in the isle which is called Pathmos, for the word of God, and for the testimony of Jesus Christ."

4 Comparison. If we compare these visions with the prophetic visions, we see clearly that the revelation of John does not stay away from the kind of prophetic visions, mainly Ezekiel's, but rather explains them, such as the visions of the four beasts, of Gog and Magog, and so on. -

5. success. Success is the best interpreter of the prophecies; now that the most numerous visions have already been fulfilled, this gives evident testimony to the canonical and apostolic?" The appearance of this book a tiu evident testimony. Jer. 28, 9.

6. the prediction. The prophet Daniel was promised an interpretation of the prophecy, how lukewarm the idolatry and tyranny of the Antichrist Empire should be, Dau. 12, 4. 9. This promise was fulfilled by the visions in the revelation of John Cap. 11 12, 13, 17 and so on.

(7) The nature. So great is the majesty and grandeur of this book, that it cannot be ascribed to any even laus the most ancient Fathers, on account of the proclamation of things to come, which belongs to the Divine Omniscience alone. Hieron. in epist. ad Paul: ""Revelation asked as many mysteries as words.""

8. the benefit. It is useful to the Church, and in a sense indispensable. For sollst the Church of the N. T. would be worse off than the Old Testament, if it were to be left under the terrible darknesses of Antichrist with no (esp.

The book would have been equipped by God as the first book among the canonical writings.

9 The testimonies of the ancients. At the church meeting at Amyra (315 A.D. Ebr.), Cap. 4': John had seen the mystery of revelation, not in the spirit, but in the body. The third Carthagin. The Conciliar of Toledo (633) pronounces the sentence of excommunication on him who does not acknowledge the appearance of the Revelation of John and does not preach about it from Easter to Pentecost at the time of the Mass. Justinus in äial. e. M/pb. expressly says: it is John the Evangelist. Irenaeus mentions it twice under the name of John the Apostle; especially he writes in 5. B. Cap. 25: there are some known to him who have heard from John himself the interpretation of the mysteries presented in Revelation.

Theophilus of Antioch. Church Bishop uses in his book against the heresy of Hermogenes testimonies of the Johannine Revelation. S. Euseb. 1, 4. Ilist. eeel. Cap. 23. Malito, bishop of Sardis wrote a Bnch on the Revelation of St. John, as also reported by Eusebius. Dionysius Alex. though he denies that it is St. John, yet he acknowledges that it has an author filled with God's Spirit. Clement Alex. cites the Revelation. Origen attributes it to the apostle John, as does Eusebius. Athanasius writes: Revelation was acknowledged by the ancient Fathers. Epiphanius, Chrysostom, Damascenus both acknowledge that the Revelation is divine and of John, whereby it should be noted that Irenaeus and others have the Asian churches as witnesses to their statement, whose reputation induced Irenaeus to "correct" the number of the beast Cap. 14 to read not 616, but 666 (for Irenaeus had contact with elders who had seen and heard the apostle John during his lifetime).

Furthermore, Gerhard refers to Tertullian, Cyprian, Hilarius, Ambrose, Augustine, Ruffinus as witnesses for the authenticity of the revelation. Jerome says that this is the opinion of all the Latin Fathers." The Greeks, it is true, do not accept the revelation, according to Jerome, but it is evident from the preceding testimonies that these were few and insignificant. Hence Chytraeus rightly writes in Revelation, that the most ancient teachers, who were nearest to the times of the apostles, once unanimously ascribed this book to the apostle John. And what shall we say, when it was rejected as a heresy by Tertullian to the (heretical) Marcionites, by Epiphanius to the Theodosians, by Philastrius and Augustine to the Alogians, that they doubted the canonical reputation of this book."

Now Gerhard goes on to refute the counter-evidence. They are the following:

1. the superscription. "The evangelist Jo

John never added fine names, neither in the Gospel nor in the Epistle, 'as the author of the Revelation does, Cap. 1, 1. 2. 4. 9. Cap. 22, 7. 8.

Response. "Because John so often and emphatically mentions his name, they may the less doubt that it is John's revelation. If he had omitted his name, they would, on that very account, take a ground against the canonical reputation of this book; as appears from the example of the epistle to the Hebrews; now, because John so often indicates his name, they nevertheless excite doubts. 002 As John well knew (saith Rupertus in comm.) that in the future there would be not only heretics, but also some Catholics, who would reject this book on account of the obscurity of its mysteries and other causes, or else deny that it was of the apostle and evangelist John, he wished to protect his book by the repeated mention of his name against their calumnies and proofs, and to fortify the reputation and credibility of it. 3 John did this after the manner and example of the prophets, especially Daniel, with whose prophecy, as Graserus remarks in rsZ., this book agrees in many things, but especially in 4 parts; first, in regard to the authors themselves, because both were bodily related to the Lord Christ and were dear and valuable to him above all, Dau. 9, 23.; 10, 11. cf. Joh. 13, \$3. Secondly in regard of the content. The main object of both prophecies is the history of the most prominent changes (symptoms) of the church, which would meet her in her course of time under the two testaments, that her faith and her patience might be tested; and indeed the most important piece of their mutual history is the mystery of the Antichrist, which Daniel describes under the model of Antiochus Epiphanes, John under the image of the Roman empire. For the third in regard to the style. The form of the writing and the character of the speech is on both sides sublimely compressed^ symbolic and consequently dark. Finally, with regard to the fate which both writings have experienced in their canonical recognition. The Book of Daniel, after its return from the Babylonian Captivity, was not received into the Canon without misgivings; the same fate has befallen the Revelation. Since there is such a great similarity between the prophecy of Daniel and the Revelation of John, it is not surprising that John, following the example of Daniel, wanted to, and even had to, mention his name so often, which was by no means to be considered presumptuous, but was done according to the custom of the prophets and out of necessity.

(4) There is, however, a difference between the gospel history and this prophetic book. The truth and certainty of the evangelical history did not need to be so often inculcated, since the things had happened before everyone's eyes. The reputation of this book, however, had to be carefully protected.

...to add his name so often to the affirmation... lectics and encounter barbarisms and solecisms in the very glorious precepts, such as of constancy in persecutions, of detestation of heretics, of patience, of perseverance in the faith, of fear of the divine judgments, and of love and desire for the heavenly promises."

(5) The name of theologian was given to John because language (ways of speaking that are foreign to the Greek and apostles. Dionysius, Epiphanius, Athanasius, Cyril Reply. "The reason is that John takes much from the Alex, Cyril of Jerusalem, Chrysostom, and Augustine all prophets, and especially from Daniel, and therefore retains gave John the epithet of theologian, and no other John can the Hebrew manner of speaking; but a careful comparison be shown to have had the epithet of theologian in antiquity teaches the contrary, namely, that in the Revelation there is except this apostle. a great similarity of expression to the Gospel and the

(6) The Complutense manuscript, which has the Epistle." Fifth interjection. The silence of the ancients. Dionysius, reputation of giving the purest and most correct original the bishop of Tyre and martyr, reports that John wrote his text, has the superscription: The Revelation of the Holy the Gospel on the island of Pathmos, but makes no mention of Apostle and Evangelist John the Theologian. Apostles and Gospel on the island of Pathmos, but makes no mention of Evangelist John the Theologian." the Revelation. Not even the Greek Anastasius dares to claim in his Catalogue that it is the work of John. Also the style. This objection is also made by Dionysius Alex. and he Laodicean. Conciliar in 59 can., Nazianzen in canon. tries to justify it by saying that so many peculiarities of the Apostles. 84. would not have mentioned Revelation. Johannine style, which recur in his Gospel and in his Response. "This alone proves that some formerly epistles, e.g. of the Word, life, light, darkness, truth, grace, doubted this book, and that it therefore belongs to the joy, flesh and blood of the Lord, judgment, forgiveness of canonical books of the second order. (2) Instead of the few sins, love of God toward us, commandment to love one who do not remember this book, there are by far the most another, etc., are not to be found in Revelation. Greek and Latin fathers who give it honorable testimony. (3) Answer: "The diversity of things and content produces a Eusebius, who in the history of the church seems to doubt diversity of style. In the Gospel, history is described; in the the author of this book, declares in Obrem that he does not presented. This book contains prophecy of things to come (4) If we are to insist on the 84th apostolic canon, we must through figures and images; hence symbolic expressions include in it the third book of the Maccabees, the 2 epistles, are used, which have a hidden meaning in them. Such of Clement, and his apostolic constitutions, but exclude the writing would not be appropriate in a historical or textbook. books of Ezra, both of which are in dispute with the We ourselves do not use one and the same style when we unanimous judgment of the whole first church. For many write treatises or letters. (2) Nevertheless, there is some reasons it can be proved that those apostolic constitutions, similarity of style and expression, as noted above." are subverted and illegitimate."

Third objection: The lack of testimony. Dionysius again Fifth interjection. Darkness. makes this objection: Neither does John in his epistle, let Response. 1: "This darkness -has it in common with the alone in his gospel, remember further revelation, nor does prophecies of Ezekiel and Daniel. If it should therefore be he in his revelation remember the epistle; since Paul in his rejected, the prophecy of Daniel, before it was fulfilled, might epistles hints at something of the revelations he has had. have been reproached with the same. (2) The obscurity arises Response. 001 Neither doth Paul in his epistles both from the matter and objects which it treats, and from the remember the rest; who would therefore say that he wrote form and manner in which it treats them. For it presents them not? 002 John also remembered not his epistles in his prophecies of things to come, in figures, visions, and gospel, so it was also concluded that he wrote them not. (3) pictures, without any interpretations set for them; from which Paul would not call his epistles revelations, because he a darkness must arise, by which, however, God wished to describes only one revelation in one place; but this whole meet the discontent of those who read the Scriptures, just as In the Pittsburgh "Missionary" of the 5th inst. book is occupied with the description of revelations, he has provided for our hunger by other clear passages in June it is reported that recently the Synod of Pittsburgh had wherefore it has rightly received the superscription from the which the doctrines of faith are presented. (3) This darkness been assembled in Zelienopolis and on this occasion had most distinguished contents." receives light from comparison with other words of discussed the intended change of the Augsburg Confession. Confession. The Synod gave testimony purely Greek, determined, clear and logically correct. In the of all from the success which meets the eyes of all. Though against such a change and solemnly declared its support Revelation, on the other hand, one misses dia there are many very dark prophecies in this book, yet therefor the unchanged Augsburg Confession. Unfortunately, however, in such a way that, frankly speaking, we ourselves fear such a confession more than even the most radical change of the document. Among the resolutions passed by the Synod is also the following: "Resolved, That this Synod, resting on the word of God, as the only authority in matters of faith, rejects the Roman (!) doctrine of the Real Presence or Transubstantiation, and with it the doctrine of Consubstantiation . . . rejects auricular confession and priestly absolution and holds that God alone can forgive sins ...; and whereas

Confession of the Augsburg
Confession. Confession with
reservation.

While we would wholeheartedly reject any part of a Confession which contains doctrines in conflict with this our Testimony, we nevertheless declare before God and His Church that the Augsburg Confession, in our judgment, when rightly interpreted, is in perfect harmony with this our Testimony and with the Holy Spirit. Confession, if rightly interpreted, is in perfect harmony with this testimony of ours and with the Holy Scriptures. Scripture in regard to the errors which have been pointed out." - We admit that this resolution admits of a tolerable interpretation; if, indeed, one supposes that here only such a "Real Presence" and only such a "Priestly Absolution" are rejected as the Roman Church teaches; but with just as much right, if not with greater, another might understand this resolution in such a way that with it the "Real Presence" and the "Priestly Absolution" are rejected as a Roman leaven, but that these doctrines are taken out of the Augsburg Confession by a certain interpretation. Confession by a certain interpretation, and with this reservation to accept the Augsburg Confession. Confession. We confess that we prefer an unambiguous counter-declaration against the Augsburg Confession to such a declaration. Confession is far preferable to such a declaration in favor of it that is put on a screwdriver basis. No Lutheran can have any interest in the fact that only quite a large number profess our dear Confession, no matter in what sense, but only in the fact that quite a large number recognize that the Augsburg Confession, as it reads (not the Augsburg Confession, but the Augsburg Confession, as it is called), is the only confession of the Lutheran Church. Confession, as it reads (not as one might interpret it), is in perfect agreement with the Holy Scriptures. The only reason is that quite a few recognize that the Augsburg Confession, as it reads (not as one might interpret it), is in perfect agreement with Holy Scripture, and therefore declare it to be the confession of their own faith, without reservation or clauses. In the manner in which the Synod of Pittsburgh professes the Augustana here, the Reformed have already professed it many times without hesitation. Thus, for example, the well-known Reformed theologian Hieron. Zanchi signed the Augsburg Confession in Strasbourg in 1561. Confession, as he himself formulated: "according to the true and orthodox doctrine contained in the Augsburg Confession. Confession." Two years later, he used the following words to renew his signature: "This form of doctrine, as I acknowledge it to be godly, so I also accept it. Hereof. Zanchi." Shortly afterwards, in a letter to the Senate, he himself declared the signature thus: "As I acknowledge it to be godly, i.e., in what measure I acknowledge it and respect it to be godly, so I accept it, i.e., in the same measure and consensus I accept it; I acknowledge it to be godly, if, indeed, it be understood as I shall interpret it." Peter Martyr also, that decided denier of the "Real Presence," wrote in 1553 to the scholars at Strassburg, "I accept the Augsburg Confession gladly, if it be rightly understood. Confession gladly, if it be rightly and conveniently understood." (Cf. *Isagog. in libros simb. aut. Carpzovio* p. 112,113.) Even Calvin took the Augsb. Confession of his day at Strasburg. As late as 1557 he wrote to Schalling of Regensburg: "Nor do I reject the Augsburg Conf. Conf., which I had read some time ago.

...I have willingly and gladly subscribed to." But he adds, "As should attend such a conference. Unanimously adopted." interpreted by the author himself." (!) See: Calvin's Letters according to Beza's Edition p. 390. But how little one could put stock in such a signing of the Augsb. Confession, Calvin lips, but deny it in practice, cannot be argued against the made it evident, among other things, that four years later he wrote to Beza: "The Augsburg Confession, as you know, is not the author's own interpretation. Confession is, as you know, the torch of your furies, to fan a fire by which all France may go up in flames. But you must see to what end it is to be imposed, since the indecision (mollities!) of it has always displeased the intelligent, and disgusted the author of it." (A. a. O. p. 524.) We may therefore only express the wish that the Synod of Pittsburgh may be pardoned by God to soon be able to make an unambiguous confession of the general symbol of our Church; for only thus is the Church served.

verdict of a conference on the proposal for a general conference.

As we see from the "*Lutheran Standard*," the Southern Conference of the Eastern Lutheran District Synod of Ohio assembled at Pittsburg, May 20-22 of this year. Present were Pastors Fetter, Zeumer, Braasch, the well-known Brandt, Lasar and Bierdemann of the Northern Conference, Raisig and Cand. Freimann together with 4 delegates. Pastor Zeumer presided. The conference also passed the following resolutions, among others:

"The proposal of Prof. Walther of St. Louis to convene a so-called general Lutheran Conference of all such pastors who profess the unaltered Augsburg Conf. without reservation was communicated to the Conference. Conf. was communicated to the Conference, whereupon it was decided that our Conference would not and could not take part in such a general Conference for the following reasons:

(1) Because experience teaches us that a profession of the U. A. C. alone is easily done with lips and on paper in this country. A. C. alone is easily and frequently done with the lips and on paper in this country, but in practice is so utterly neglected by so many pastors and congregations, that opposition congregations are set up without the least fear of God, where pastors labor who are known to be faithful to the confession.

(2) Because the Conference is assured that he who does not profess all the symbolical books of the Church cannot sincerely mean the profession of the U. A. C., and because our Conference can spare no reason why the other symbols should be accorded less validity than the U. A. C., and because we have no reason why the other symbols should be accorded less validity than the U. A. C., and because our Conference can spare no reason why the other symbols should be accorded less validity. A. C.

(3) Because the Conference is of the opinion that the Synod of Buffalo is excluded from this general Conference, and because it is our desire that all the ministers of the church, who have unhesitatingly committed themselves to all the symbolical

Ad. 2. That he who consciously rejects a doctrine contained in the other Lutheran confessions will not be sincere in his confession of the U. A. C. is also our conviction, since the other symbols are nothing more than a further development and justification of the doctrine contained in the U. A. C. A. C. is not sincere, is also our conviction, since the other symbols are nothing more than a further development, substantiation, and defense of the doctrine contained in the U. A. C., in which the Lutheran Confession is not to be found. A. C. in itself. But that he, too, can be a righteous Lutheran, who, though he accepts the U. A. C., yet, for instance, does not believe in it. A. C., but does not, for example, declare the Concordia Formula to be his confession, is also beyond doubt. There are, indeed, entire large Lutheran national churches, such as the Swedish and Danish, etc., which have never officially acknowledged the Concordia Formula as their confession, and therefore do not have it signed by those who are to be ordained, but who have therefore never been suspected by the other Lutheran particular churches, and who have therefore never been denied ecclesiastical fellowship by those who had accepted the whole Concordia Book as their public church confession. In America this is added, that besides the U. A. C., many Lutheran preachers are still quite unfamiliar with the other symbols, and that it is no small task for many, in consequence of the course of education which they have taken, to examine the whole Book of Concord quickly and to find their way in it at once. We therefore consider it right and proper not to look with suspicious eyes upon those who at first profess the U. A. C. alone without reservation, but to reach out to them as our brethren and to confer with them, in the conviction that they are implicitly already professors of the doctrine contained in the other symbols, even if they should perhaps not yet be acquainted with them and are therefore still somewhat afraid of them. We recall here a saying of Luther. In his "Urtheil über den (Augsburgischen) Reichsabschied" he writes the following: "Moreover, we must confess that the doctrine preached and handed down at Augsburg is the true and pure Word of God, and that all who believe and keep it will become children of God and will be saved, whether they already believe it now or will be enlightened afterwards; this confession will last until the end of the world and the last day. For it is written: He that believeth and calleth on God shall be saved. And not only of those who are yet to come, but also of the Christian believers, must they be saved.

The church which preacheth the word, and ours which are the members thereof. For it is written, Gal. 6:16, As many as walk according to this rule, 2c. by which saying no man is excluded. Are therefore all who believe and live according to the doctrine of the Confession and Apology, according to such faith and doctrine our brethren, and is their danger as much to us as ours. Nor can we leave them as members of the true church; they may join us if they will; they may do it in silence or in public, may live among us or in foreign lands. This we say and confess. If Christ prayed John 17 for all who would believe the apostles' doctrine, why then should we leave and not take heed of those for whom Christ prayed? Fifthly, it cannot be denied that this doctrine, which has been preached and delivered in so many kingdom days and kingdom assemblies, has always converted a multitude of men to God, who, being enlightened by the Holy Ghost, and yet to be cast out and separated from the doctrine, would have to be feared to be opposed to the Holy Ghost himself, who so evidently testifies and makes known that such works and actions please him." (L. Works Hall. A. Tom. XVI, P. 1857-58.

Ad. 3: That the Synod of Buffalo should be excluded from participation in the proposed General Conference, we cannot understand. It is more probable that the Conference means to say that if the General Conference suffers the "Missourians" to be among them, and does not banish them from itself *cum infamia* as unworthy of the name "Lutheran," the Buffalo Synod will exclude itself. This, however, the latter has really pronounced itself; it writes in the "Informatorium": "How would it be possible that our pastors could confer with such preachers as absolve and communicate our excommunicates?" - To this, however, it is to be replied that the Buffalo Synod has repeatedly been offered by ours a colloquium for the reconciliation of our differences, but that the former has repeatedly rejected this Christian proposal shamefully enough, or attached to it a condition which can only be regarded as a mockery and ridicule, namely, the condition that we "Missourians" must recognize and confess our alleged wrong beforehand. Since the Buffalo Synod, like every other Synod which recognizes the N. A. C. without their Emperor, and while there are still many doubts abroad as reservation, is invited to participate in the General Conference, it is ridiculous to complain of exclusion; if it had the peace of the Church at heart, it should gladly use this excellent opportunity to meet with us on a ground on which we can meet, in order to take godly steps towards reconciliation on this occasion. But, of course, if one

If one irresponsibly and without shame rejects direct invitations to a conversation aimed at peace, it is not surprising if one now also proudly rejects indirect hints as to how peace in Israel might be achieved. Whoever, for the sake of alleged sins in life, does not want to hold a conversation about doctrine and does not want to know anything about any church fellowship, shows that he is displaying donatist heresies and separatist desires. It is true that the Buffalo Synod has claimed that ours has pronounced that the Buffalo Synod must be destroyed; We have, however, continued to declare the one who has raised this fable to be a liar, and have repeatedly demanded that the Buffalo Synod name its warrant, and, in spite of the fact that this cheap demand has been denied us for a number of years, they have continued, even in the pulpit, as Schreiber heard with his own ears in Buffalo from Mr. Pastor Grabau's mouth, to blurt out this lie about us.

What else can one presume from such behavior than that the Buffalo Synod does not want to make peace with the Missouri Synod under any circumstances? -

We hereby declare with all sincerity of heart that if the purpose of uniting the Lutherans in America could be achieved sooner if we did not participate in it, we would gladly stay away from it for our own part and would praise God from the foundation of our sect even if all the righteous Lutherans of America gathered around the banner of the Augustana invariata, but we would have to bear the shame of being excluded from this union. Ps. 122, 3-9. In his time the Lord would lead our cause and take away the shame from us.

(From the "Freimund.")
The Lutheran Church in Austria.

The reader still remembers how I told him about the newly won free position of our brothers in Austria. With this free position, a fresh and joyful life has awakened among the Austrian Protestants. They are full of gratitude to God and to whether the Austrian government is really serious about the full rights of the Protestant churches, the latter themselves are full of good confidence and a certain firm trust in the promises made to them, so that they are almost offended when they notice a doubt about it elsewhere and see themselves regretted about it. Thus one reads in the "Glaubensboten für Oesterreich" (published by the Carinthian pastor B. Czerwenka) in the 5th issue of last year, among other things: "To the attentive reader of the Protestant Church Newspaper for Protestant Germany, it is an almost unpleasant experience.

impression of always hearing only jeremiads about the conditions of the Protestants in Austria. We certainly do not belong to those who are only able to bring proofs for the opposite, or who could welcome everything that happens with joy; but we count ourselves among those who, from a non-partisan, non-prejudiced point of view, gladly acknowledge the good will of the government, and for this reason already consider many complaints and accusations, which are so common to that paper, partly unfounded, partly exaggerated.

What is the basis of the countless, but only partially justified complaints? As it seems to us, on the fact that on the part of the government the cause of the Protestants is not supported by funds, that the building and maintenance of churches and schools, the salaries of pastors and teachers are left to the co-religionists, that - and this is a complaint justified in every respect - while in Prussia, for example, every regiment has its Catholic field chaplain paid by the state, the Austrian army has only one Protestant clergyman *) who lives in Milan.

And how serious the Austrian government is with its care for the ecclesiastical rights of Protestants, is (methinks) most clearly attested by another recent decree of the Imperial and Royal Ministry of Culture, which stipulates that "if soldiers on leave or removed or dislocated from their military units wish to convert to the Protestant church, the Catholic priest of the place of residence may be delegated to receive the prescribed twofold registration as a result of the highest resolution. That certainly does not mean to make the conversion more difficult. Their church and church tower buildings are also irrefutable proof that the situation of the Austrian Protestants has changed. Up to now they had been allowed to build and use mere prayer houses without towers and bells, without windows and an exit to the public street. But now, we read in a brochure by Pastor Overbeck of Atterste in Upper Austria, how his congregation had already received the highest permission on March 9, 1854, to build a tower on their church; how after Easter work began, on May 29 the foundation stone was laid, and finally last year the ban was completed. In its third issue, however, the Messenger of Faith writes: "The church buildings in the Protestant communities of Carinthia are progressing well. The bells are to be completed in August, and so the Protestants of Feldkirchen should hear the uplifting tones of the bells calling them to devotion at the end of this summer. Also the new church of the small

*) The Bavarian one has none at all. Freim.

The church at Kreuzberg (branch of Feldkirchen), for which the foundation stone was laid last year (1854) on June 18, is now complete; on August 5 of this year (1855), the 9th Sunday after Trinity, it was consecrated by His Eminence Superintendent E. Pauer and handed over for services. E. Pauer and handed over to the service. - Likewise, in the parish of Syrnitz (branch of Gnesau), where the only wooden house of prayer still exists, the preparatory work for a stone church corresponding to the general need will be taken up as soon as possible." -

Similarly, the parish church of the Lutheran congregation in Hermannstadt was ceremoniously opened on the first Pentecost holiday last year. And even the young Empress Elisabeth contributed 100 fl. to the construction of the church in Attersee.

Another proof of the favorable attitude that the Protestants in Austria now enjoy on the part of their government is the permission they received last year to celebrate the anniversary of the Augsburg Religious Peace. "Why," exclaims the messenger of faith, "why does the Protestant church newspaper not have a reporter for the fact that, with the highest permission, the jubilee celebration of the Augsburg religious peace is to be celebrated in all Protestant churches as a festival of joy and thanksgiving? Is this not a sign of the good will of the government? Does not such action deserve full recognition, not loud thanks? Truly, to us and certainly to many Protestants it is a worthy, significant step in the history of the development of the Protestant Church in Austria! Compared with such manifestations we have no reason to fear the recently concluded Concordat with Rome." - The strangest thing, however, is that even among the Catholic population a quite different sentiment prevails against the Protestants than formerly, and this became especially evident at the jubilee celebration of the Religious Peace of Augsburg. Thus the Messenger of the Faith tells of this celebration, as it took place at Teschen in Silesia, among other things: "On the eve the dome of the tower of our church, which looks far out over the wave hills on the left and right and far into the northern plain, was illuminated. Its light was soon answered by a bonfire on the projecting Goduka mountain. The town, however, was enlivened with people who came to read the festive date 1555 from the tower. Returning home, many Catholics asked for the order and hour of tomorrow's feast to celebrate it with us. The brightest autumn day dawned on us as a festive day. The Austrian and Silesian flags greeted us from the tower, and the song "Allein Gott in der Höh sei Ehr" poured out in French horn sounds over the dewy Olsathal; it was followed by "Ein feste Burg" and the Kaiserlied. These were the instruments of a musical society, which, although almost entirely composed of Catholics, from the morning on, during the German and Polish services, played well-practiced music.

glorified our feast. At half past nine we gathered in the spacious church. It was decorated with fir wreaths, flowers and ribbons; the most beautiful wreaths were made by a Catholic woman. Our church, built in 1700 for a congregation that sent 50 to 60,000 partakers of the Holy Communion every Sunday, but divided into many small congregations by Joseph II's Toleration Decree, tends to be very empty during our German services. Today, however, it was filled: our Catholic brothers took the seats; Catholic clergy and teachers of the school youth had left empty during the holidays, and sang in unison: Ein feste Burg ist unser Gott. That idle curiosity did not call so many people in they remained attentive throughout the sermon." So far again the messenger of faith. Even if one notices in the report the exuberance of joy at the breathing of fresh, free air after long dungeon sultriness, and therefore everyone would like to subscribe to every expression, one can see so much in it, and must rejoice in it from the heart, that the old spitefulness and addiction to persecution among the Catholics in Austria has given way to a better sense. For it was not only in Teschen that this happened; similarly the Catholics in Prague and elsewhere showed themselves at the Jubilee.

(Ans Wucherer's Freimund.)

Church lust and church lamentation in Nassau.

P-t- The Lutheran church affairs in Nassau still remain at the level reported earlier in these pages: refusal of all recognition or even only specifically expressed concession on the part of the Nassau state government, but tacit toleration and letting go of what does not come into direct collision with the police power. - God fei vows that the existence of the Lutheran Church does not depend on human concessions, but is founded solely in God's Word; therefore, as the true Church of the Lord, it needs no help from men, but it is enough that one only allows God's Word and the Church founded solely in Him, does not oppose Him in a hostile manner, then it runs by itself and the Church builds itself happily and in blessing. This could be seen on the day of Martinmas in Nassau. In spite of pressure from the authorities, the Lutheran congregation in the Usingen district built a new prayer hall in Auspach, the congregation's meeting place. Since it is only a prayer hall, not a formal church, it did not require any special permission from the authorities. After the former, rented local had been taken away from the congregation for its services, and the Lord had made it possible for the congregation to build its own prayer hall through various gracious providence, the congregation was able to build its own prayer hall in Auspach.

All hearts were joyful and full of desire for the new building. On Martinmas, all members and friends of the Lutheran Church in Nassau were invited to the consecration of the church in Auspach. The completion of the prayer hall, the gathering of so many church members, the presence of the two Lutheran clergymen from Nassau, all this could not remain hidden; but the sight and the consciousness of God's mighty help, as the new prayer hall stood as a loud witness, filled all hearts too joyfully for fear and concern of hostile human violence to have arisen. Therefore we decided to celebrate our feast quite freely and without fear, and the Lord allowed it to succeed without the slightest hostile disturbance getting in our way. After the congregation and all the guests had gathered in front of the closed door of the new prayer hall and a few appropriate words of introduction had been spoken, the door was opened and with a loud "Now give thanks to God" we all entered and the prayer hall, which was not small, was filled to overflowing. Pastor Brunn preached consecration and liturgy at the altar; Pastor Brunn preached everyone would like to subscribe to every expression, one on Ps. 118, 21: "I thank you that you humble me and help me," words whose application to the course of our ecclesiastical events and struggles is self-evident. Yes, that the Lord has helped, that He has not abandoned His church in Nassau, but has allowed it to continue to grow in strength and blessing in spite of all obstacles and oppressions, that He is strong and powerful enough to help His own even in the midst of enemies, to celebrate joyful church festivals as if there were no adversary, of this St. Martin's Day of this year is an unforgettable memorial to us. - The spiritual care of our Lutheran congregation in Usingen will be taken care of from Frankfurt in the near future, because since Nov. 1 of this year our Rev. Hein has given up his residence there, since he has not been given permission by the authorities to settle near or even in the midst of a Lutheran congregation anywhere in Nassau. This is just as shameful a monument to human violence and enmity, under which the Lutheran church in Nassau still suffers, as the new prayer hall in Anspach is a monument to God's help and grace.

While things are so cheerful in our Lutheran congregations in Nassau, it might not be uninteresting for the dear readers of Freimund to hear something about how people in our Lutheran regional church in Nassau are trying to do the Lord's work and build the church. Most of the believers in the Nassau Union, or who want to be believers, have gathered for some years in a so-called Evangelical Association; the purpose of this association is to: Promotion of Christian and ecclesiastical interests. Members are without distinction all who have a desire to join, in that the suggestions of individuals to somehow build up the association to

The idea of placing the association on a firmer basis of ecclesiastical confession was decisively rejected. The whole activity of the association has so far mainly been the building of a rescue home for neglected children near Wiesbaden. However, at this year's annual celebration of the Society, more decisive things almost happened; a member of the Society made a request for greater involvement in the missionary cause, the holding of annual missionary festivals, and also a petition to the church regiment for permission to use in church the 150 core hymns published by the Eisenach Conference. There were heated debates about this; the president of the association declared his resignation from the association if one insisted on the implementation of the requests made. They did not want to come to such a break, so the motions were dropped. - According to the same principles, not wanting to spoil things with anyone, not even with the evil world, and still wanting to bear the name of the Lord, the Unirte Nassauer Kirchenregiment still seems to proceed. Only recently, in response to complaints from an ungodly mob in his congregation, it forbade a young clergyman to reject unworthy persons from Holy Communion, and even to hold Bible classes and weekly services. - Woe to the church, which one thus intends to take, but double woe to the Union, which has abandoned the church without rights and protection to such conditions and such arbitrariness of men.

(Delayed.)
Church News.

On March 30th of this year, on the Sunday of Quasimodogeniti, Mr. A. Hoppe, who had left his German home as a candidate of theology in order to serve our dear Lutheran Church here in America, and who had been duly called by the local Lutheran congregation of Zion, was ordained by the undersigned on behalf of the venerable Vice-President of the Western District and installed in his office.

This was a day of rejoicing for our Lutheran flock in this city, all the more so because the Lord, in His wisdom, had kept us waiting so long for it.

May the gracious and merciful God now build His kingdom here with power and strength, and as early as He tore Fick out of this sphere of activity according to His inscrutable counsel, so much the longer may He preserve this successor of His for us, and especially may He drive the strangle angel of yellow fever away from him. May our dear Lord Jesus Christ, the invisible Head of His Church, adorn this servant of His, whom He called into His vineyard, as with His gifts, so with many /, blessings, to the glory of His name and the salvation of many souls bought by Him. Amen.

Christoph Carl Metz, pastor of the Lutheran St. Johannes parish. Address of the dear brother: Rev. Hoppe, New Orleans, Im.

Receipts and thanks.

With heartfelt thanks to God and the benevolent givers, I hereby "certify to have "received" from the congregation of Mr. Pastor Beyer in Memphis, Tenn. -2.00, which God may repay the benevolent givers abundantly in body and soul. E. A. Graves. Concordia College, June 16, 1856.

With thanks I acknowledge -4.00 received from the JkttgUnasverein at Detroit. E. Schultz. Concordia College,

With heartfelt thanks, the undersigned hereby confesses to having received the following valuable new and finished articles of clothing from the Nayvcreiu of the Lutheran St. Paulus parish for needy students and pupils in the Concordia in St. Louis through Fräulein Bertha Nolting: 8 skirts, 8 pairs of leggings, 12 shirts, 12 chemises, 12 pairs of stockings, 12 handkerchiefs and 12 towels. God's rich blessing to the dear givers and the recipients of the gifts. C. F. W. Walther, - Prep of the 'Anstalt.

Concordia, June 26, 1856. Cordially thanking, the undersigned certifies to have built from Prof. Crämer in Fort Wagne -24.00 as support from July 1855 to July 1856, likewise from an unnamed person in Frankenmuth 42.00. " I. List.

Concordia College, June 20, 1856. With heartfelt thanks, the undersigned hereby certifies to have received the following gifts of love: Bon emigen Freunde in St. Louis for the months of April, May and June 812.00, from the congregation of the Rev. Hattstädt in Monroe 83.82, from the Virgins' Association of the same congregation 82.18, and from the congregation of the Rev. Vallmann in Elk-Grove 82.00. 'Joh. M. M. Moll. Concordia College, June 20, 1856.

Cordially thanking God and the benevolent donors, the undersigned certifies to have received 6-1 cents from Mr. Kitrstainer in Frankentrost, Mich. and 50 cents from Mr. A. Grüber in Saginaw City. I. K. L. Moll.

Fort-Wayne, June 10, 1856.

With heartfelt thanks I hereby certify to have received: PO.00 from the Young Man's Bcrein in Buffalo and 86.00 from the Young Man's Association of the congregation of Mr. Pastor Bürger. May God reward the generous givers abundantly. Concordia College, d. June 20, 1856. h. co ch.

Received

to the Synodal - Casse of the Northern District: of the heil. Monroe Co, Mich. . 3.82 " " Trinity Church in Milwaukee 23.00 " " St. Peter's Church in Macomb Co, Mich. 1.00 ,,,, Pastor Rauschert's church " " 2.00 "" "" Frankenmuth 10.70 "" ""in Adrian 11,00 "" "" in Greenville, Wis. 4,00 "" ""of Mr. Pastor Fleischmann 0.25 "" "" in Detroit 10.00 "" ""of the Lord Pastor Also 2,41 "" "" Frankenlust 12,00 "" "" Amellih 3.00 "" ""HerrPastorRauschert 1.00 "" "" Gräbner 2.00 "" "" Stcmbach 1.00 "" "" Horst 1,50 "" "" Röbbelen 1,00 "" "" Günther 1,00 "" "" Trautmann 2.00 "" "" Lochner 1.00 "" "" Stephan 2.00 "" "" Fuck 1.00 "" "" DMitz 1,00 "" "" Bringer i,00 "" "" Vulture 1.00 "" ""Fleischmann 1,00 "" "" Wagner 1,00 "" "" Even i,00 "" "" Lcmke 2.00 "" "" Sievers 8.00 "" ""TeacherKundinger 1.00 "" "" The; 1,00 "" "" Lcmke 1.00 "" "" Gap i,O, > "" "" Simon 1.00 "" "" Missionary Mießlcr 1.0(> "" "" Daniel Keller i,00 "" "" Gvttlieb Krieke 51" "" "" Helmreick 2,00 "" "" Past Lochner for sold synodical reports 8.32 "" "" ^vter 2.00 " "myself" "" 1,50 Contribution of the undersigned 2,00

W. Hattstädt, Cassirer. -145,03 Received for the seminar - Casse: from Mr. Lindenscheid in Milwaukee-1.00 " of the congregation of Mr. Pastor Fürbringer to Freistadt, Wis. 6,50 namely: -1,00 Joh. Bäsemann, 50 Gottlieb Wilde, 50 Ernst Hilgendorf, 50 Gottlieb Hilgendorf, 1.50 Georg Garwisch, 2.50 Mr. Pastor Fürbringer.

W. Sihler.

Get '

...for the Fort Wayne seminar... Delivery --IM " Pastor Wagner and his congregation 5,IIO " the Rähvcrein of the Drceinigkcits congregation in Zanesville, O.,5M. " Please Hill,, ^omersel Co, Pa. 6,66. collected by Mr. Pastor Hattstädt on Mr. A. Wagner's wedding2M Chr. Piepenbrink.

Received

to Concordia College - construction: Bon Mr. Heinrich Brandes at New Mette-5.00 by Mr. Pastor Licvns, of: I. 6). White at Frankenmuth -2.00; I. Schmidt at Aurclith -2F>0; A. Götz at Frankenmuth -1.00; Pastor ' Sievers-20.00 (2nd Eknvung)25W. by Mr. G. Pfeiffer in Philadelphia 2,suffered " " Chr. Bohn ", , 2, 00 " Christian Gcßner through PastorHattstädt--1 ,ttt " " Büttner by the same2.00 by Mr. Pastor Biltz of G- Damm -1,50 and **N. N.-OM** **2,18** of Mr. F. Budahn by Mr. Pastor Etcphan-. 3,ttt. .. , , ,E. Roschke. . .

Received

a. to the general synodical treasury: From the congregation of the Rev. Steinbach in Sheboygan, Wis -6,ttt From H. Spirit Parish in Monroe, Mich5,M for general pres: by the municipality of Frankenlust, Mich10,00 " " Amellih, Mich-. -5,0ü " " Dreicinigkcits Parish in Milwaukee, WiS. 10.00 ,, ,, St. Peter's Parish in Macomb Co, Mich. 4,00 to the travel expenses of the same: in Detroit, Mich- 5.00 from the church in Monroe, Mich5.00 " " of the Mr. Pastor 'trirter in Cuya-hoya Co., O-5.61 d. to the "synodal - Missions - Casse: from the congregation of Mr. Pastor Sauer in Jackson Co., Yes20.00 "Mr. Georg Netterer in Marion, O1.00 "" PhilippNettererdas 1.00 "" JacobNetterer" 1.00 "" GeorgHeintz ,, 100 " of the congregation of Mr. Pastor Trautmann in Adrian, Mich10.00 " of the congregation of the Rev. Dulitz in Milwaukee, WiS23.00 ,, the congregation of the Rev. Beyer in Town Hermann, Wis 6,i0 " the Gcm. of Mr. Pastor Slubnaky in Thorn- ton Station, JUsi 2.00 namely: -0.25 from the mission rifle in his house, 0.25 from Fr. Werfelmann, 0.50 " H. Henke, 1.00 ,, Maria Werfelmann. 0. for the maintenance of Concordia College: collection around Whitsun 185613.75 namely: in Frankenlust -3.25 in amclite0,50 Mr. Pastor Sievers10,00 ä. for poor pupils and students in the Concordia College and Seminary: from Mr. Kruger in Fort Wayne1.00 ,, an unnamed person for H. Grupe, by Mr. Pastor Miracle1,00 F. W. Barthel, Cassirer.

For the Lutheran have paid:

-1,00 Mr. Pastor Bcilharz for year 10 and 13 4,00 "" küchle for Jabrg. 11-14 1,00 " Heinr. Grnpe, to Nv. 13 Year 13 1,0t) " Christ. Grupe, " 20 ,, 13 1,00 " Beruh. Meyer,, " 20 " 13 1,00 " Chr. H. Battermann up to No. 18 year 13 1,00 ,, Fr. Sträub, for year 11. The 12th: Messrs. Mar. Albrecht, G. H. Brockschmidt, Baqqans, H. L. Biermann (60 Cts.), Bodenstein, L. Donner, Thistle- vorst. Will). Flamm, field hares, Fohrenbach. Bro. Giesenkamp, bwh. Mich. Gottfried, Christ. Geßner, Giesecke, Gößling, Phil. Heintz, Rev. Fr. Hartmann, Matth. Hemmrich (50 Cts.), Fr. Hinz, Heinz, Köhn, Ernst Krieke, Daniel geller, Christine Krttscher, Kübn, Loßncr, Leibing, Christian Lücke (2 Er.), Caspar Noll (50 Crs.), Napiersky, Pape, Prenß, Rosenthal, Riebold, Pastor Sauer (4 Er.), Pastor Sievers (21 Ex.), Pastor Streckfuß, Schlef, Pastor Traut- mann (7 Er.), Carl Wieling (50 Cts.), Wetzcl, Wurmb (50 Cts.), Zerler. -Denl 3rd year: The gentlemen: Johann Mich. Gottfried, Walke, Wurmb.

Changed Addreffe.

Rsvck. ÜOPP6, Rsv Orlsang, D".



„Gottes Wort und Luthers Lehr' bergehet nun and nimmermehr.“

Offenb. Joh. Kap. 14, v. 6. 7.

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 12, St. Louis, Mo. July 15, 1856, No. 21.

(From the Freimund.)

Church jamming in the Netherlands.

It is wob! true, the confession is not abolished in Niederland's Lutheran Church; it is still valid; the prospective pastors and teachers are committed to it, but how? The obligation is to the "doctrine which, in which has long been known and often repeated, but which after his return, he took up the cause of God's truth in our agreement with God's holy word, is contained in the accepted symbolic books." But does not this formula reveal *Quatenus*, the rascal servant, who has arisen with rationalism, and who does not, or scarcely, grant life, place, and motion to the lawful, faithful master of the house, *Quia*, and *who*, if he could and might, would perhaps chase him out of the house, and therefore do all manner of loose and perverse speech and deed against him? It is indeed so. This was clearly and evidently shown eight years ago. Mr. N., who, formerly pastor of the Lutheran congregation in Utrecht, has been professor at the Lutheran seminary in Amsterdam since 1846, preached the evening sermon in the old church of the Lutheran congregation in this city on the tenth article of the Augsburg Confession. It was on June 27, 1847, because on June 25, the commemoration day of the handing over of this confession, or on the Sunday after it, according to the traditional order, a sermon must be held in the congregations.

The sermons were preached in Amsterdam, Leyden and certainly also aware of their own unbelief in the full other places in the Netherlands on an article from the Lutheran doctrine of the Lord's Supper, the church council, Augsburg Confession. What happened? In the Lutheran synodal commission and synod left Mr. N. completely in the pulpit, the professor attacked our Lutheran confession of unchallenged and in peace. One, however, did not let the faith, especially our Lutheran doctrine of the Lord's Supper bold speech and deed stand. It was Pastor Lentz. When it and the celebration of the Lord's Supper, with that wisdom happened, he was on a journey, but when he heard about it how? The obligation is to the "doctrine which, in which has long been known and often repeated, but which after his return, he took up the cause of God's truth in our agreement with God's holy word, is contained in the accepted symbolic books." But does not this formula that the hearty and lively Lutherans were full of indignation. Lutheran celebration of it, orally and in writing, according to God's Word. Lastly, he did so in notes and appendices to his 1842 sermon on the same, the 10th article of the Augustana, which he put into print anew. This was followed on the part of Mr. N.: "*Het Avend maal volgens de Heilige Schrift. Een Brief*," and a little later: *Eene Voorlezing, die niet is telyke Kerk. ork. Rene Voorlo?mA, üiö niet ig voor^olvren.*" In the preface now to this lecture, he was permitted to reply to the wish expressed by Pastor Lentz at the close of his preface to the said sermon, "that it may yet please Mr. Nieuwenhuys to apply the gifts given him by God, instead of tearing down, to look at the peculiar of the church community in which he holds so important an office, which entrusts him with the preparation of its future teachers," with the following question: "Does he use the gifts given by God to tear down, and not to build up, the proper things of the church community, in which he holds the important office of preparing future teachers?"

*) Longer years ago, a "helper" or auxiliary preacher at the *hersteld* evang. -luth. He got into a dispute with the oldest pastor of this congregation about the doctrine. The assistant preacher had to give way, went to the University of Leyden and studied there up to the degree of Doctor of Theology, but at the same time became devoted to the system of predestination there. Therefore, he also wanted to be publicly accepted into the Reformed Church. In the end, he turned to the reformed regional synod, but was finally rejected with the words: "*Wy willen rust heb den*" i.e. we want to have peace, rejected out of hand. Later he went to Elberselb, where he is still a preacher in the congregation he founded on the Dutch Reformed confession. His name is Kohlbrügge.

*) This bites that one accepts the symbolic books only in so far as they agree with Scripture.

**) That is, accepting the symbolic books because they agree with Scripture.

who praises what has already been advertised to the Synod, that she was not convinced of the necessity of a special eight and twenty years ago, and who accepts the doctrine Evangelical-Lutheran mission, because she believed that if such a measure were deemed necessary, it would have to be done by the Synod, which is entrusted with the care of the general interests of the Evangelical-Lutheran church community; that she further 4. the question of whether special Lutheran schools were to be desired, that in view of the care that was being taken in the local community for the religious instruction of the impoverished youth, in connection with the good facilities of the public city schools, there was no need for this at present, and that if changed circumstances should make such special schools necessary, the general ecclesiastical assembly would consider it advisable, its commission for religious education in general would then pay attention to it, in which case it would take the matter into serious consideration, thereby presenting as its opinion that, if special schools were to be found necessary for the community, the religious education would have to come from the *Kerkbestuur* (church regiment) or at least be under its supervision; and that finally 5. to the question, what special cause there was for fear of a schism, the general assembly would have to answer, that even if in the case of some, who were of the exact conformity with regard to (i. e. with) the doctrine of the church, this fear would not be shared by the assembly in the conviction that the true way to preserve unity in the church must be found not only in unity of doctrinal conception, but primarily in common love for our one Lord and Saviour Jesus Christ, and at the same time in their confidence, "that all their teachers would be animated by no other zeal than to spread Christian knowledge and Christian faith as faithful teachers in the Evangelical-Lutheran church community, and to educate the church members to a genuinely Christian way of life." But that was not all. For when Rev. Lentz, who is of course a member of the church council and against whom, as the head and forerunner of the association, this step of the synodal commission was taken in front of the church council with a gentle spirit, but decisive language in a detailed and powerful speech, The Synodal Commission had explained in a detailed and powerful speech how the appearance and name, form and effectiveness of the association did not go beyond the measure of Lutheran church freedom in general, nor did it violate the Dutch state laws and Protestant-Lutheran church regiments and church ordinances in particular: There was later, namely on 30. December 1853, the Synod issued a circular to all pastors and church councils in its area. In this circular, the Synod recently communicated the negotiations of the Synodal Commission with the Amsterdam Church Council concerning the Association.

In the said. In that year, the Dutch Association for the Evangelical Lutheran Mission was organized in Amsterdam under the suggestion, advice and leadership of Pastor Lentz. In the course of the years, the grace of the Lord had consecrated in the large congregation there a brave, ready people with "faithful Lutheran" hearts, mouths and hands. They wanted to become righteous by believing from their heart and blessed by confessing with their mouths before all the world, for the advancement of their domestic church, and in fact to help in the founding of special local Lutheran schools. Schools for Lutheran heathen mission and for fellow believers imprisoned, persecuted and oppressed for their faith. However, the good work along with its name caused a stir, displeasure and resentment among the crowd, especially among the church authorities, who were not asked to take it into their own hands or to participate in it, and it would probably have been in vain. But the church council, the small as well as the large one, would certainly have left it officially untouched, if the synodal commission had not forced it to negotiate about it. The latter, forgiving not having sufficient knowledge and understanding of the association, addressed a letter to the *generals Kirkelyke Vergadering* of the congregation or the meeting of the large and small church councils, among others, with five questions, which the latter answered to the effect that 1. the congregation had no knowledge of the establishment of the Dutch Association for the Evangelical Lutheran Mission, which was a quite special association, existing entirely outside the Evangelical congregation; 2. that it considered itself unauthorized to pronounce a judgment on this association, as well as on the question of the extent to which the special congregation members, by participating in it, were connected with our (Lower) Churches.

The Synod's Council shares the latter's above-mentioned answer to the five questions submitted to it in detail, and concludes, with full approval of everything that has been done by these two "church authorities" in matters of the association, that it does not want to make any further effort with the latter for the time being, as it is completely separate from the church and present outside of it. One church council, that of the congregation of V., did not believe it could remain silent about the contents of the circular. On May 26, 1854, shortly before the week of the synod meeting in The Hague, he addressed to the synod "a statement concerning the contents of the circular letter" with the request that it be sent to the Lutheran pastors and church councils of the country. In it he said, among other things: "1. We do not judge the Dutch Association for the Evangelical Lutheran Mission according to the procedure of this or that regiment of our Evangelical Lutheran Church here in the country, but like every other association according to the purpose it is to achieve, the tasks it is to solve, and the position it is to take in relation to other associations; 2. Since the purpose, task and position of the aforementioned association, as is clear from the statutes published about it, is of a purely Protestant-Lutheran ecclesiastical nature, we have, although it is not under the direction of an authority of our Protestant-Lutheran regional church and does not work, immediately joined the same; 3. We agree in heart, mouth and practice with our church doctrine clearly, roundly and chivalrously expressed in the unchanged Augsburg Confession handed over to Emperor Charles V in 1530, its Apology, the Schmalkaldic Articles, both of Luther's Catechisms and the Concordia Formula, because this agrees with God's holy Word, and we hold to this and to the fact that - according to and in force of Art. 8. of our "Allgemeine Heilung" the handling of this our church doctrine, in opposition to and against all corrupt, foreign doctrine, with whatever glorious names it may adorn itself, is our main aim 4. We maintain" that just as in every church on earth, according to history, idea and symbol, doctrine is the first and original, the church-forming and church-preserving, so also in our Evangelical-Lutheran Church here in this country, ecclesiastical harmony and prevention of ecclesiastical discord by upholding and extolling it, by upholding and extolling, by impressing and adhering to the church doctrine, and only through this, under the effect of the Holy Spirit and as such, the common love for our united Lord and Saviour "Jesus" Christ is won, promoted and conserved; and that the conviction that the true way to preserve unity in the Church must be sought not primarily in the unity of the doctrinal concept, but primarily in common love for our one and only Lord and Saviour Jesus Christ, is an oblique thought, which must be placed before the scriptural truth of the 7th article of our "Augsdurgische". Article of our "Augsdurgische" Confession.

can stand, but must fall (Ev. Joh. 14, 2l. 23; Matth. 28, 18-20), in his famous book: "Reformation, Lutherthum und Union" Calvinism was firm, and we know by what means it was etc." In response to this petition, the Church Council (Reformation, Lutheranism and Union) p. 181 ff.: "Therefortified. In the doctrine of the Lord's Supper, the Calvinistic received a notice on February 14 of last year that the Synod, were, however, also at that time (Zwingli's time) in the confession often appears broad and indefinite. The in its meeting of June 16, 1854, was not allowed to grant his Reformed camp voices of friendship: many simple-minded Lutheran is surprised to find expressions and phrases in request, because his "explanation" was based on the dear souls, brave men and competent scholars of God, who Calvin's writings that remind him of his own confession. As assumption that the Synod should have said in the circular, saw the error on the ground and were not ashamed, although crypto-Calvinism it has penetrated deep into the Lutheran lands of Germany, especially into Saxony, and has turned or at least wanted to say, "the doctrine of church fellowship the separation (between Luther and Zwingli) was already many a Lutheran countryside, e.g. the Rhine Palatinate and is unnecessary for the existence of the church," and that the evidently going on, to give loud testimony to the reviled Bremen, away from the Lutheran Church by cunning and Synodal circular should contain a statement which would be truth. Their memory is partly weathered and we do not know how force. In the western cantons of Switzerland, he knew how in conflict with Art. 8 of the "General Regulations, etc.," how they later came to stand with those before whose ears to establish himself by entering into a close relationship according to which the handling of the leash is incumbent they had testified to an unwelcome truth; but it is the sacred with the state and national constitutions. upon all ecclesiastical authorities and thus also upon the duty of the historian to renew this memory and bring it back. Synod, - which premise would be rejected by it as to honor. Among the teachers in the Canton of Baden (now unfounded. What is one to say to this decision? Its content belonging to the Canton of Aargau and having become by settlements of Germans in the various Swiss regions as is quite *à la* doctrinal obligation formula, like an eel that slips Roman) there were, as is well known, several who declared far as Lake Geneva. In Bafel, where the milder from the flesh of one's hand when one thinks he has grasped themselves in favor of the real presence of the body and Oekolampadius established the Reformation, many a it; it is like wax, drans one may and shall make and shape as blood of Christ in the Holy Communion. Among all of them, Lutheran spark has awakened, especially from Württemberg, one pleases. It is so difficult to understand, so foreign to however, none stands out higher than Burgauer, pastor of which founded the Basel Mission and still largely maintains confession and doubly foreign to the doctrine of confession! St. Gall, who, together with the other Swiss pradicans, it, for in the mission house there the doctrine of faith is to be And all this and more, how sad it is! But the old God still Zwingli and Oekolampadius first, came to the disputation in taught according to the Lutheran confession. In some cities lives, and is on the plan. The repentance that is stirring and Bern, which opened on January 4, 1528. Here is the proof of French Switzerland, e.g. in Geneva and Vevay (Vivis), Lutheran congregations have been formed from immigrant moving through Him in Lutheranism in the Low Countries from the Word of God against the vain arrogant surpassing Germans, who have called Lutheran preachers from will gain more and more ground in the congregations, and in of human reason, and it can only please us to see how Germany. In Geneva there is an important so-called its time will also take its place in the higher regiment. Then Burgauer not only stood firm in this battle, but also saw Lutheran congregation which, according to old custom, one will no longer want to govern the church with himself compelled to take out all the same weapons from the appeals to the Duke of Saxe-Coburg-Gotha for Lutheran regulations devised and serving too many different only proven armory, which Luther and his friends also used, pastors. Bretschneider, the deceased general interpretations, and will bring new, simple, and fair ones into - Among other things he says: "He who speaks the words of superintendent of Gotha, sent Saxon rationalists as singles, and' so the Lutheran confession has pretty much died out in the midst; then one will cease to allow only confessional and the foundation is the one to whom all authority has been, this considerable congregation. Recently, the congregation confessionally joyful life alongside unconfessional and given in heaven and on earth. Therefore, here to accept a has appointed the former professor in Saarbrücken, Rees confessionally hostile teachings and deeds; Then the trope (image or likeness), the conscience is to be assured von Esenbeck, who had adhered to the Lutherans within the Association for the Evangelical-Lutheran Mission in its with scanty scripture. I do not say that the bread is united to Union of Prussia, as its pastor. In Peterlingen (Payerne) in present form and manner would know how to close its divine essence, but that in the bread the body of Christ is French-speaking Switzerland, the Württemberg candidate faithful, good and presently necessary work blessedly, and distributed to us, and in the wine the blood of Christ is Möhrle gathered the German workers and craftsmen of the a petition, like that of the Church Council of V., would be distributed to us out of divine power according to the words. Lutheran confession into a congregation, which, however, granted., will no longer be necessary, let alone be rejected; For the words of Christ, "This is my body," carry with them bears a rather unsirt character. then subsectivism will have its head crushed and a fresh, the body of Christ. Christ put both things together in the In Zurich, the capital of Zwingllanism, nothing had been unhindered legal system of the confession, resistant to all Lord's Supper: Word and body, that it should be partaken of, heard of Lutheran movements until recent times. Then, in reinterpretation, will blossom for the Lutheran people on the forties, a citizen of Zurich, F. L., who had spent some Netherland's waters, pastures and meadows. Hosanna on spiritually with the heart, and bodily with the mouth." 2c. Of time in southern Rhine Prussia, converted to the Lutheran high! another Reformed theologian who taught in Burgauer's Church separated from the Prussian Union; he was followed by his wife, who had been a Calvinist, and a relative from spirit, Simon Sulzer, we have been able to learn nothing Zurich. These returned to Zurich in 1850, and there, in order more than that he came to Wittenberg in 1538 and remained not to have to do without Holy Communion altogether, they faithful to the teachings of our church to the end; - enough, called the nearest Lutheran clergyman, Rev. Eichhorn, to however, to bless the memory of the faithful one, for it takes Zurich from time to time, so that he could conduct services more to confess the faithfulness unwaveringly in the midst, for them. of the opponents than when friends have already pitched their huts all around."

The blessing of such faithful testimony is also that seeds fall into the soil of the Fatherland, which can lie hidden for a long time, but nevertheless finally germinate and sprout and bear fruit under the blessing of God. - In the French part of Switzerland, especially in the Canton of Geneva

(From the Freimund.)

Beginnings of the Lutheran Church in Switzerland.

-hh- In this country, where Zwinglianism and Calvinism sit as firmly as the thunderstorms that have forced their way through its Alpine heads? - the gentle reader will ask. - Yes, even that country could not entirely escape the influence of Lutheranism, which finds room and place where only hearts are receptive to the beatific truth and long for the entire salvation counsel of God in Christ Jesus. Dr. Rudelbach

cooled and the holy. He handed out Holy Communion. L. came into contact with many former acquaintances, some of whom asked about the Lutheran Church. He informed them upon request, and Rev. Eichhorn, during his various visits, was able to gradually admit three Reformed people into the Lutheran Church, and a maid from the Lutheran congregation in Baden was added, so that a congregation of 7 souls was formed. In the times of the most severe persecutions in Baden, especially during his banishment and police surveillance, Rev. Eichhorn could not reach them, and so it happened that L., instead of waiting patiently for the return of the called shepherd, gave the others Holy Communion himself. Communion to the others himself. He did this for two full years, and during this time the Zurich Lutherans no longer called their former minister, Pastor Eichhorn. - One member of the small flock did not let L. administer Holy Communion to him; he missed it for three years. - In the early year before I. L. left his fatherland and returned to Rhenish Prussia. Now, in this late year, that one member called the Rev. Eichhorn again for a spiritual visit to Zurich. He met there with the few other members of the Lutheran Church who had left the Zwinglian Church, and after many serious discussions an agreement was reached, and those members now again receive Holy Communion and worship from an appointed minister of the Lutheran Church. This is no difficulty at all in Zurich. There is complete religious freedom there, and the antist of the Zurich church, Mr. Füllin, explained to those who had resigned: "He could not legally prevent half or all of Zurich from becoming Lutheran.

In Basel, Rev. Eichhorn accepted a family into the Lutheran Church during his journey in September of this year. The Swiss, who was formerly expelled from the Grand Duchy of Baden for the sake of his Lutheranism, is now working in the city of Basel, and so three adults there also profess our church. Pastor Ludwig has taken over the spiritual and ecclesiastical care of it, which he provides from Freiburg in Baden. Before he began regular services, he wrote a short letter to Mr. Burkhardt, the antist of the Basle church, and received the following significant reply:

Well-read, Reverend:

Your letter of 20 September was delivered to me yesterday by J. Sch. in Streitgasse. Since there was a meeting of the Church Council today anyway, I did not fail to submit it to High-Demselbeu. By order of the council I have to report to you that your plan to serve some members of the Lutheran Church, who are currently living in the city, is not approved by the council in any way, partly because it does not aim at anything else than to serve those members (?) of the Lutheran Church, who have been attending our church services up to now, and partly because the church council does not want to have a church in the city.

have enjoyed the b. The reason for this is that the few Lutheran Christians who believe that they cannot keep the Lord's Supper here without offending their consciences will be able to obtain it for themselves outside our borders, as they see fit.

Basel, Sept. 24, 1855.

J. Burkhardt, Antistes.

Some of the people of Basel, who are inclined to the Lutheran Church, think that if Lutheran services are held regularly in Basel, this will have a great effect. -

"The Christian Messenger."

No. 20 of the present volume contains a few sentences from the "Christian Messenger," the organ of the so-called Evangelical Community or the Albrechtsleute, in which it says, among other things: "Are all the justified lost who do not attain complete sanctification? Certainly." From this we proved that the "evangelist" who wrote this completely denied the Gospel of sinners. Nor can this be denied at all. For if one teaches that a man can be justified, which is possible only through faith, and must perish no less if he is not also sanctified, which in this contrast can only indicate the sanctification of life that follows justification, then one evidently denies that a man becomes justified and blessed before God by faith alone, by mere grace, without the works of the law and without his own righteousness, worthiness, and sanctification, and without his own merit, solely through Christ's merit, blood, and death. But this doctrine is the very gospel of sinners. Compare the following passages: Rom. 3, 23-28. 4, 1-8. 5, 1. 2. Gal. 2, 16. Ephes. 2, 8. 9.

As justified as our rebuke was, the "Christian Ambassador" was enormously indignant about it. Yes, in his anger he goes so far as to call our accusation "a dishonorable slander" in his number of July 2. Of course we did not expect anything better from the fanatical sectarian newspaper, especially here in America, where it is well known that such personal attacks and insults, however outrageous, go unpunished. For who will take the trouble to seek satisfaction for dishonorable omissions, since the public here is already so accustomed to it that it never takes such things for anything other than bile pours when there is a lack of reasons?

Yes, the "Christian ambassador" does make an appearance, however, to also bring reasons. But what are they?

First, he cites the "Articles of Faith," which

have a certain symbolic standing in its community. But precisely because these articles of faith contain an entirely different and much better doctrine than in the sentence we have attacked, this only makes the matter all the worse, for if those "articles of faith" form the doctrinal rule within the "evangelical community," the sentences we have cited not only contain a doctrine that is contrary to God's Word, but which even in the doctrinal rule of the "evangelicals" is already declared to be anti-evangelical and rejected. This is just the exceedingly sad thing, that almost all the so-called Protestant sects, in their public confessions, display the pure doctrine of justification and blessedness by grace through faith, but in their pulpits and in their papers teach the very opposite.

A second attempt of the "Christian messenger," to refute our charge, consists in citing a number of passages from the Bible, which are supposed to throw it in evidence, that indeed "entire sanctification is necessary to beatification," and that "all the justified are lost who do not attain entire sanctification." They are as follows: Matth. 5, 8. 1. Joh. 3, 3. Tit. 2, 14. 1. Cor. 6, 11. 2. Cor. 7, 1. Ebr. 12, 14. 1. Thess. 4, 3. 5, 23. 24. Rev. 21, 27. The reader opens the passages and he will find, all these passages tell us three things: 1. That God wills that believing Christians should pursue sanctification; 2. That believing Christians are therefore bound to do this; and 3. That without sanctification no man shall see the Lord. But where in these passages is there a word that sanctification, or even entire sanctification, is necessary to salvation, or that even the justified will perish? According to God's Word, faith alone is necessary to salvation, and Christ alone, who has purchased our blessedness and is grasped through faith, is the cause of salvation. Now it is true that according to God's Word no one will be saved without sanctification and regeneration, but not because sanctification and regeneration are necessary for salvation, but because sanctification and regeneration are inseparably connected with faith and regeneration, and come as necessarily from faith as good fruit from a good tree, light from a bright spot, a brook from a spring. The entrance into the heavenly Jerusalem is closed to the common, unclean, and unholy, not because a believer and justified man needs something else than faith in Christ to become blessed, but because he who boasts of faith and justification without being sanctified and renewed is certainly not believing and not justified. He who says that sanctification, or even entire sanctification, is necessary to salvation, and that even those who are justified are lost through lack of entire sanctification, denies that we are saved through faith alone in Christ alone, and that he who is justified is not saved through faith.

He does not know what faith is, what justification is, what They are the greatest of fools. Ask God to work faith in thee, The question that mere bodily death could not sanctify man regeneration is; he overthrows the whole gospel of or else thou shalt be eternally without faith; thou shalt be completely is refuted. sinners; he deprives the Lord Jesus of the honor which he dense, and do what thou wilt or canst."

alone has, namely, the honor of making us righteous and May the editor of the "Christian Messenger" study this blessed before God; he puts the work of man, the holiness glorious testimony of Luther, then he will soon, by God's of man, and the merit of man next to the work, holiness, grace, see his great error. He will, of course, say that it is and merit of Christ, and makes man his own savior. Luther precisely for the sake of such people, who boast of dead, already had such people before him who talked a great deal worthless head and mouth faith, that we Protestants teach about faith, grace, and justification, and because they that perfect sanctification is necessary for salvation. But in understood nothing of these things, mixed and blended the the first place this is nothing else than: because the chariot gospel with the law, justification with sanctification, and with horses before it will not go over the hill, harness the faith with works. Therefore he writes in his preface to the horses behind the chariot; for one does not come to living Epistle of St. Paul to the Romans. faith through sanctification, but the reverse. Then it is

"Faith is not the human delusion and dream that some terrible to change, falsify, cancel, and destroy the gospel of take for faith. And when they see that no improvement of salvation by free grace for Christ's sake through faith, life nor good works follow, and there' can hear and speak because many misuse it and want to be saved through a much of faith, they fall into error, and say: Faith is not faith that does not purify the heart, Acts 15:9 (which is enough, one must do works (and attain entire nothing else than wanting to be saved without faith). Finally, sanctification), if one is to become pious and blessed. And it is terrible to teach that sanctification, even entire when they hear the gospel, they fall, and of their own sanctification, is necessary for salvation, because it leads a strength make a thought in their hearts, saying, I believe. man, who should freely pursue the sanctification that This then they think is a true faith. But as it is a human pleases God, in gratitude for the salvation freely given to him thought, which the heart never knows, so it does nothing, by grace, to become a wretched servant of wages, who is and no improvement follows. But faith is a divine work in pious and does all kinds of good works only so that he may us, which changes us and makes us new out of God Joh. be blessed and go to heaven.

1, 13.) and kills the old Adam, makes us completely As a reason why every man who wants to become different people, of heart, courage, mind and all powers, blessed needs complete sanctification already in this life, and brings the Holy Spirit with it. Spirit with him. O there is the "Christian ambassador" finally gives this, too, because, a living, busy, active, mighty thing about faith, that it is besides, one must either suppose that death sanctifies man impossible that it should not work good without ceasing. completely, or that there is a purgatory beyond. We reply the Neither asketh he whether good works be done: but before that only ignorance of the Scriptures can lead to such superior authority, and they are authorized to explain it to they be asked, he hath done them, and is always doing thoughts. The Holy Scriptures know nothing The Scriptures you: them. But he that doeth not such works is a faithless man, know nothing of entire sanctification in this life, nor of groping and looking about him for faith and good works, sanctification through bodily death, nor of purgatory. But and knowing neither what faith nor good works are, yet this is what the Scriptures tell us, that he who dies in faith is washing and babbling much talk of faith and good works. blessed from the moment of his dissolution (Rev. 14:13), is Faith is a living, bold confidence in God's grace, so sure clothed with pure and beautiful silk of righteousness (Rev. that he would die a thousand times over. And such 19:8), becomes like the angels of God in heaven (Matt. confidence and knowledge of divine grace makes one 32:30), has attained to perfection (1 Cor. 13:10).), and all this, cheerful, defiant, and joyful toward God and all creatures, not because death, which the unbeliever also experiences, which the Holy Spirit does in faith. Which the Holy Spirit frees the believer himself from the root of sin, and perfectly does in faith. Therefore a man without compulsion transfigures him into the image of God, but because through becomes willing and joyful to do good to everyone, to serve death the believer attains to the sight of God; for thus John everyone, to suffer all things, to love and praise God, who writes: "Beloved, we are now the children of God, and what has shown him such grace. So that it is impossible to we shall be has not yet appeared. But we know, when it shall separate works from faith, even as it is impossible to appear, that we shall be like him" (that is, perfectly holy) "for separate burning from fire. Therefore beware of your own we shall see him as he is." 1 John 3:2. Here, then, is the false thoughts and useless babblers, who would be wise in objection, not infrequently advanced even by Methodists, faith and good works. that we shall be

(From the "Freimund.")

Police arrangements of a clergy against the invading Lutheranism.

At the end of September of this year I received a friendly invitation to visit from some residents of the Württemberg village of Unter-Reichenbach near Pforzheim. I had become acquainted with the invitees in my parishes, where they had attended the Sunday service, although they were present more by chance. I understood the invitation in such a way that my visit should be neither a pastoral nor a spiritual one, that the holding of a church service was not required of me, so that I would not be reproached in any way as if I wanted to intervene in someone else's ministry, and under these conditions, which were also recognized by the invitees as necessary, I agreed to my visit at the end of October.

To my great surprise I received the following letter from the Royal Württemberg Parish Office in Unter-Reichenbach on October 10:

To the former pastor Eichhorn in Durlach.

The undersigned office has been informed by a local woman that you intend to hold a so-called "lesson" here in the near future.(?) This has been discussed with the

1. that - since the ecclesiastical discord which you have caused in your country and which has driven you to resign from your national church (?) is more than enough, - since you are also forbidden to hold such meetings in your country, - we seriously forbid the spread of discord into our country and first of all into our congregation.
2. that if you should nevertheless undertake to enter, your removal from the place by means of police power, under certain circumstances even your committal to the Royal Wuertemberg High Office of Calw would be effected.

To get 2c.

Unter-Reichenbach, kgl. Würtemb. Oberamts Calw the 9th of October 1855.

King's Lutheran Parish Office. Rev. Fetzer.

To the former pastor Eichhorn in Durlach.

The next morning the same letter was sent to me by the mayor's office in Durlach. It was addressed to the police department in Durlach and also contained the request that they should try to prevent me from visiting Unter-Reichenbach by force.

Immediately afterwards the same letter was sent to me by the united deanery of Durlach.

sent to me. The request was also addressed to the same to hold me back from the visit by any means.

Finally, the Ober amt Durlach also received the same letter with the same request

But that was not enough! The harmless people who had sent me the friendly invitation also received a letter from the royal vicarage of Unter-Reichenbach, in which they were warned not to accept me with the threat that they would be called to account by the royal district government in Reutlingen.

So five official letters to ecclesiastical and secular authorities to keep a "former pastor" from a friendly visit!

If I had stayed away, I had admitted that I had really wanted to achieve such an intention with my visit, as the frightened priest of Unter-Reichenbach seems to think I did, and that I had been kept away from the grave threats by fear. I was in the village on the 22nd and 23rd of October and found such a general participation as I would hardly have found if the pastor of the village had not made such a great noise. The holding of a church service was not even demanded by the people. C. Eichhorn.

(From the pilgrim from Saxony.)

The giving of this tax not only fills the lack of the saints, but is also abundant in that many give thanks to God for this faithful service of ours, and praise God for your submissive confession of the gospel of Christ, and for your simple tax to them.

(2 Cor. 9.)

They must really know how to collect! I often thought when I read the Stader Sonntagsblatt and the receipts for the abundant love gifts received. But I don't mean "taking in" as if I thought the dear people up there in Hanover were misers and peelers who know how to scrape things together, but "there are expenses which one should write confidently among the receipts!" someone said, and I mean such "taking in," which looks like spending and is thought by many to be an expense, and even to be rubbish and money thrown away. The dear brothers and sisters up there on the North Sea know a thing or two about "sowing in blessing"; I had read that often, and how happily surprised I was when I suddenly got hold of the proof in a letter (under Jan. 18) from the editor of the Sta.) from the editor of the Stader Sonntagsblatt, who wrote to me that he had had my request for the Kreuzberg congregation, its pastor and schoolmaster, printed in his paper, and that within a fortnight, by the grace of the Lord, 120 Thaler had been sent to his house, which he would now like to have brought to Bohemia and does not know how. Immediately I sat down and quickly wrote to the

Dear Pastor Molnar, what the Lord has intended for him, and on 27 Jan. he replies: "The Lord's grace first! How much I was surprised by your letter of the 22nd of this month, which reached my hands yesterday, I cannot describe in words.... Our physical need is great, but the mercy of the Lord is even greater, even when He hides behind the clouds. Without a cry for help from us, He knew how to take our distress to the hearts of the dear Lutheran brethren. He knew how to bring our need to the hearts of the dear Lutheran brethren and to make them inclined to a brotherly helping hand. Here we must exclaim with grateful hearts: We are too lowly for all the mercy and all the faithfulness which the Lord has done for us! May He bless the dear Lutheran brethren abundantly in body and soul for these benefits bestowed upon us.... If the Lord gives us grace, I will give you more detailed information in the future, but I must note that it is strictly

forbidden for us here to correspond with foreign countries.- I have already published Luther's Small Catechism, as well as Löhe's Little Prayer Book for Children, in the Bohemian language. Löhe's Seeds of Prayer have been translated by me and prepared for printing. I have just finished the Augustana in: About to let appear in the Bohemian language. There is no lack of work on my part, but unfortunately I have no funds for printing these books and do not want to bother the dear brethren in Bavaria because I know that they have more urgent expenses elsewhere.... In order to be able to continue to serve the Lord, I have already sacrificed much; but one day He will repay everything to my children; I am certain of that.... Schoolteacher Pospischil has been mightily strengthened in his trust in God through the gifts of love he has received.... .. Greet from us all our Lutheran brothers. Brothers and remember us in your intercession, as we also do.... God's blessed peace be with you all."

Thus writes our beloved brother Daniel Theophilus Molnar, Lutheran pastor in Kreuzberg. Pastor in Kreuzberg. And it would be nice if we could help him: print the Lutheran books in Bohemian! Some years ago one heard a great deal about a great Lutheran movement in Bohemia at the same time as the political movement; if I remember rightly, everything seemed to hang on one person, the editor of a religious paper, who hesitated with his resignation, which the crowd wanted to follow, until he was caught and locked up in a distant monastery; it seems to have become quiet again since then; perhaps there was too much of the: There was too much of the flesh, therefore it pleased not the Lord. But perhaps it pleases Him to stir up a new, deeper movement through His Spirit, with the spreading of Lutheran writings in the Bohemian language. You unhappy Bohemia! How rich you were, and how poor you have become through the enemies of your God and Savior! But God can make you rich again. Amen.

(From the Freimund.)

The lotto in holy Rome.

One of them writes the following to the Allgemeine Zeitung from Rome on December 3: While mau in other countries restricts the lottery, or abolishes it, here one seeks to work for its further spread by new concessions to the players. To the: At the end, the Finance Master announces that from the next draw in Rome (Dec. 15) onwards, the previous ten-percent levy of the winnings to the state treasury is to cease for the benefit of the public trying their luck. It is unpleasant for the foreigner to see how the authorities participate in this game of chance, which is so often ruinous for the people. On the festively decorated Balcon of Mont-Citorio, a prelate in purple robes reads out the 90 numbers, and an orphan boy in a choir robe, beating a cross with a trumpet, takes the numbers out of the jar. The game is played most passionately on Sundays! The numbers are, for the convenience of the lovers, placed in many graters in front of the lottery booths, with enticing inscriptions, such as:

"*Ah che bel terno!*" (Ei was was eine schöne Terne!)

2c. Such a thing should not happen in: holy Rome!

So much for the Allgemeine Zeitung. I Freimund have nothing more to add than my *Sapienti sat!*

-

The Feeling Christians.

The following is reported by a Methodist named Afflerbach in the Apologist of May 29th: "I remember to have heard from our old brother L. that in a class, which he led in a certain place immediately after the sermon, he came across an elderly brother, who had given free rein to most blessed feelings during the sermon, and also now, in answer to the question: What is the state of his soul? began to joyfully praise the holy and beatific gospel. But since Br. L. knew that the dear (!) man never (!) contributed anything to the support of the Gospel, he answered: "Yes, brother, a very precious Gospel! And tell me, how much do you contribute annually to support it? - This showed him an unaccustomed side of the picture, and I think the good brother's blessed feelings left him altogether." - So delicately do Methodist preachers now give it to their congregations to understand that it is their duty to maintain their preachers themselves. How times have changed! In former times this was one of the means by which the Methodist emissaries stole their sheep from the Lutheran preachers, that they said to them, "Look, your Lutheran preacher is only preaching to you for money, we are only doing it for Christ's sake, for free. The clean gentlemen, of course, knew quite well how the Lutheran preacher, whom they suspected of being a belly-servant, and of having stolen the fruit of his sour labors, was a preacher.

often had to live with hunger and sorrow, while they themselves lived out of the large treasury in the most comfortable and carefree way.

(From a letter to a member of our synod.)
Durlach, in the Grand Duchy of Baden, April 8, 1856.

Dear and beloved brother in office!
.... Here in Baden, there is a little more peace in ecclesiastical matters than there was a year ago. Our government, but especially our dear sovereign, wants to have "more absolute persecution against the Lutherans, and if expulsions and imprisonments occur, then they are more and almost only carried out by the subordinate officials, who are encouraged to do so by the clergy and often also by local leaders. Thus my dear brother Ludwig, in the south of the country, had to experience two expulsions over Easter, and I had to endure two prisons in the course of the past winter, of which one was particularly hard and severe: I had to spend a long, cold December night in an ice-cold, damp hole, in which there was not even straw, much less a bed (!), so that I almost froze from the cold. On complaint I was still condemned to pay the costs! - There will be no lack of such and similar chicanes in the future, for we live in the contending Church as long as we carry this pilgrim's staff, and our Lutheran Church is and remains the contested Church, an *adium omnium*. On the other hand, I had the joy of being able to accept 300 souls into our church here in the Rahe over Easter, which caused a great stir and will perhaps bring me new persecution.

In the week after Easter, several representatives of the Lutheran churches of Germany gathered in Reichenbach in Saxony, among others Harleß, Huschte, Kliefoth, Thomasius, Hofmann, Delitsch, Phillippi, Krabbe, Kahnis, Bester, Nagel, in order to discuss the burning question of the church and ministry, to come to an understanding where possible, so that your rift would be resisted. I do not know more about the result of this important meeting. Better writes only: File blessing will not have been.,,

The assembled representatives of our Church also spoke an explicit recognition of the struggling Baden Lutherans as "their brethren with whom they wished to maintain church fellowship." - -

With sincere veneration and love your most devoted brother in office

Squirrel

The Lord's Prayer.

It is strange how at the present time even the Methodists see themselves more and more urged to return to the old measures. Thus

writes, among others, a Mr. Baur in the "Apologist," June 19: "The Michigan District Assembly instructed me to remind the brethren in office who forget the Lord's Prayer at the public service of their duty. If, therefore, any are found neglecting to pray the Lord's Prayer, I would advise them to read in their Discipline Cap. 5. section 1. of Public Worship, where they will find, among other things, the following words: "'The Lord's Prayer shall also be used at the conclusion of the first prayer in all kinds of public worship.'" If they do not do this, they are not acting righteously, and hopefully no one will be so self-loving as to like his prayer better than the Lord's." - How times have changed! How contemptuously the Methodists used to speak of praying the Lord's Prayer!

Church News.

Mr. Fr. Dietz having received a vocation to a congregation belonging to the Mixed Separate Union in Iowa, and having accepted it without the consultation and consent of his former congregation, the same Hru. P. Ströckfuß; and although the congregation of the latter went with a heavy heart to dismiss this father in Christ, who had served them faithfully and skilfully for 9 years, to another God" 2c. After this, the Pastor Loci read the Church Epistle. Hereupon the students sang the great "Hallelujah" from the „cantica sacra" by Fast. Now the congregation sang the Kirchweih song no. 168: "Dreifältig heilig großer Gott" 2c. Now Prof. Crämer ascended the pulpit and preached a long, powerful sermon on the Church Consecration Gospel, Luc. 19, 1-10, on the subject: "The sweet Church Consecration of Christ's turning in to the tax collector Zacchaeus. This dear Gospel of Christ's turning in to the tax collector Zacchaeus. This he treated in the following two parts: 1. How the Lord Christ also comes to you and keeps a blessed church consecration with you. (2) How you are to receive this "heavenly" church-guest and in turn hold a happy and blessed church-feast for him. The whole audience inside and outside the church listened and the devotion grew from sentence to sentence, as could be seen in all the listeners. After this sermon followed the singing of the last two verses of the main hymn 168, then the prayer "for the church," and finally the celebration of Holy Communion in the usual the German Lutheran Immanuel congregation in Allenmanner. Communion in the usual manner according to Township, Noble Cv. By God's great undeserved grace and "Löhe's Agende." The final verse was hymn no. 12. In the afternoon Pastor Föhlinger preached on Luc. 15, and had as his theme: "Conversion as the first greatest and most important work of God after redemption;" which worthiness he proved in this way: 1. because God has made baptismal font is still missing. On the 5th Sunday p. Trin. a beautiful and pleasant day, it was dedicated. And

W. Sihler.

As many members of our Synod know, no congregation of our Synodal Union was more in need of a new church than the German Lutheran Immanuel congregation in Allenmanner. Communion in the usual manner according to Township, Noble Cv. By God's great undeserved grace and "Löhe's Agende." The final verse was hymn no. 12. In the afternoon Pastor Föhlinger preached on Luc. 15, and had as his theme: "Conversion as the first greatest and most important work of God after redemption;" which worthiness he proved in this way: 1. because God has made baptismal font is still missing. On the 5th Sunday p. Trin. a beautiful and pleasant day, it was dedicated. And

I would like to tell you readers of the "Lutheran" something about this joyful celebration of our church consecration. The pastors Prof. Crämer and Föhlinger together with several students from the Fort-Wayner Seminary and a few citizens from there had come to our church as active party-goers, and a large crowd of people from near and far had come together at the church on the morning of the celebration. At half past nine in the morning the celebration began. The congregation, the pastors with the holy vessels, bible and agend. The congregation, the pastors with the holy vessels, bible and agende in front, went from the parsonage (from the old church house one could not) into the festively decorated new church under the singing: "Allein Gott in der Höh sei Ehr" 2c. When the congregation had thus entered during the singing of this hymn, the four-part choir of singers from Fort-Wayne began the song: "Hoch thut euch auf" 2c. Hereupon the congregation sang the hymn of our Lutheran hymnal M 134: "Komm heiliger Geist, HErr Gott" 2c.' After this, Pastor Föhlinger read the 81st Psalm at the altar and said the consecration prayer; this was followed by a suitable four-part song sung by the students; this was followed by the "Credo," hymn 183: "We believe all in one God" 2c. After this, the Pastor Loci read the Church Epistle. Hereupon the students sang the great "Hallelujah" from the „cantica sacra" by Fast. Now the congregation sang the Kirchweih song no. 168: "Dreifältig heilig großer Gott" 2c. Now Prof. Crämer ascended the pulpit and preached a long, powerful sermon on the Church Consecration Gospel, Luc. 19, 1-10, on the subject: "The sweet Church Consecration of Christ's turning in to the tax collector Zacchaeus. This dear Gospel of Christ's turning in to the tax collector Zacchaeus. This he treated in the following two parts: 1. How the Lord Christ also comes to you and keeps a blessed church consecration with you. (2) How you are to receive this "heavenly" church-guest and in turn hold a happy and blessed church-feast for him. The whole audience inside and outside the church listened and the devotion grew from sentence to sentence, as could be seen in all the listeners. After this sermon followed the singing of the last two verses of the main hymn 168, then the prayer "for the church," and finally the celebration of Holy Communion in the usual the German Lutheran Immanuel congregation in Allenmanner. Communion in the usual manner according to Township, Noble Cv. By God's great undeserved grace and "Löhe's Agende." The final verse was hymn no. 12. In the afternoon Pastor Föhlinger preached on Luc. 15, and had as his theme: "Conversion as the first greatest and most important work of God after redemption;" which worthiness he proved in this way: 1. because God has made baptismal font is still missing. On the 5th Sunday p. Trin. a beautiful and pleasant day, it was dedicated. And

embellished. The whole congregation once again expresses its heartfelt thanks for the love and sympathy shown to us by these dear brothers from Fort Wayne.

And so this day was a very richly blessed and blessed feast day for us. May God grant that His Word preached on this day may bear good fruit in every listener and that His blessing may remain with us, and that we may all be built up here as living building blocks for the spiritual house and holy priesthood of God through the continued preaching of the pure Word and the diligent and right use of the unmutilated holy sacraments. May we all, through the continued joyful preaching of the pure Word and the diligent and right use of the unmutilated holy sacraments, be built as living building blocks into the spiritual house " and holy priesthood of God, be ever more firmly founded on the foundation and cornerstone of Jesus Christ and the rock of His eternal Word, and thus be preserved in true faith until eternal life. For the sake of Jesus Christ, His first Son, our Saviour, through the Holy Spirit, may He grant us this. Amen!

Br. Schumann, Pastor.

On the III. p. Lrin. Mr. Hugo Hanser, candidate for the sacred office of preacher, having completed his theological studies in St. Louis, passed the prescribed examination and accepted a regular profession from the Lutheran congregation at Rainham, Canada West, was ordained by the undersigned by order of the honorable Eastern Presidency of our Synod, in the midst of his congregation, under obligation to all the symbols, and inducted into his office.

For the congregation this act was a visibly blessed one. It was a pity that Pastor Röder, who was supposed to assist, had not received the invitation and therefore could not be present.

The Lord also adorn this new worker and his congregation with many blessings, amen.

The address of the dear Pastor Hanser is:
Devonsvillo k. O.

Xortklrlrläiwonä 60.,
Oanaea West.

A. Ernst.

Eden, June 1856.

Organs.

The undersigned manufactures organs of all sizes at the cheapest prices; he also always has finished organs available for shipment at a price of 300 to 600 dollars.

Wilhelm Metz, organ builder.
St. Louis, Mo. at No. 324 third street, between
Convent and User streets.
* *

The undersigned editors take the liberty of warmly recommending Mr. Metz, who is a member of the local Lutheran congregation, as an excellent master of his trade to all congregations in their own interest.

The editorial board of "The Lutheran."

Receipt

for the

for the building of our church: Received:

From vr. Sibling's parish in Fort-Wayne538.74
by Pastor Stürken's Gemeindr in Lozansport 11.00 ""
.....-Kolb's ""
..... Adams
Co., Ja.3.5,2
" Husband's" " Allen Co., Yes. -6 ,31
" Krätzel's " the old piqua-
road dei Fort-Wayne5,00
by Pastor Schürmann Gemünde dei Indianapolis400
" Dietz'S " Fort-Wayne640
" Fritze's Parish in Adams Co., In.. -5,00
" Fricke
Indianapolis 11.30
namely by N. N., A. Möller, W. Brügge- mann, F. W. Dammeier
ä50 Cts., W-Bcrg, F. Volincr, Chr. Hartmann, Ebr. Harme-
ning, W. Koch, W. F. Röscuer, Chr. Bröde- meier ü 25 Cts, C.
Jobbe 5 2,(X), F. Öfter- meier 5 2,13, Fr. Dickmann 5 1,00,
Anna Meier, Chr. Täger ä 5 1,00, P. L. Fricke 42 Cts.
by HerrBierdr . Kratzer in Steuden Co., In.
1,00
""Book in Fort Wayne 1.00
" ""Mich . Nettle, discount to Arbeitslobn500
" ""G. Orff, Estate of Labor,
aus Fort-Wayne 700
from the Mr. R. Schwegmann in Fort-Wayne to the
church castle 1,00
from Messrs. Krutow, Stellhorn and Co. 5 Barrel
Lime L 75 Cts.3,75
by some women from the Fort-Wayner laudable
Women's Society a beautiful altar dress.
from my parish in De Kalb Co., In. 642
For all these generous gifts, we thank you in the name of our
The church is very grateful to all those who have given, and sends a
heartfelt "Dergelts Gott" to all donors .

Receipts and thanks.

Received from the Young Men's Association of the former
congregation of Pastor Daib through Prof. Crämer 54.00, from Mr.
Schneider parishioner at Fort - Wayne 51.00, from the Young Men's
Association at Fort - Wayne 510.00;
gratefully acknowledges this
Gottlieb Brandstetner.
Fort Wayne, July 9, 1856.

Friedrich Funk acknowledges with heartfelt thanks that he has
received 55.00 from the Young Men's Association and 54.00 from the
Young Women's Association in Cleveland for his support.
Fort-Wayne, July 9, 1856.

With heartfelt thanks to God and the benevolent givers, I hereby
certify to have received 55.00 from the Jüuglinqs Association of
Cleveland for my support.
Frederick Funk. Fort-Wayne, May 24, 1856.

With heartfelt thanks to God and the generous donors, I hereby
certify that I have received 58.00 from some members of the Buffalo
congregation, 2 handkerchiefs and a pair of suspenders from Mr. I. P.
Schulze, 3 pairs of stockings from Mrs. Sprötge, 95 cents from some
school children, and 1 handkerchief and a scarf from Johanna and
August Schulze for my trip to Fort-Wayne and for my support there.
Christoph Winterstein. Buffalo," the 2nd of May 1856.

With heartfelt thanks to God and the benevolent donors we certify
to have received biernit 524,00 from the congregation of Mr. Pastor
Schieferdecker.
G. Markworth and B. Burfeind. Concorvia-Cvllge, June, 1856.

With heartfelt thanks from the Women's Association of the St.
Johannis Parish in New Orleans for poor pupils and students received
52.05; furthermore from Mr. Carl Schössow for Johannes Waltber
51.00; furthermore from Mrs. verw. Dörner for Ludwig Lochner 54.00.
C. F. W. Walthcr.

With heartfelt thanks, the undersigned hereby attests to having
received the following for the support of the pupils and students at
Concordia:
From Mr. Kirchhof in Jofferson Co, Mo, 8 pounds of butter and
55.00 in money - from Mr. Johann Jeide there 4 hams - from Mr. Heinz
in St. Louis for 51.00 bread - from Mr. Steinmever in St. Louis 55.00.
Ludwig W ü l lner, College -
Oekonomie - Verwalter.

Received

n. on the Concordia College building: collection at the
wedding of Mr. Siebing in
St. Louis 52,70
Collecte on the Feast of Pentecost of the Lord's Church Past.
Brewer, Addison, IIS.21,22
Collecte of the parish at Jonesborow by the Ordina
tion of Mr. Pastor Hügli6.30

the congregation of the Rev. Streets in Eol- linsville, IIS., serste
broadcastj35.7z

"some members of the congregation of the Rev.

Fricke in Indianapolis YM
by Mr. Pastor Röbbelen of Georg Mich. Schä
fer 55.00 and Dr. A. Koch 56.00i UM " Pastor
Werfelmann of Mich. Trees.

62 Cts; Wittwe Ort 51.00; Job. LunS 51.W; Johannes
Engelbaupt 51.50; Wittwe Schurr
51.00; K. Höllenbacher Ä) Cts.; Joh. Sam-; mctinger 55.00;
Joh. Fvßler 50 Ckò; Lorenz ' Sammetinger 55.00 iz.....U

d. to the Sun oval - treasury of the wcstl. district:
From St. Louis Parish, Mo. 16.60
. E. Roschke.

Received

for the Seminar - Ball in Fort Wanne: Collecte from the
congregation deA Herr Pastor Bergt-- 5 3,56 from N. N. of Lafayctte,
Ja.j,(X)
Chr. Piepenbrink.

Received

n. to the general Synodal - Casse: by Mr. Pastor
Fürbringer.....5 3
M

as:
Carl Schössow r go
Missing tree25
Chr. Heckendorfto
D-2K
H- E "1.M
Retzlaff i,yy

for the general presidency: from Mr I. Jaidr in Sulphurspring ...IM
" of the congregation of Mr. Pastor Fricke in India
napolis, second half for 185512.5V

b. to the Synodal - Missions - Casse:
by Mr. Martin HalbritterUM
namely:

510.00 from the women of St. John's Parish in New Orleans,
1.60 from the daughters of "Herr" Christoph Rahdes there
from the congregation of Mr. Pastor Rvder in Middle- tou, Canada
West4.0V

„ Mr. Vicar Dörmanu collected at Jacob Koch's wedding in
Pennsylvaniatz.....U
e. for the maintenance of Concordia College: through Pastor
Fürbringer iy,M
namely:

5 23 Kräng er,
5,00 LchiÄer^Havemanu, Franz Schneider, Max^
Lchnidcr, Carl schössow, L
3.50 Christ. Grvt, Aug. Nobr, Gauerkc, Fr. Lcmkc, Herm.
Nobr, Will). Nobr, Hops, L 50 Cts.,
50 Sydvw, I. H. W- Benz, 4 25 Cts, 1.05 from a Collecte
tu Cedar Creek.

ä. for poor pupils and students at Concordia College and Seminary:
From the Virgins Association of the Southern District in St. LoUlö
.....
of Mr. Carl Schössow, by Mr. Pastor Für- bringer jW
F. W. Barthel, Cassirer.

For the Lutheran have paid:

58.Ol Mr. I. H. Bergmann f2 Cr-I for yearq. ü-12, 1,00 " E. Flemming
for lahrg. 10.
3,00 " Past. Weinmann for year 10-12.
1.00 " Eyl, ofNo. 18, lahrg. 12-No. 17, lhrg. 13.
The 11th:
Messrs: I. Albrecht, Joh. Dcndel, Past. G. Bakler, Past. A. Ernst f5
Er. K Giesecke f50 Ltv.K.P. Hattstädt, Past. Nath. Jäger, Carl Jung,
Friedr. Wesel.

T e u 12. l a h r g a n g :
Messrs: I. Stichele, A. Bach, Past. G. Baßler, Anten Bade, Job.
Baierlein, Friedr. Betlcrmann, Job. Briel, G. Bauer, W. Dörmanu,
Ellersick s50 Cks.K Past. A. Ernst f6 ErH Conr. Groß.,Peter Heinz
>50 Cch.Z, FriedrHeine, Ssrbigt, Past. Hattstädt f5 Er.Z, Horstmann,
Ä. Hosmann, Christ. Hibbma, Past. Nath. Jäger, I. Jaide, Carl Juna,
Imwalde, Past. Köstering sl I ErH L.'Lapp, Fr. LoM Chr. Leutner,
Franz Leutner, Melchior Müller, ffriedr/ Nagel. Ebr. Ostern-eyer,
Wilb. Piel, Prcsting, Past. Pin- kepank sttl Er. I, F. Pürner, Hcinr.
Reitz, H. Ruvpcl, I. Ruprecht, H, Dchter, Past. "nasen, H. Sycrup 150
Ltsl, Past. I. A. Schulze, P. Schlerf, Joh. Spielmann, .s. "chiikider, P.
Sander, C- Schwab, Job. Scherrcr, Chr. scheele, FnednFr.
Werfelmann,^

Chr. Wrnter, L. Waldschundt, Fr. Zink.
The 13th year:
^0 Et^ bi'rbringer, Peter Heinz s50 CtsJ, H. Zyerup

Misprint.

'M

No. 21, page 167, column 1, line 11 from bottom lilqe lad WoNA": ""n.



„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Heranzugeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther,

Jahrg. 12, St. Louis, Mo., 29th Just 1856, No. 25.

Why no Lutheran may join a "Unirte," or "evangelical," or even "unitedly reformed Lutheran" congregation in his salvation.

Whoever is saved must believe, Joh. 3, 16. Whoever does not believe will be condemned. Marc. 16, 16. Faith is not a doubt, a wavering between lie and truth, man's joke and God's word, it does not use the pagan language of Pilate: "What is truth?" 11 a certain confidence, a firm conviction, first of all, that the word of God, the whole of it, as it stands, as it reads, as the merciful, all-wise God has given it through the Holy Spirit to weak, darkened, blind men, is the one, only, and only saving truth, and that everything that contradicts this word, whether it be small and subtle or great and gross, is the devil's shameful lie, leading men to destruction.

Faith, which also takes hold of what the Word of God offers and presents, namely Jesus, the life, must also be alive. And this life of faith must show itself, prove itself, above all, in love for the truth, the gracious word of the merciful God, and in hatred against everything that contradicts the word, against lies. He who does not hate the evil, the lie, thoroughly hates it, loves it too.

not the truth! I hate lies and abhor them," says the holy Psalmist, Ps. 119. Psalmist, Ps. 119 and "you who love the Lord, set aside evil!" Ps. 97.

Both of these, however, this love as well as that hatred, are not to remain merely in the heart, that is, hidden, but are to be made manifest before the world for the glorification and glory of God and His worthiness, and for the overthrow and shame of the devil and his lie, and this is done by confession. - A Christian must confess the word and the whole value of God, fight and suffer for it; he must publicly reject the lie, every lie, no matter how fine it may be, and even if it is only "a little leaven," and divorce himself from it. A Christian should not limp, but resolutely take sides to the death for God and the truth, against the devil and the lie.

Whoever does not do this, whoever is friendly with all the world, whoever does not want to be corrupt with anyone, whoever does not want to confess the truth and reject the lie, whoever denies, may have good days on earth, but his blessedness is over. The wise deniers will lose their false peace game on that great decisive day after all! "Whosoever shall deny me before men," saith the Lord, "him will I anst" deny before my heavenly Father." - Let every man remember this; he that confesseth not is eternally lost, for he hath no love, because he hath not asked for life; and no life, because he hath not faith; and

He that believeth not shall be damned. - Only the believing and confessing Christian is righteous and blessed. "For if a man believe with his heart, he is justified; and if he confess with his mouth, he is saved." Rom. 10:10.

Now there are religious communities, which call themselves the Unirte, or also "united Protestants," or even "Reformed - Lutherans," who know another way to blessedness! Not faith, the firm conviction of the lie as well as of the truth, but doubt, uncertainty, or "they call it the so-called scientifically educated, the hovering over the lie and truth, the sitting in the central sun, not love for the thoughts of God, but for the thoughts of the witty children of men, not confession, but **silence** shall do it.

A Lutheran who joins such a united, unchurched congregation must not confess his Lutheran faith, must not reject the false teaching of the Reformed Church, must remain silent, must act as if he did not know what is true and what is false doctrine, must accept both as right, be satisfied with united truth and falsehood, give Holy Communion with both people. For would a Lutheran confess For if a Lutheran were to confess and reject what is false, quarrels and disputes would naturally arise, the congregation would be divided, and thus the union would cease. A Lutheran who becomes a united Protestant may not

With the Lord Jesus Christ no "woe!" and with the holy apostle Paul no "cursed". He must neither love nor hate, neither be cold nor warm, he must be silent, waver, doubt, limp, be lukewarm, deny, then he makes a good unrighteous man. But then he is not a righteous and blessed Christian; the Lord does not acknowledge him as his own, but rather has such disgust for him that he spews him out of his mouth with disgust. Rev. 3:18, "alas, that thou wert cold or hot, but because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." -

Now I will prove that the reformed church asked for a different faith than the Lutheran one, that the Lutheran faith rests on the word of God, but the reformed one in many ways rests on blind, corrupt human reason, and that it is therefore a false faith. I mention only the most important false doctrines of the Reformed Church, for every Lutheran who has a conscience will have enough to say that he will never exclude himself from a community in which he is not to reject the Reformed doctrine, the lie, and curse it with the Apostle Paul, but is to acknowledge it as a currency, and thus deny Christ and His currency and give up his blessedness. -

Of the person of Christ.

The Reformed Church teaches that Christ, who ascended into heaven, is present on earth only in his divine nature, but not in his human nature.

The Word of God does not know a Christ with separated natures, one in heaven and one on earth, or even two Christs, one with the divine nature on earth, and one with the divine and human nature in heaven. - The Lord says Matt. 28:20, "I am with you always, even unto the end of the world." He does not say, "my divine nature is with you," but "I," the "I," as standing there before his disciples, the one Saviour, truly God and truly man in one person. - Further, the Apostle Paul, in the Epistle to the Ephesians 4:10, says, "He (Christ) ascended up above all heavens, that He might fill all things." According to His divine nature, since He is the one omnipresent God with His Father, thus even before His ascension "all things" had been fulfilled from eternity. But not therefore according to His human nature, which He first took to Himself in the Virgin Mary, and with which He now also fills all things after His ascension. -

The Lutheran Church teaches that Jesus Christ, after his ascension, is present on earth not only in his divine nature but also in his human nature (transfigured, of course, invisible).

The Reformed Church therefore has a different

Christ as the Lutheran, and such a one as is not known by the word of God, a false Christ. --

Of grace.

The Reformed Church teaches: God has decided to have mercy on some men for the glory of his grace, and to choose them to eternal life, to let others lie in damnation for the glory of his justice, and finally to consecrate them to eternal destruction. -

The Word of God knows nothing of such arbitrary! Dismemberment and brokenness of the attributes of God. His righteousness, like his grace, extends to all men. Of righteousness it is said, "He will judge the earth (i.e. all men that are upon the earth) with righteousness" Ps. 96:13; and of grace Ps. 146:3, "The LORD is good to all, and hath mercy on all his works" 1 Tim. 2:4 "God wills that all men should be helped." - Rom. 11, 32 "God has determined all things among unbelievers, that He might have mercy on all." - Joh. 3,16 "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The Lutheran Church teaches that God, out of pure goodness and mercy for the sake of Jesus Christ, has decreed from eternity to save all who believe in His Son. The Reformed Church, therefore, asked a false doctrine of grace, while the Lutheran Church asked the true doctrine of grace, which is according to the word of God. -

Of Holy Baptism.

The Reformed Church teaches that baptism does not effect regeneration, but merely reproduces it and seals it. It is not through baptism, but through Christ's blood and Spirit that the sin is washed away.

The Word of God teaches that baptism is not only a symbol and sign, but also an effective cause of regeneration. The Lord Jesus expressly says that a man must be born again of water and the Spirit, John 3:5. Ananias further says to the apostle Paul, Acts 22:16, "Arise, and be baptized, and depart from thine own sins." And Peter at the feast of Pentecost, Acts.

2, 38 "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. So also the holy baptism works like the rebirth. Baptism, like regeneration, is the forgiveness of sins, the washing away of sins. This, of course, is also done by the Holy Spirit and the blood of Jesus Christ, but in this way: that the forgiveness of sins, which the blood of Jesus Christ has earned, is offered and presented by the Holy Spirit through baptism. -

The Lutheran Church teaches: Holy baptism works forgiveness of sin, redeems

from death and the devil, and gives eternal blessedness to all who believe it. Or in one word: the baptism works regeneration. Baptism works regeneration. **The Reformed Church evidently** has the wrong doctrine of baptism, while the Lutheran Church has the right doctrine. -

Of Holy Communion.

The Reformed Church teaches that when the Lord says, "This is my body," it only means that it symbolizes my suffering. The body and blood of Christ are not present in Holy Communion, but are at the right hand of God somewhere in heaven; therefore the partaking of the body and blood of Christ does not take place verbally (with the mouth), but only spiritually, in that one sways by faith into heaven, where the body and blood of Christ are only to be found. The impenitent who cannot enter heaven because of their unbelief cannot partake of the body and blood of Christ, and Holy Communion is of no use to them.

The Lord Jesus, who well knew what He wished to say in His important words of the testament, and who should not undertake to improve it, whose holy testament foolish men should not falsify, says, "This is my body," and should have said, "This signifies my body," so the Lord would also have used the word, and would then have taught that in the holy supper not His real, but only a figurative body was present. But now the Lord Jesus says expressly, "This is my body which is given for you, this is my blood which is shed for you." What body and blood is given and shed for us? Christ's figurative, allegorized body and figurative blood? No! but his true, natural - body, his true, natural blood, And of the very body that is given for us, and of the blood that is poured out for us, the Lord Jesus says, Take this and eat, take this and drink. - Further, 1 Corinthians 11:2i, the apostle Paul says, "He that eateth and drinketh unworthily eateth and drinketh judgment to himself, lest he should distinguish the body of the Lord," and 1 Corinthians 10:16, "The blessed cup which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?" From this it is evident that the body and blood of Jesus Christ must be present in Holy Communion, for otherwise how could a "communion" take place if it were not there at all, and how could it be a sin worthy of judgment, of condemnation, if, in partaking of Holy Communion, one does not "distinguish the body of the Lord," if it is not present, if it is not there. - The Word of God says

Neither, finally, doth he that eateth and drinketh Blood of Christ, and so miserably betrayed. That would be dough acidifies the whole dough." Just as in philosophy, if unworthily receive nothing but bread and wine, and that too hot and too hard, and God would soon throw in the one errs a little in the beginning, in the end it becomes a profiteth him nothing: but he receiveth not the body and towel. Therefore, whoever has such preachers, or who is very great and intemperate error, so it happens in theology blood of the Lord: but he that eateth and drinketh willing to listen to them, let him be warned against them, as that a little error should corrupt and falsify the whole unworthily eateth and drinketh judgment for himself, against the devil himself. (Ibid. p. 2246.)

Christian doctrine. Therefore doctrine and life should be that he may not discern the body of the Lord. He said, "He who holds his doctrine, faith, and creed to kept very distinct from one another. Doctrine is not ours, be true, right, and certain cannot stand in the same stall with but is God's, who alone hath called us to be servants and The Lutheran Church teaches: "The Holy Communion is others who teach false doctrine or are devoted to it, nor can ministers over it: therefore neither ought we, nor can we, the true body and the true blood of our Lord Jesus he ever give good words to the devil and his scales. A relinquish or abate the very least title or letter of it. But life Christ, under the bread and wine, to be eaten and drunk teacher who is silent about error, and yet wants to be a true is ours; therefore, as far as it is concerned, the by us Christians, instituted by Christ Himself. The same teacher, is worse than a public fanatic, and with his sacramentaries cannot ask anything of us, that we should is partaken of with the mouth, as well by believers as hypocrisy does greater harm than a heretic, and is not to be not willingly and gladly do, suffer, forgive, etc., but so far as unbelievers, but by the former for the remission of sins, trusted; he is a wolf and a fox, a hireling and a hasty belly the doctrine and the faith are not affected. For thus we all and by the latter for judgment." - servant 2c. and may despise and deliver up doctrine, word, say with St. Paul, "A little leaven leaveneth the whole lump."

The Lutheran doctrine is therefore the doctrine of the faith, sacrament, churches, and schools; he is either Therefore, in the same piece, we cannot deviate by a Holy Scriptures. The Reformed doctrine is nothing but a secretly in cahoots with the enemy, or is a doubter and wind-hair's breadth. For the doctrine is so precisely human poem. farer, and wants to see where it will end, whether Christ or circumscribed and actually measured that one can neither the devil will prevail, or is altogether uncertain in himself, add to it nor take away from it without great and noticeable

And this true line of the Lutheran Church and the false and not worthy to be called a hurry, a disciple, let alone a harm; but with life it is so that it may well take something one of the Reformed Church are now mixed together by teacher, and wants to anger no one, nor to speak his word upon itself, or else yield something, do or suffer, as the "Unrighteous," "United Evangelical" Church out of to Christ, nor to hurt the devil and the world." (Conversation necessity requires. shameful indifference to the Lord and His holy Word, and with D. George Major. XVII, 1477.)

If a small stick falls into a man's eye, he can't stand it, so out of miserable love for the rotten peace of the world and The same: "A little leaven leaveneth the whole lump." he has it pulled out, or it damages the eye. Therefore we the belly. (Gal. 5:9) This is a warning which St. Paul holds in high Germans say of the eye-sore, Nothing is good in the eye;

There are undoubtedly many good children of God in the esteem, and of which we ought to take much heed, and Christ saith Matt. 6:22, Luc. II, 34: "The eye is the light unchurched church who do not see the wicked deceit of especially in our day. For those who maintain that Christ's of the body: if therefore thine eye be single, thy whole body the community in which they are seated, but woe to the body and blood are not present in the Lord's Supper, shall be light," 2c. and afterwards v. 36: "If therefore thy Lutheran who, against his better judgment, is tempted to reproach us and speak ill of us for being quarrelsome, hard-body be light, that it have no parts of darkness, it shall be join such an unchurched or "community" church out of minded, and unkind, and for the sake of some article altogether light." By which allegory or similitude Christ avarice or pugnacity or other sinful motives; the fate of the separating from the sacrament the Christian love and unity signifies, that the eye, which is, the doctrine in short, shall deniers, the loss of his soul, will be his lot. - of the churches. It is not to be esteemed high and great, that be wholly pure and clean, bright and light, that there shall

Now let us hear what Dr. Martin Luther says about a for the sake of it both the whole Christian doctrine and the not be any particle of darkness, nor any particle of people, union with false believers. common agreement of so many Christian churches should noted thereon 2c. Also St. Jacob, in his epistle, no doubt,

Luther wrote: "Whoever knows that his pastor teaches be dissolved, especially because otherwise they would be not from his spirit, but as he heard it from the apostles, very Zwinglian doctrine should avoid him, and should deprive at one with us in all the other articles of Christian doctrine, prettily and finely said, 2:10: "He that sins in one is guilty of himself of the sacrament for the rest of his life, before he which are more necessary and are more in need of it. the whole." Therefore let the doctrine be, as a fine ring, all should receive it from him, and even before he dies and By this argument of theirs, which truly has an of gold, hath no crack or fracture in it: for as soon as such suffers everything. (Warning for Zw. Doctrine. XVII, 2240.) appearance, and sounds well in the ears of the rabble, they a ring getteth a crack or fracture, it is no more whole. What . . "And in sum, that I come from this piece, it is frightening not only make those who adhere to them bitter against us, doth it profit the Jews to believe that there is one God, the to me to hear that in the same church or at the same altar but by it they also persuade many pious people that they are Creator of all things; yea, to believe all the articles, and to both parts should take and receive the same sacrament, unweighed against us, and blame us as if we did it out of accept all the scriptures, if they deny Christ? Therefore it is, and one part should believe it receives the same bread and vain obstinacy, or else out of a peculiar resentment, that we as St. Jacob saith, "He that sinneth against one is guilty of wine; but the other part believes it receives the true body did not want to keep it with them. But these are the devil's the whole."

and blood of Christ. And often I doubt whether it is to be subtleties and guile, that he may seek nothing else, but to Therefore this saying is to be diligently remembered believed, that a preacher or pastor could be so obdurate reverse and destroy not only this article, but the whole against their argument, that they may charge us with falsehood, as if we were tearing up the love and unity of and wicked, and keep silence, and let both parts go thus, Christian doctrine.

each in his delusion, that they received the same Therefore we answer to such their intercession with St. Christendom to great: Damage and harm of the holy church. sacrament, each according to his faith. 2c. But if there be Paul, and say, "A little sourness. We are truly ready and willing to show them peace and love,

any that have a heart harder than any stone, or steel, or diamond, he must be an apostle of wrath. For Turks and but so long as they leave us the doctrine of the faith unharmed and unaltered. Where

Jews are much better, who deny our Sacrament and confess it freely; for thus we remain undeceived by them, and fall into no idolatry. But these fellows ought to be the right high devils of the earth, which give me vain bread and wine, and let me take it for the body and for the soul.

If we do not know this in them, it is in vain that they praise Christian love so highly. Cursed be love in the abyss of hell, which is obtained with harm and damage to the doctrine of faith, to which all things must give way, whether it be love, apostles, angels from heaven, or whatever it may be 2c.

Wherefore, in esteeming this thing so light and slight, they give sufficient understanding of what they conceive of the majesty and glory of the divine word 2c. If they sincerely and heartily believed that it was God's Word, they would not so lightly jest and play with it, but hold it in the highest honor, and believe without all doubt and disputation what it says and holds out to them: They would also know that **all** God's words were **one**, and again that **all** God's words were one; they would know that all the articles of our Christian faith were one, and again that one was all, and that if one were to leave one, the others would certainly all fall after one another in time: for they all cleave to one another, and belong together.

Therefore let it happen that they praise Christian love as highly as they may; but we praise the majesty and glory of the word and faith. Love may be abated, that it may be without harm and danger: but this cannot be done with the word and faith. Love must suffer all things, and give way to all; but faith must not, and cannot, suffer anything, and in short give way to no one. Love, which gladly gives way, believes all things, and is good, forgives, and suffers, is often deceived; but yet all deceptions can do it no harm that would be called harm, that is, it does not therefore forsake Christ, though it be deceived; therefore it is not deceived, but continues always, helping and doing good to every one, even to the ungrateful, and to those who are not worthy of it. On the other hand, when it is in matters concerning salvation, and the devil-may-care spirits teach their lies and error under the appearance of truth, and thereby deceive and deceive many people, then it is truly not necessary to show love, nor to approve of their error, nor to speak rightly: then one does not entrust a good deed to an ungrateful person; but the word, faith, Christ himself, and eternal life, etc., are forfeited.

Therefore have no doubt, if you deny God in one article, you have certainly denied him in all. For he cannot be divided piecemeal into many articles, but is wholly and completely One God in each, and in all at once. Therefore, when the sacramentarians accuse us long and much that we pay no more attention to love than we ought to, let us answer them with this saying of St. Paul: "A little leaven leaveneth the whole

Dough"; item: with honor, faith, and eyes is evil jesting.

I have said these things in so many words to make ours firm and to teach others, who may be offended at our steadfastness, and think that we are otherwise so stiff and defiant, and have no good reason for it. Therefore we are not at all mistaken in their boasting how gladly they desire to preserve love and unity among us and among them, and how heartily it grieves them that it should be broken up. For whosoever loveth not and honoureth not God and his word, he is not helped; otherwise let him do what he will. 2c.

Therefore St. Paul admonishes both teacher and hearer with this saying, that they should not think that the doctrine of faith is such a small and easy thing, that we might play with it, and be briefly pleased with it. It is the brightness of the sun, which comes down from heaven, and enlightens, inflames, and governs us. But as the whole world, with all its wisdom and power, cannot control the radiance of the sun, which descends straight from heaven to earth, so nothing can be done to or against the doctrine of faith, except to pervert it altogether. .

"But he that maketh you to err shall bear his judgment, whosoever he be." Gal. 5, 10. With these words St. Paul condemns the false apostles as violently as if he were speaking such a judgment over them from the judgment seat of Christ, calling them by a very ugly name, the Galatians, errorists; yet the good Galatians considered them to be the most holy and much better teachers than St. Paul himself.

With this terrible judgment, by which he condemns the false apostles so sternly, he also wants to persuade the Galatians that they should beware of them and be careful, as of the most harmful poison; as if he wanted to say: Why do you listen long to the harmful and poisonous liars, who teach you nothing, but only mislead you, and with their teaching do nothing but confuse the consciences with it? For this cause also shall they have their judgment, that they may be as high and as great as they are.

From these words, "they be who they will," it may well be supposed that the false apostles must have been very pious and holy men, according to outward appearance; and it may well be that there was among them a peculiarly great and notable man, who was a young man of the true apostles, and had a great and glorious reputation; for St. Paul certainly does not do it without cause, that he speaks such great and mighty words. In the same manner he speaks in the first chapter, v. 8: "If we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Nor is there any doubt that many of them would have been shocked by the apostle's vehement and impetuous words, and would have thought so: How does St. Pau

lus so quick against love? Why is he so stiffnecked and obstinate about so small and easy a matter? Why is he so quick to consign to the devil's eternal destruction those who are Christ's servants as well as his? He asks nothing of all this, nor does he care that they were regarded as pious, holy, learned men, and therefore held in high esteem; but because they transgress the doctrine of faith, he curses and condemns them most assuredly, doubting even a hair's breadth that he does them right.

So we also consider all those to be banished and condemned at this time who say that the article of the sacrament of the body and blood of our Lord Jesus Christ is uncertain, or who do violence to the words of Christ in the Lord's Supper. For we desire, in short, to have all the articles of Christian doctrine, whether they be great or small (though none is small or little to us), wholly pure and certain, and therein to omit not one title. And this must also be. For doctrine is our only light, which shines and guides us, and points the way to heaven: if we allow it to weaken and weaken us in one piece, it is certain that it will become utterly powerless; if we fail in this, love will not help us. We may well be saved without the love and unity of the sacramentaries, but this cannot happen without pure doctrine and faith. Therefore we will gladly have love and unity with those who have had and believe with us Christianly and amicably in all the articles of Christian doctrine; yea, only "keep peace, as much as is in us, even with our enemies, will pray for those who unknowingly lurk and persecute our doctrine; but not for those who knowingly, against their own consciences, violate one or more articles of Christian doctrine.

And that only such are stiff-necked and obstinate, St. Paul teaches us here with his own example. Paul here teaches us by his own example, who, for the sake of a thing which the false apostles and their disciples thought not only slight and easy, but also quite unreasonable, (for they held on both sides that these taught most righteously and divinely, and those believed quite "not divinely,") may condemn the false apostles so freely and so fiercely, and say, "They shall bear their judgment that make you in." Therefore must "narr, as I often and much admonish, diligently separate doctrine from life. Doctrine is heaven, life is earth: in life there is sin, error, dissension, vain toil and labour; there love should overhear and overlook, should suffer itself, there the forgiveness of sins should reign and walk; so far, however, that one should not defend such sin and error. But the doctrine is much different, for it is holy, pure, pure, heavenly, divine. Whoever wants to change or falsify it has neither love nor mercy to prove against him; therefore it also needs no forgiveness of sins.

Therefore it does not deceive at all that one

doctrine and life with each other: for by one letter, yea, bywho believe in the word, shall abide and be preserved, in the manner indicated, could immediately enter into life. one some title of the though they be in the abyss of hell. (Interpretation of the And behold, the Lord, the faithful God, who never tires of

Scripture is more and greater than heaven and earth. Epistle to the Gal. 5, 9-12. from the year 1585. VIII, 2652. ff.) Therefore we will not suffer them to be moved, even in the smallest things. But as for the infirmities and defects of life, we know them too well, and we overlook them. For we also are poor men, daily stumbling and sinning; yea, all the dear saints confess with great earnestness in the Lord's Prayer that they are sinners, and believe forgiveness of sin. But our doctrine is pure by the grace of God; so there is no article of our faith that we have not good consistent ground in the holy scriptures: the same the devil would gladly defile and pervert us. Wherefore he so treacherously assaileth us with this argument, that he blameth us through the divisions, that we keep not peace, but are quarrelsome, and rend asunder the unity and love of the church, or of Christendom.

There you see what St. Paul thinks of a little error in doctrine, which may be regarded as little, even as truth; namely, he thinks it so great and dangerous that he may curse the false apostles, who after all were great men by reputation. Therefore we must not regard the leaven of false doctrine so lightly, for it is as little as it may be, but it does it, if we are not careful that the truth and salvation are brought down and given to the ground by it, and that God is denied by it. For if the word be counterfeited, and God be denied and blasphemed (as must of necessity follow), there is no more hope of salvation. But whether we be blasphemed, cursed, and slain, there is no power: for he is yet slain, who is able to awake us again, and to deliver us from me, and from death, and from light.

Therefore let us learn to think great and much of the majesty and glory of the word; for it is not such a small and easy thing as the enthusiasts of this age think, but a few titles are greater and more than heaven and earth. Therefore we ask nothing here of Christian Unity or Love, but straightway need of the judgment seat, that is, we curse and condemn all those who counterfeit and dislocate the majesty of the Word even in the very least, for "a little leaven leaveneth the whole dough." But if they leave us the word whole and unaltered, we are ready not only to have love and unity with them, but also to offer to be their servants with all our heart, and to do all that we ought; but if they will not, God grant that before they, and all the world, yea, even we together with them, are forgiven, and cast into the abyss of hell: only that God may remain true in his word. If he abide, then shall life and salvation abide: and they also shall be saved,

(Submitted.)
Laying of the foundation stone
to the
Main building of the Fort-Wayner Seminary
and to a
Academie - building connected with it.

The first readers of the "Lutheraner" know from an earlier issue that the number of students at our institution here has grown so significantly in recent times through God's rich blessing that the existing buildings are not at all able to accommodate them. So you also know from our synodal meetings and from a specially printed draft that we have been planning for a long time to establish an English academy or higher citizen's school, where boys and young men who want to devote themselves to the various professions of civil life could acquire a proficient preliminary education and, in particular, a thorough knowledge of the English language. When the further construction of our seminary in this community came up for discussion, it became clear to us in the course of the negotiations that it would be most expedient to combine this academy with our God and our plea for His gracious help, I would like to give seminary. Not only does this guarantee that it will always remain under the wholesome influence of the church, and that it will enjoy not only efficient instruction but also the indispensable practice of healthy Christian discipline, but such a connection would also result in great, substantial advantages for our seminary itself. The need to train young and old hurried joyfully to the school building of the preachers who can also preach the Gospel in English is becoming more and more frequent. For our future school teachers, however, it is absolutely indispensable that they be proficiently trained in English and thus enabled to teach in this language as well one day. However, with the relatively short time that the pupils spend at our practical institution, and with the restriction of English lessons to a few hours per week, it was as a rule impossible to achieve this goal. With God's help, however, things would be quite different if our preparands and proseminarists could also enjoy instruction at the Academy, and thus be in a position to acquire a complete knowledge of the English language. Also, the teachers could then offer their hands to each other; gifts that are suitable for the service of the church would be more easily discovered and used for this service; the costs for the necessary buildings and the later management would be significantly simplified and reduced. All of this led us to seriously consider whether it would not be most advisable to construct larger buildings right now, so that the Academy could be better served.

blessing us and of making us unworthy to do His work through us, has in the end made the hearts of the local church members so willing that almost \$3000 have already been signed, and that, if the signatures of the members living in the country are added, this number should be exceeded by quite a bit. Since we have now been encouraged by some of the surrounding communities and have been justified in the hope that the building costs, which have been significantly increased in this way, will for the most part only be incurred in the district of our District Conference, not only did the concern disappear that the no less urgent and naturally far more expensive building in St. Louis might be impaired by the local ban, but we also gained the impression that the building of the church in St. Louis would not be possible. Louis, but we gained confidence that the example of self-sacrificing love here would all the more powerfully inspire the many other congregations of our large synodal body to do the same for the building in St. Louis. So we decided, in God's name, to lay hands on the work without delay, and in this way it has become possible to combine the laying of the foundation stone for the aforementioned double building with our annual school festival on July 4. - In order to encourage you to join in our joy and to participate in our thanksgiving to our God and our plea for His gracious help, I would like to give you a short description of the lovely celebration. Awakened from our sleep by the ringing of bells and the thunder of the cannons, which announced the celebration of the general local national festival, we were greeted by a golden dawn and a bright, cloudless sky. At 8 o'clock in the morning, the young and old hurried joyfully to the school building of the local community, where the procession was arranged, preceded by the long double line of our dear school youth with their Sunday decorations with their flags and wreaths, then in a colorful crowd the adult members of the community, whose number was still increased by many dear guests from near and far. So we went out to the town, shaded by green trees, where the foundation for the nice buildings had already been dug and everything was prepared for the laying of the foundation stone. Arrived there, the celebration began with a quivering, four-part hymn of praise sung by the students of the institution; then the song No. 146 rang out from full throats: "Halleluja, Lob, Preis und Ehr" 2c. and now followed the festive speech, in which it was called upon to set this foundation stone as an Ebenezer, as a memorial stone of the honor and praise of God, who alone out of His infinite goodness has helped us so far and has bestowed upon us an extraordinary spiritual blessing from the abundance of His grace in our bosom; as a memorial stone of inner gratitude for these good deeds of His which we have not earned; as a memorial stone of holy faithfulness in the confession of the pure, Lutheran faith.

As a memorial of our hope that He will blessedly complete the work begun in and through us, and finally as a memorial of our love, namely our love for God, who has done so great things for us; for our ecclesiastically orphaned fellow believers, who are provided with faithful preachers from this institution; to our children, who are to be educated here for the service of the church, the school and the state; to our new homeland, under whose regiment we are to enjoy the great benefit of free, unhindered practice of our religion. The actual laying of the foundation stone began once again with a four-part chant, then Prof. Dr. Sihler struck the first hammer blow in the name of the Triune God, followed by the undersigned, Pastors Föhlinger and Husmann, and the trustee of this institution, Mr. Christ. Piepenbrink, whereupon Dr. Sihler implored God's blessing on this work and on our institution in a heartfelt prayer. At the end the hymn no. 12 was sung.

Above all this, the sun had already risen to noon in the deep blue sky, and the large number of guests, young and old, were glad to be fed and refreshed in a long dining arbor with the rich offerings of the women of the local community. The afternoon was then spent in unclouded, harmless cheerfulness, with alternating songs, declamatory lectures by the students and lively games by the dear youth, for which purpose all kinds of arrangements had been made in the wide, shady area in front of the seminary buildings, in a cheerful get-together, until in the cool of the evening the long, cheerful procession wandered back towards the city, and the delighted guests gratefully parted from one another. -

May the Lord, the good and kind God who began this work, bless it and crown it with a happy completion. To him alone be glory!

Aug. Crämer.

(From your "Pilgrim us Saxons.")

It is easier for heaven and earth to pass away than for a title to fall from the law. He that putteth away his wife, and marrieth another, committeth adultery: and he that putteth away his wife from her husband committeth adultery.

(Luc. 16. 17. 18.)

The case often arises in Prussia at the present time, that such as have divorced the authorities for ecclesiastically invalid reasons, wander in vain from place to place to find a pastor faithless enough to bless their new union contrary to the Scriptures, and then give up their project. A Pruss. A Prussian consistory, in response to the complaint of a couple who had wandered in vain far and wide in order to obtain the marriage, wrote to the pastor of the place: he was quite right to refuse the marriage, but, since he wanted to do so, he could not have done so,

The priests should also refuse the banns and not, by granting them, give the people the false impression that they have a right to marry. Thus the clergy, who have hitherto only refused to perform the wedding, now also refuse to perform the banns. Another consistory has sharpened the consciences of clergymen who had not made use of the royal permission to deny marriage to divorced persons who are in violation of the Scriptures. *) - What is the situation in Saxony regarding this important matter? For many marriages in Saxony are divorced, and divorced persons in Saxony frequently seek to enter into other marriages; - who then marries such, if they have been divorced without the divine word, and are therefore before God still undivorced, i. e., united with their first spouse? Who then trusts those who are about to commit adultery by marriage? Who then blesses sin in the name of the triune God? There are probably no pastors in Saxony who would do this. Or does the marriage law in Saxony rest entirely on the divine word and remain within the bounds of the New Testament, i.e. Christianity, so that a Saxon clergyman cannot come into conflict with Matt. 5:32, i.e. in distress of conscience?

Correction.

A few days ago we received the following letter. In communicating it to our honored readers, we declare that it gives us only the greatest pleasure, on the basis of

*) A Pruss. H., wanted to marry [in the last year] a wife B., who had been divorced from her husband because of his "drunkenness and added insults and verbal abuse". The pastor refused him banns and marriage; the Consistory confirmed the refusal by the declaration: "the Protestant Church can, without denying itself, - in view of the precept Matth. 19, 6: "what therefore God has joined together, let not man put asunder! - the evangelical church cannot, without denying herself, acknowledge any ground for divorce which is not definitely and unmistakably recorded in the word of God. Therefore, the above mentioned reasons for divorce cannot be considered justified and the bond of marriage between Mr. and Mrs. B., which was established with the help of the church, is still to be considered as continuing, despite the civil separation, and therefore the conclusion of a new marriage on the part of the divorced wife B. would be considered adultery according to Matth. 19, 9. To proclaim such a marriage in the midst of the Christian congregation and from the pulpit, with the wish of divine blessing, is a moral impossibility." And the Protestant Oberkirchenrath also agreed with this. The teacher first resigned from the teaching profession, then from the Lutheran Church, in order to be able to marry the divorced woman, who had divorced without any biblical reason, by way of civil marriage, and then wanted to return to the Lutheran Church; but it was explained to him that the latter could never be permitted to him, as long as he persisted in this union. - This is Christian earnestness and ecclesiastical firmness, as befits a church regiment and is certainly rewarded by the Lord according to the promise: "Whoever confesses Me before men, him will I confess before My heavenly Father. But whosoever shall be ashamed of Me and of My words among this adulterous and sinful generation, of him shall the Son of man be ashamed also, when He shall come in the glory of His Father with the holy angels. [Matth. 10. Marc. 8]

of the explanations received, we hereby publicly admit that we were in error when we wrote down the essay in No. 23: "Bekanntniß zur Augsb. Conf. with Reservation".

Pittsburg, Penn. July 8, 1856. venerable and dear Sir! Permit me, as a member of the Synod of Pittsburg, and as the author of the resolutions passed by it at its last session, almost unanimously, in regard to the proposed changes in the Augsburg Conf. Conf. at its last session, to call your attention to some facts which are known to the whole Synod and essential to a full understanding of the resolutions, but of which you could not, of course, have had any knowledge, the lack of which, of course, gave shape to your criticism of them in the last Lutheran.

First, the resolutions were not intended to express our recognition of the Ung. Augsb. Conf. This had long since been done in the Constitution of our Synod. Rather, they were intended to bear witness before a troubled church concerning proposed changes in the Augsburg Conf. Conf., changes whose necessity has been asserted on the ground of alleged errors in that Confession.

The first resolution declares the subject of the following, namely, that it is not an altered or abridged, but the original and unaltered Augsb. Conf. This was unanimously adopted.

The second resolution declares that it was never the intention that the rank and file of our General Synod should conceive in themselves the right to improve, or to curtail, the Confession. This was unanimously adopted.

The parts of the third resolution which you cite were not intended to express the sense in which they were understood by you, as we see partly from the fact that you had them printed in blocked type, and partly from your remarks upon them. You say, "We admit that this resolution admits of a tolerable interpretation." The resolution was intended to have just that interpretation which you admit to be tolerable, and was so understood by every member of the Synod. The main point in the first part of the third resolution, which you state, was, that the true presence of the Xth Article is neither that of a transubstantiation, nor that of a transubstantiation. The main point in the first part of the third resolution, which you mention, was that the true presence of the Xth Article is neither that of transubstantiation, as asserted by the Roman doctrine of the true presence, nor that of consubstantiation, and far from implying that the doctrine of the true presence contained in our Confession is a Roman doctrine, it was intended to express the very opposite. It was our testimony before our churches, that, though the Article indisputably teaches a true presence, yet the inference which the enemies draw from it, that it therefore teaches transubstantiation or consubstantiation, is false. He should add one more to the tot *nostras protestationes* which the Church has brought against the accusations, *nobis Sacramentarii contra suae conscientiae testimonium rnalitjo86 uKn*

gunt. When the same resolution speaks of "private absolution," the opinion was not, could not be, to pronounce so gross and palpable a lie as: that the XI article did not affirm that the confessors intended to maintain private absolution; but the resolution is a testimony that private confession is not synonymous with auricular confession, and private absolution is not synonymous with priestly 'absolution.

When we say, "The Augsburg Conf. Conf., rightly interpreted, agrees entirely with this testimony of ours;" you will easily see that, with due regard to the meaning of what precedes, we do not here mean that by means of the artifices of an unscrupulous interpreter, whose theory of words is that their purpose is to conceal thoughts, it would be possible to force the Confession into agreement with our testimony. On the contrary, we justify it from the false accusations which you have resorted to those tricks of interpretation to assert. With all our hearts we agree with you that the Augsburg Conf. Conf. is properly interpreted only when "it is interpreted as it reads, not as it might be interpreted;" nor are we at all more inclined than yourself to choose Zanchius, Martyr, and Calvin as counselors in the interpretation of the Augsburg Conf. Conf. but regard our own great confessors and theologians of the oldest and purest period of Lutheranism as the surest guides to its true meaning in cases where a twofold sense is possible, etc., etc.

Church consecration.

On the 2nd Sunday after Trinity, the first of June, the new frame church was dedicated in my branch church on the Southridge, 8 miles from Defiance, Ohio, Pastor H. König preaching the sermon on Ps. 03:5 before a large congregation. At the same time Confirmation took place and the baptism of an adult and a child. The church was quite nicely decorated. - May the congregation, which has had to endure many a battle from within and without since its founding about 3 years ago, not forget the good things the Lord has done for them. Several years ago, they had built a church together with unbelievers, in the hope that the Lutheran doctrine would be preached there for all times. But it turned out differently. As soon as the Lutherans formed a congregation for themselves and I was called there, we were immediately forbidden to use the church. This was a test for the congregation. Since there was no suitable place in the middle of the new congregation where we could have held our services for a long time, the congregation was forced to build its own church. In spite of many difficulties, the church was finally built with the help of the Lord.

that it could be solemnly consecrated on the above-mentioned day. "Praise the Lord my soul, and forget not what he hath done thee good," was the word with which the undersigned concluded the ceremony.

May our dear fellow believers also pray for us in this region, that the work of the Lord that has begun may have a blessed continuation, for Satan is stirring mightily. Last 5th Sunday after Trinity. Our Lord Jesus, the faithful year, during the night of June 20-21, the wickedness went so far that the beautiful window curtains and two flower arrangements were stolen from the altar of the Lutheran church in Defiance. What lies ahead of us is known only to the Lord.

Adam Detzer.

Ordination.

After Mr. Adam Hügli from Staunten, Ill, after completing his theological studies at Concordia College, St. Louis, had received and accepted a call from the newly formed Lutheran congregation at Jonesboro, Union Co., Ill, he was solemnly ordained to his office by me, the undersigned, in the midst of his congregation on the 4th of June, with a commitment to all the symbolic books of our church. Here the first brother has also been given a sphere of activity among the English-speaking Lutherans, many of whom live in that region, and some of whom have helped to found the congregation. May God therefore grant him a rich measure of His Holy Spirit for his twofold task, which is connected with many difficulties, and crown his effectiveness with many blessings.

G. A. Slater.

Church News.

On the 5th Sunday p. Trin. the Bethlehem congregation at Richmond in Virginia, which formerly belonged to the Synod of Virginia, but had already broken away from the union with it in the month of February, had the joy that the candidate of theology of St. Louis, Mr. Carl Groß, after having preached a trial sermon on the 4th Sunday p. Irin. Irin, had been unanimously elected pastor, was ordained and inducted into his office by the President of our Eastern District Synod, Mr. Pastor Keyl, assisted by the undersigned in their midst. The latter preached the sermon on the Gospel of the Day of John the Baptist, with special reference to the sacred office of preaching. This was followed by the ordination sermon of Pastor Keyl on Revelation Job. 3, 8, which was followed by the ordination itself and later the introduction into the ministry. - May the Lord grant this new fighter one victory after another and make him a blessing for many.

His address is:

kov. G. Oross, earo ok Ur. L. 0. XoeltinZ, Hieliruouä, Vu. Washington, D. C. d. June 30, 1856.

W- Nordmann.

Rev. J. A. F. W. Muller, with the consent of his former congregation at Manchester, Mo. asked to accept a call of the Second Evangelical Lutheran congregation at Chicago, Ill, the same is by the undersigned, assisted by Messrs. PP.

Wunder and Loeber, by order of our venerable Mr. District President, was solemnly installed in his new office on the 5th Sunday after Trinity. Our Lord Jesus, the faithful Archpastor, set thu to bless many!

Addison, July 3, 1856.

E. A. Brauer.

Synodal Ad.

The Synod of Missouri, Ohio, &c. St. Eastern Districts will meet on Wednesday after the 13th Sunday after the Feast of the Trinity, August 20, at the church of the Rev. H. A. Pinkepank of Trinity Parish, at Buffalo, N. A.

Washington, D. C. d. June 30, 1856. W. Nordmann, Secr. p. t.

Received	
a. to Concordia - College - Building: Collection of the congregation of Mr. Pastor Sallmann in CUGrove, at the dedication of their new kitchen	\$10.....75
from Mr. Halbrüter in New Orleans	..... 5.00
"Mr. Pastor Fr. Schumann	..... 0.50
,, some members of the congregation of the same in Te	
Calf and Noble Co, Yes - - 3.....	.50
" of an unnamed person by Professor Walther , 1.00 by Pastor Löber, by A.' Bergt 220.00 and	
G. Noth 21,50	..... 21.50
from Mr. Carl Westerfeld in Fort Wayne, Yes	..... 2.00
,, Mr. I. T. HALwegesu Altenburg, Perry Co.,	
Mo.	50,00
" to an unnamed person by Mr. Pastor Hattstädt 1,HO by Mr. Pastor Lochner of: C. Eißfeld 25,06;	
L. -sturto 20.00 and Pchvr Lochner K2.00	..... 8.00
of Mr. I. Tchammel by Mr. Pastor Best	
in Palmyra, Mo	..... 2,00
d. to the synodal treasury of the westT district: from the congregation in Altenburg, Perrv Cv^ Mo--.-ri0,25	
to St. LouiS	..... 5,t>0
"Mr. I. T. Hniwege in Altenburg, Perry Co.,	
Mo.	5,00
E. Noschke.^	

Received	
rr. for the seminar construction in Fort Wayne: from Mr. Heinrich Horst	.....Z1,00
" Mr. I. D. Hetlwcge in Altenburg, Mo	.....5,t>0
d. to the Synodal - Casse of the Middle District:	
by Mr. Pastor SHwan, as the surplus of an AmtS-- rcisc ...	
"Mr. I. D. Heilwege in Altenburg, Mo. for the seminarian Joseph Lehner	
.....	5,00
Chr. Piepenbrink.	

Receipts and thanks.

With heartfelt thanks to God and the noble donors, the undersigned hereby certifies that he has received from Pastor Sievers at Frankenlust, Mich. SIO,M; from the laudable Jungfranen-Percin there S5M and from the Jungfrauen- Derein at Milwaukee, Wisc. to have received various articles of clothing. May God grant the benevolent donors abundant restitution in body and soul. Carl M ü l tze^r,

Milwaukee, July 16, 1856.

, 4^"

Received

s...;ur general Synodal - Casse: from Mr. K. Hilgendvrf in Freistadt, Wis H!,00 " an unnamed person there0,14 for the general presiding officer: from Mr. Conrad Eckhardt in St. Louis 1,00 from the Centcasse of the community in Fort Wayne 25,00 from the community Freistadt, Wiö 5,00 " " of Mr. Pastor Lemke at Monroe 6.00 "Mr. I. D. Hellwcge in Altenburg, Mo5,00 b. to the Synodal - Missions - Casse: from the parish of St. Louis 10.65 from the missionary box in the church of the Mr. Pastor Wunder in Chicago (of which P5.00 inserted as a thank offering) 5,45 of the Lutheran congregation in Noble Co, Yes 1.00 " Colliusvillc congregation, Ills 7.15 Mr. I. D. Hellwcge in Altenburg, Mo 5.00 e. to support the Concordia College: from the parish of St. Louis 22.00 "Mr G. Roth in Frohna, Mo 1.50 " of the Lutheran congregation in CollinSvillc, Ills Ill,60 „ Mr. Hermann Frie in New Orleans, La 5,00 " Franz Lcmkc in Freistadt, Wis 1,00 " „ K. Hilgendorf daselbst 1,1>0 - " an unnamed " 0,50 "Mr. I. D. Hellwcge in Altenburg, Mo 5,00 ä. for poor pupils and students in the Coucordia- College and Seminary: by Dr. S - - - for Ernst Böse ' 3,00 " " I. D. Hellwcge in Altenburg, Mo 5.00 " F. W. Barthel, Cassirer.

The following have paid for the Lutheran: r5m Mr. G. Laitsch, of No. 10 lhrg.,12-No. l9 lhrg. Ill l',X) " C. Wilkcning, 21- " 12-No.20 " 19 The 11th year: Mr. Carl Lcich (50 Cts.) and Heinrich Niewedde. The 12th year: Tie Hcrrcn: Bro. Ackermann, A. Ambrosia, G. BippuS, ,P. PippuS, D'önges, Past. Dicke (10 Er.), H. Fährmann^ Past. Fleischmann, Garbisch, Chr. Groß, W. Gutcr, H. Holzgräfc, Hilgcndorf, l.Krüger, Päst.Kiinkenborg (10 Er.), Langele, Lettcrmann, Jr. Lange (50 Cts.), Maaßberg (50EtS.), Mich. Meibohm, Hermann Mever, Odcrcndorfer,under 40 Cts. Volume could not be produced. Joh. Pppp, l. Pürkner, G. Noth, Past. Sauer (4 Er.), G. Tcholz, Nicol. Todt, l. Umbach, Phil. Wiüharm, Johann Wilde. " ** DenIZ. Vintage: ' The gentlemen: Past, Groß, **Past.** Habcl, A. .Kroucnberaer, Maaßbcr? (50 Cts.),--' D. Meyer (2 Er.), Nappräger, Phil. Willharm.

The suffering Jesus

according to the four evangelists. A Passion Book by Dr. Heinrich Müller. Published anew by Dr. I. L. Pasig, Superintendent at Pegau in Saxony.

This is the title of a booklet recently published by Fricke in Halle, which contains short reflections on the entire text of the Holy Passion Theory. Since the booklet is by the old Dr. Heinrich Müller, well known to almost all German Christians, the author of the "Erquickenden," the "Liebeskuss," the "Herzensspiegel," the "Trost - und Thränenquelle," and other equally juicy and pithy writings, the booklet does not need our recommendation. Here the name of the master already praises the work. We only mention that the book can be obtained through the bookstore Schäfer and Koradi in Philadelphia for the low price of 37-1/2 cents. Certainly a fine diamond, although more valuable than the largest in the crowns of kings.

Dr. Martin Luther's complete works.

German Writings. Erlanger Ausgabe, have finally appeared in their entirety through the publication of the living volumes. In the "Preface" of the last, 65th volume, it thus bites, among other things: "With praise and thanksgiving to God, who gave grace and strength for the completion of this work, I now let go out the last volume of Luther's German writings, together with the first indexes to the work." "May Protestant Germany, to which here for the first time again the original, pure text of the writings of its great reformer is presented, finally drop its brittleness against this inconspicuous edition and not see the poor dress in which it goes along. After all, they were not splendid prints either, which once won half of Germany for the divine truth from Wittenberg, and whoever has seen them will still give preference to the present print." "So far, unfortunately, the sales have been so low that they have barely covered half of the enormous costs. Nevertheless, the honorable publisher lost neither the courage nor the perseverance, firmly trusting that the time must come when the merits of this edition above all previous ones will be recognized in wider circles. May this confidence soon find its justification." The German writings of Luther of this edition contain 65 volumes, which are individually bound (half French, most elegant) at the price of 50 Cts. per volume, thus: \$32.50 to purchase the entire work through me. Of the Latin writings, 23 volumes have appeared so far, bound in the same way and available through me at the same price. As I have only a small number of complete copies left in stock, I urge you to hurry up any orders; however, if the stock is out of print, I will be happy to place new orders and to take into account any wishes regarding the binding, if the present one is perhaps found too expensive *) or if two volumes should be bound in one volume. On the merits of the Erlangen edition, however, see "Lutheraner" Jahrgangs 8 Seite 147. Finally, the remark that the reordered individual volumes of Luther's

* **Otto Ernst.** St. Louis, July 29, 1856. *) The present binding namely could not be made by local bookbinders, under 40 Cts. Volume could not be produced.

Six books of German songs, with tried and tested singing styles.

Gütersloh.by C. Bertelsmann. This collection, "first intended for schools", of more than three and a half hundred songs and chants in six volumes, contains, in a graduated sequence taking into account the age of the children, the loveliest and most popular German children's songs and folk melodies, with appropriate underlying cords, so that one will not easily miss a well-known favourite melody of this genre. - The first three volumes contain one- and two-part chorales, the first and fifth volumes contain three-part chorales, and finally the last volume contains four-part chorales by famous masters (von Kreutzer, Lonise Reichardt, C. Schultz, etc.), arranged for children's voices, but the latter can be sung just as well by men's voices. The recorded chorales are all very well set for three voices, although only in part according to the original rhythm. The whole, with complete song texts, is kept in a Christian tone and should prove very useful for school and home. - The extremely cheap price of this work is 10 cents per volume; to be obtained through **Otto Ernst.**

On a complimentary note.

In order to "meet" the many orders for the Layriz'sche kleine Melodienbuch, published by Leopold Gast and Bruder, I hereby make it known that the aforementioned work is completely out of print and that the former publisher is also unwilling to organize a new edition.

However, I have entered into correspondence with eastern music printers for this purpose and am in a position to be able to supply the same work more completely and in a better order at a price of 20 to 25 Cts. per copy, if I am assured of an early sale of 1000 copies. - I therefore hereby open a subscription for this work and request the honored pastors and teachers to let me know as soon as possible how many copies they would be able to sell. Subscription collectors will receive 1 free copy for every 10 copies. St. Lom's, on the 29th of July 1^56.

Otto Ernst. In view of the strict implementation of the new postal regulations, baptismal and confirmation certificates cannot be sent in any other way than by mail with a payment of l CenrBor- a, "s perErc m plar. . , **Otto Ernst.**

New Sending books.

Hirschberg Biblesx/iff Bibles with Apocrvphes, Dr. Hopfsche Issue: 1. large Fomat, vellum paper, in gilt edges and rovpellcm case: Prachteinband- - - ligck 2. large format, vellum paper, in gilt edges and pressed cover- 2,25 3. Large size, V c l i n p apie r, well bound 1.50 1. "" Printing paper,iuMoneySkuitt etc. 2M 5. large size, printing paper, well gc- bound IM 6. small format, vellum paper, otherwise like - "ck. l. 2.00 7. small Fo r u r a t, D r n ck p a p i e r well gebnn- " the '0.60 New Te st a mentc, large octavo well gcbuutcu- - 0AO Muller, D., Prinrick. E vaugelisckc r H er Gospel and epistle sermons throughout the year. ..., "altered A b-print. Large type, well illustrated 2,75 Dr. M. Luther House Postilion, New York Edition IM Spener, Dr. Phil. lac. Explanation of Christian Doctrine according to the Dttnung of the Small Catechism of Dr. M. Luther, hardcover- 0,60 Mathesius,? obamr. The life of Dr. Martin Luther, small edition, brock 0,t0 "" large Ausgalp, bound-- l>,50 Walther, C. F. W. Voice of Our Church on the question of church and ministry, elegantly bound 1.56 **Keyl, K. G. W.** Catechism Ausle gung, 1. Band, geb. - - 1,15 Kraußold, Loren;. Catechetics, b..... 1.50 Löhe,W. Seeds of Prayer, new and increased edition, cleg. geb. 0,Ä "" Smoke offering, prayers for sick and dying and ddcir friendsOM Delitsch, Franz. C o m muni o n Book, b. 0.50 Dr. M a r t i n L n t h c r ' s H o c h z c i t s g c s c h e n k with one steel engraving, bound 0,05

Scüull cloths, as used from the Concordia Collegium here, all well bound. Kühner, Dr. Rapbacl. latcinisckcSccknlgrauimatik 1.20 "", "" Elcmeutargrain- matik---- 1,1>0 Llnlcitation to the Neberfttzen 1st part l>,50 2Inleft for translation lk. Abtheilung0>"> Greek grammar -- ISO Gesenius , Wilh. Hebrew Grammar 1ä">' Bauer, Jr. Grundzüge der hochdeutschen Grammatik 0/0 "ekOtL 020 O'a's/r/r ir 0.50 0,110

OttoErnst. St. Louis, July 29, 1K56. **Mailbox.** \$2.50 received from Mr. Pastor T----r for Singbiichlein and Tractate? F. W. Barthel.



St. Louis, Mo., Aug. 12, 1856.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der Deutschen Ev. Luther. Synode von Missouri, Ohio und andern Staaten.
Begründet von C. F. W. Walther.

Year 12, St. Louis, Monday, August 12, 1856, No. 26.

(Sent in by Rev. Kalb.) Sermon delivered.
on the 9th Sunday after Trinity
via
the gospel Luke 16, 1-9.

Beloved in the Lord!

We hear the parable of the unjust steward in today's Gospel. The correct interpretation is given by our dear Lord Jesus Christ Himself. In the last two verses of the Gospel, the dear Lord applies the parable to his young people and to us. The first bites, "Make yourselves friends," as if to say, "This was once done by a steward who was employed by a rich master. After he had brought his lord's goods through in vain, and was now to come from his service and bread, he did not want to work, for he was too lazy to do so, and yet he also wanted to beg, because he was ashamed of it. Then he attacked it cleverly - to old frauds he finally made the greatest; he sent for the debtors who had to give his master oil and wine, and falsified the promissory notes; let them write less in them than they owed, so that, if he was soon chased away, he would know where to go; for he thought: those whom I have still helped in this way, they will take me into their hands. The rich gentleman asked for it in the end, but it bites: "He praised the unjust steward that he had done wisely.

That is, the Lord thought in his heart, "Look at the deceiver! as they chose to sit on high." In the 15th chapter he He deserved the gallows twice over, but how cleverly he chastises them for their self-made holiness, for which they started it, so that in the short time of his ministry he still thought themselves better than all others, and despised provided for himself and "made friends. So then the dear sinners together with the Saviour, who accepted sinners Saviour says, so shall you also, my dear Christians, do in and ate with them. In the 16th chapter he comes upon the your stewardship. Because ye know not how long ye shall avarice of the Pharisees, as it is clearly stated in the first live, ye ought to send yourselves, and "make yourselves verse after our text. The Pharisees also heard all this, and friends," that is, ye ought not to defraud, as the ungodly were covetous, and mocked him." Therefore the Lord also steward did, but to help those that are poor and needy. This thundered at them very strongly, as it bites in the 15th and is the first thing in there. The 2nd is, "with mammon make 13th verses, "Ye are they which justify yourselves before yourselves friends," i.e., with what you have left. The 3rd, men, but God knoweth your hearts. For what is high among "unjust" is mammon in the whole world; but ye, dear men is abomination in the sight of God. Ye cannot serve God Christians, ought to use it rightly, and to make of unjust with mammon." - My dear listeners, what shall I do today? mammon a just one. For 4. means, the poor whom ye help, Shall I preach to you again of avarice? Shall I again speak of "they receive you into the everlasting tabernacles." the great danger of this vice, as Dr. Luther does in the Wherefore 5. be diligent, for it remaineth that in prudence, Hauspostille: "this vice greatly hinders the gospel from the according to your manner, ye do not attain so far as the measure, if the pastor or the hearers are stingy. A stingy children of light, as the ungodly, the children of this world, pastor does not like to preach the word; so stingy pastors "in their generation," that is, in their manner and doings. - do not like to hear it either. He preaches no further, because So what is the summa of this parable? The Lord Christ he asked money and enjoyment of it; these hear it no further, preaches against avarice. - Do you not believe it, dear because they desire it. Hence it comes," says the good man hearer? Read what precedes this text in the Gospel, and of God, "that where avarice reigns, there the gospel must what follows it. This is what you must always do if you want fall and perish." Shall I prove this more fully? - O beloved! to understand the Bible correctly. In the 14th chapter of who would like to hear it said, "Beware of covetousness?" Luke, the Lord Christ punishes the Pharisees for their or, when it is so said, "Watch, dear Christian," or arrogance, for he remarks

You, dear Christian woman, - I am very much concerned that of his glory"? - Yes, God be...wherefore they must bear such title and fame from the you have your heart set on money and goods and are eternally thanked that such heavenly wisdom has also world. Hear from the first. - stingy? - Try it, dear hearer, and tell this to one, will it not appeared and been made known to us, beloved Christians, in The children of this world (that is, the unbelievers, the burn out upon you like a weather? In sum, dear hearers, I, Christ Jesus our dear Lord. Every one of you - we have good wicked) moo often and much, and toil to obtain much your duly appointed preacher and pastor, know not a miserfaith - knows and has such heavenly wisdom according to his money and goods, only that they may have them. They here, not a single one, that is to say, not one has yet told me measure. Every one of you knows think: "Good makes you brave. This is their joy and delight and complained that his heart is so attached to earthly First: the holy 10 commandments and what they are for, in their heart: "So and so much am I worth"; "if it continues things; not one has told me and complained that he is quiteas St. Paul writes Rom. 3, 20: "through the law comes thus, I shall soon have so and so much." They consider stingy; not one has yet asked me how he ought to go aboutknowledge of sins". Everyone knows how he is to recognize those fools who do otherwise, who work and eat their conquering and overcoming such devilish temptation morehis sins from the holy 10 commandments, as a mirror, and bread by the sweat of their brow, but do not worry about and more. So it is. And I should know the miserly? even if itnot only his gross faults and manifest sins, as swearing, how they can get rich and rise quickly, but take care of the were only one in the congregation? - Since none of you islying, deceiving, and more, but also his heart's corrupt poor and needy, always provide for poor preachers, poor stingy, and none wants to be stingy, that is, wants to benature, which (as it says in the 2nd article of the Augsburg students, poor professors and teachers, poor sick people called stingy, should I preach against stinginess todayConfession) is full of evil desire and inclination from hisand those in need, always pay for church and school, and according to the Gospel of our dear Savior? Everyonemother's womb - contrary to all God's commandments, support missionaries who preach the good gospel to the would think, "Oh, that does not concern me," and I wouldtherefore everyone can also of himself have no true fear of heathen. In sum, a child of this world cannot understand be talking into the wind. Therefore I will keep silent aboutGod and no true faith in God by nature. Everyone knows how how it is possible that an industrious man does not seek this and attack the matter in another way. God help us. Lethe would be condemned to the eternal wrath of God for theto get more and more, but only provides for his food and us consider the sentence after the Gospel: sake of original sin, together with the others who come from need, and works first and foremost for the kingdom of God, it, if he were not helped out of it. This is a great part, indeed cares first and most how he can help all the poor properly; the very beginning of the wisdom of error. He who does not a child of this woe cannot understand it; he exclaims: O come to such knowledge remains eternally in darkness. look at the great fool! He cares only for priests, for Every one of you knows missionaries, for the poor and the sick; for church and Secondly, the doctrine of the holy gospel, how the dear school. So and so much the fool might have already Who, beloved listeners, would like to be considered and Lord Jesus Christ, truly God, born of the Father in eternity, spared; but he merely "creates" for Andre. - My dear taken for a fool? especially by people who are wise and have and truly man, born of the Virgin Mary, became his Lord, that listener, there are such Christians. Fools they are called. a great reputation in the world? The Holy Bible speaks of is, his Saviour and Helper. His Saviour and Helper, who They are called fools. Do you think they are? They answer, fools, too. The rich man, "whose field was well borne, and redeemed him as a lost and condemned man, purchased and if you ask them, "Why do you work so diligently, and yet therefore thought to himself, What shall I do? I have not won him from all sins, from death and the power of the devil, do not think at all how you could get higher; why do you where to gather my fruits. And he said, I will do this: I will not with gold or silver, but with his holy and precious blood care only for your needs, and most of all for your pastors, break down my barns, and build greater ones; and I will and with his innocent suffering and death, so that he might students, the poor heathen, and so forth? It is still gather therein all that I have grown, and my goods; and I will henceforth be the Lord Christ's own, belong to him, and live preached today on the 9th Sunday after Trinity. It is about say unto my soul, Good soul, thou hast a great store for forever in his kingdom. This is the highest, heavenly wisdom. the steward. I am also a steward. All that I have, I have from many years; have now rest, eat, drink, and be of good It reveals the heart of God the Father, and makes the heart of the dear Savior. It says, "Give account of your cheer." This the dear Saviour thus called, preaching further, the afflicted sinner calm and confident in faith. - Every one of stewardship." I also must give account of all that I have. as thou mayest read in the 12th chapter of Luke, "And Godyou, beloved hearers, also knows Therefore I will be prudent, and "make me friends," as the said unto him, Thou fool, this night thy soul shall be Thirdly, (or should know) that good works follow right dear Saviour there commanded; yea, I will let that be my required of thee, and what shall it be that thou hast faith without fail, as fire follows heat, for otherwise it would first care, if I have but my need. Dear hearer: do you still prepared? The holy Pharisees, who esteemed the gold of be a rotten and dead faith. So also the dear Saviour says in think these pious Christians are fools? Take heed, they the temple more than the temple, and the sacrifice more the last Gospel (Matt. 7:17), "Every good tree bringeth forth know more answers; for instance, they say, "Is it not than the altar that sanctifieth the sacrifice, the dear Saviour good fruit," and James 2 says, "Faith without works is dead." written in Matthew, 6 C., verse 33, Seek ye first the kingdom twice said unto them, Ye fools and blind. (Matt. 23:17 and Is not all this great wisdom? Such knowledge of the human of God, and his righteousness, and all these things shall 19.) But how come Christians, and especially true, faithful, heart? Such knowledge of the Father's heart of God in Jesus be added unto you"? There they hold fast that it means and devout Christians, to bite fools in the world? For I tell Christ His Son? Such knowledge of how to live a holy and nothing else than: Let your first thing be this, that ye cleave you, there are indeed such as these, who are accounted godly life here on earth? Who can teach higher or better? to the word, Hearers with diligence, Practise it, and believe. nothing else than great fools. How is this? Is it not just the Should it be possible, you ask, dear listener, that such pious In faith is the kingdom of God. But where a man seeketh pious Christians who possess the right wisdom that God Christians, who have such heavenly wisdom, should be taken after faith, and liveth by faith, let it be the first care in the has revealed? Does not the dear apostle Paul say in 1 for fools? If it be not al;o to thee, mark it to-day: there are life and profession of a Christian man, that he should Corinthians 2:6 and 7, "But we speak of wisdom among the indeed such Christians. I will tell you five things according to the Gospel, perfect," and, "We speak of the secret wisdom which God hath ordained before the world unto us.

serve the Lord in his arms, and so help to further his kingdom. Firmly and stiffly these fools stick to the word: at the first, at the first! it would not be called the second or third! - Still more sayings they know to cite, e.g. of the air have nests; but the Son of man hath not where to lay his head." Then these fools conclude, Have we not much mercy on the poor lendeth unto the Lord, and he shall repay him with good." Then they believe it to be quite certain: What they give, it is lent to the Lord; there, there it is best kept. There, they say, it will bring a hundred or a thousand folds of usury; they cannot do otherwise, they must "make friends with the first and with the only one; but think, dear listener, that such fools, according to the judgment of the world, drive folly still further. The second piece is:

They always have something left over for giving and we give once in a while, they say nowadays. But to be worshipped always and forever, that is too much! Who can stand that? Because there really are Christians, there are, who always and always, and if need came to them a hundred times, have something left over for giving and helping, the children of this world cry out, "Are they not fools? great, stupid fools? is not their church the "Beggar's Church"? Come away from these fools! Let us go to such and such a church, where we need pay nothing at all, or only a trifle. Let the fools go!" Zero, dear listener, I have seen such Christians who always have something to spare for other people's needs. What think'st thou of them? Ask them: Why have you always and always something to spare? O they can answer thee. They say, In the Gospel it is said, Make friends with mammon; but mammon is the dear Lord Christ, all that is other wealth, other goods, which one can give without harming himself and his own. Now because the dear Lord Christ speaks of mammon, it must also be there. They say: think of "the rest of the lumps." Who asked them not? - They say: Have we not received enough from God? Think of Germany and - America. Say: If we lack, have we not a rich God, a great promise: Heb.: 13, verse 5: "I will not leave thee nor forsake thee!" together with the admonition: "Let your walk be without stinginess. Be content with what is." Is it not said in 1 Timothy. 6:6-8: "Now there is great profit to him that is blessed in God thy Lord by Jesus Christ in true faith, and let him be content. For we have brought nothing into the world; therefore it is evident that we shall bring nothing out either. But if we have food and raiment, let us be content." Yes, they ask, should we fools desire to be rich? Should we want to fall into temptation and snares and many foolish and harmful lusts, which sink men into destruction and perdition? Is not shameful, cursed avarice the root of all evil? - It is marvellous how such fools have taken the verses of the Bible...

all know how to lead. They are able and tell thee also of the example of the dear Saviour. Matthew 8 Cap. Verse 20, "Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Then these fools conclude, Have we not much more? - and we should have nothing left? Is it not said in 2 Cor. 8:9, "Ye know the grace of our Lord Jesus Christ, that though he were rich, yet for your sakes he was poor, that ye through his poverty might be rich?" And we should not be "the poor, which yet make many rich?" (2 Corinth. 6:10.) Wilt thou still think these people fools, who have always something to spare for Andre? Sift thyself well. They push the Scriptures so powerfully that in the end it comes out as if everyone who wants to be a Christian must also always have something left over like them. They say, "Think of the poor widow, you wise men; think of her two mites! She has put in more than all the others. Why, all these have laid up of their abundance for the sacrifice of God: but she of her poverty hath laid up all the food that she had." This, say these fools, is in the Bible. This is what the Lord of all lords would have judged. It is found in the 21st chapter of Luke 1-4. They say, "Remember the first Christian churches; they all did as we do. Read 2 Corinthians 8:3, 4, 5, where it is said of them, that they themselves were willing, according to all their ability, and above their ability, and besought us with many exhortations to receive the benefits and fellowship of the help that is given to the saints; they gave themselves first to the Lord, and then to us, the poor and needy. Yes, they also use the great man of God, Dr. Martin Luther, for their cause, and say that it is thus written: A poor man complained to Dr. Luther of his need, and since he had no money, he came to his wife, who was lying in the weeks, about the patronage money and brought it to the poor man. But when he was blamed for this, he said that God was rich and would provide differently. Another time a needy student asked Dr. Luther for a donation. He demanded of his wife that she should give him something. But she had to confess that she had no money. Then he, the good doctor, seized a cup that had been standing there, pressed it together, and gave it to the student with the words: he should sell it to the goldsmith, and keep what he got for it. - Now, dear listener, what will you answer to all these proofs, to such sayings and such examples of such Christians, such fools, if you are not equal to them in this respect? - But hear further.

The third piece of their foolishness. They work and provide first for the kingdom of God, not for themselves, for there they let God provide; and not for getting rich; they have always

something left to give, even if it be two mites; yea, even more, so far do they push it:

Of what they have left they still worry: there may be unrighteous things stolen from the Lord.- Hear the children of this world. There they say: Now that would be something nice! To "create" and work like a fool for others, to give like a fool always and always, and still worry: what one still has in the end stolen goods from the Lord? Is not this too great? Have I not sourly acquired what is mine? must I not know what I need together with my children? It's maddening with such fools! And what answer do they give? Again they come with the gospel. They are as well acquainted with it as with their houses and fields; they know everything as well as if it were their outstanding capital, with interest and interest on interest. And so they say, There it is, "Make friends with unrighteous Mammon." They stiffen on the word "unjust," and so want to be right: The first Saviour says that mammon, the rest, is unjust, is accursed, no doubt because it is so unjustly applied by the whole world and by most Christians, the sham and hypocritical Christians. They say, "Because everyone in this country gets mammon so easily, is it any wonder that most people serve it, and that it becomes the devil's good through ungodly use? Is there no need for our concern? They say, "Because all are doing so here, the children of the world and so many, many so-called Christians, yes, all except us few fools, is it not also dangerous for us to think in the end: Because everyone and everyone in the country is only speculating and chasing after money, could I not do the same, at least a little bit? Does not our constant worry, therefore, that there might be unjust mammon among our money and goods, do great harm? Should we not sing and pray as our fathers sang and prayed?

Let me live in peace and friendship with everyone, as far as it is Christian: If you want to give me something in wealth, goods and money, then give this too, so that nothing of unjust goods is mixed in!?

Well, what will you answer, dear Christian, dear listener? - Hear

The fourth part of the folly of such pious Christians. They work and give for the kingdom of God, always have something left over for it; they care for what they have, would like to be unjust in the end, and - do all this without seeking glory, without seeking honor, do not even like to be told what they are doing, but do it for the sake of Jesus Christ, their Savior - out of great joy, with holy delight. The reward follows unsought. The poor, their friends, they believe, will one day receive them into the eternal huts of peace. -

What say the children of this world? O who can ever remember the end? There would be much to do. God will not be concerned how and for what I spend my life.

I'm spending money. What do even many so-called Christians say about the play? Well, no, it's not right. If these pious fools are right in many things, they are also wrong. Should it be true, as they think, that they poor, their friends, would receive them into the eternal lodgings? Only our Lord Jesus Christ does that. There you see nian, where it will go with such fools. In the end they make saints of their friends and become true papists, so-called Catholics. What do you think about it I. Z.? Listen to these pious Christians, who are considered fools in the world; o they know how to answer, and say something like this: "Ofwell she knows how to adorn herself, that she may tempt all course it is our dear Saviour alone, whose blood makes usto her! - How much mite she does not give herself, how she clean from all our sins, 1 John 1:7.He alone is the way tolooks for hours before the mirror and tries everything to the heaven, the truth, and the life; all things apart from him fallbest! Are we, exclaim these "Christs," are we, O dear down to hell; all things apart from him are lies and death, asSaviour, so diligent to adorn ourselves before thee, our John 14:6. is written; indeed it is he alone who says John"heavenly" Bridegroom, in holy adornment - to please thee? 1:3, "Though I go to prepare a place for you, yet will I comeThee, who clothe us in faith with thy robe of righteousness, again, and receive you unto myself, that where I am ye mayto please thee, O Lord, in our lives and deserts? - Behold the be." But yet it is also true, and must remain true: The friendsmiser, they cry, day and night he ponders how he may whom we have helped in love will one day all come andincrease all things; how he may increase the fruit, take away receive us, that is, as witnesses of faith they will one daythe money there, and put it there for higher interests 2c. Are come out and confess: He and he helped me so that I couldwe, O Lord, so diligent to lay up for ourselves treasures for hear the first gospel; he and he had mercy on my need! andthe life to come? so diligent to make ourselves many, many the dear Savior will count all the good that has been donefriends with unrighteous Mammon? In sum, such Christians to the Semen as if it had been done to him. Matthew 25:40:say, let them be sure, the ungodly, the children of this world, "Verily I say unto you, inasmuch as ye have done it untolet them be a thousand times more sour on the way to hell, one of the least of these my brethren, ye have done it untothan they are on the way to heaven; therefore they must daily me." Wherefore, they say, let us always remember, in ourtake an example of the diligence and prudence of the little works which we can do in our holy calling. We alwaysungodly, that in their kind and generation they may be a look forward with joy to the end of the little work we can do thousand times more sour on the way to heaven. in our Christian vocation. What joy shall it be, when we, who...so much more could emulate. - Yes even more: are fools in the world, shall have one, two, or more friends? c. They firmly believe that, in spite of all their zeal and - Yes, I. Z., the more these pious Christians are "afflicted," daily improvement, they will not "attain on earth" to be as the more defiant and cheerful they become, and they"wise" in their ways as the ungodly are in their generation. certainly want to be right. Is it not said, they say, Matt. 10:42,These Christians say: the dear Saviour says in the Gospel: "Whosoever shall water the least of these with a cup of cold,"The children of this world are wiser than the children of light in their generation." The word applies now, the word applied water in the name of a disciple, verily I say unto you, it shallin all former times, so it will also apply until the end. not be unrewarded him?" Is it not said in 2 Cor. 9:6 and 7:Therefore it is certain, they exclaim, we shall strive after the "He that soweth sparingly shall also reap sparingly; and he goal; we shall not strive to attain it. They are wiser, that is, that soweth in blessing shall also reap in blessing. Every they remain wiser; indeed, they will always be wiser. man according to his own will, not with unwillingness," or What wilt thou answer, I. Z., to such a piece? what wilt out of compulsion, "for a cheerful giver God loved." Is it not thou say to them? or what wilt thou think of them that have said, they cry, Gal. 6:9, "But let us do good, and not be weary: for in his time we shall also reap without ceasing!"? such zeal for the kingdom of the Lord, and yet - such - What can be said in reply? - humility? But, jest. Z., hear the last, the fifth piece, wherefore these O dearest, dearest listeners! In the name of your dear pious Christians are accounted fools. This is the highest Saviour Jesus Christ, who has bought you so dearly with his blood, I beg you; in the name of him in whom you believe; Nor is it so easy to understand as the 4 first. If in this play, notice the five things, why such pious Christians are thought any man among us and esteemed fools by the world. Mark them well. Do not forget them in your life:

1. They make friends; this is their "first" concern in love; they labor for their need, and first for the kingdom of God;
 2. they always have something to spare for other people's needs; the Lord bites it mammon;
 3. They fear the "righteous mammon-, use it well;
 4. they always remember the judgment and the witnesses, the poor who will one day receive them into the eternal tabernacles; -
 5. they are humble in heart, and learn "och from the ungodly to become daily more zealous in their godliness.
- Shall I still call out to you, I. Z., how I mean it? Shall I or must I tell you how I plead, how I sigh: O would to God that I and all of you, that we were all such Christians, such fools, and so that one or the other made a beginning in the 5 pieces, that we would become more and more? - Should I "fear" that one of you should despise such an admonition of the "Lord" and exclaim, "What do I care for this foolish sermon?- Hear! Yea, hear all the ground upon which such preaching standeth; hear the word of the Lord, which remaineth when heaven and earth forgive:
- 1 Corinthians 3:18.
- I deceive no one myself. Whosoever among you shall think himself wise, let him be a fool in this world (-even after the 5 pieces-), that he may be wise." Amen! -
- Whether to acknowledge as brethren those who differ from us in articles of faith. -**
- (Translated from Dr. J. Balduin's Commentary on the First Epistle to the Corinthians p. 84.)
- The main rule of our Christianity is that there is absolutely no peace and no brotherhood at the expense of morality, for Christ has put both in our hearts, not only peace, John 13:31 and 17:11, but also morality. For he that is not with me, saith he, is against me; and he that gathereth not with me only, scattereth, Luc. 11, 23.; we are not able to "do" anything against currency, but for currency, saith Paul, 1 Cor. 13, 18.; if any man come unto you, saith John, 2 Epist. V. 10, and bringeth not this doctrine, receive him not at home, neither salute him: for what part hath the believer with the unbeliever? 2 Cor. 6:15. -Of the purely human disciplines that saying of the poet is true:
- That even good men do not always judge of the same, the same,
- It may happen, but it will not harm our friendship.
- But of divine things the other saying applies:
- Let all be one and united in doctrine and confession,
- All of whom are called Christians by the one Christian.

But a precise distinction is needed here. For there are many in the fallen church who are not of it, but have the true faith in their hearts, of whom Augustine Homil. 45 in John speaks: of many they are said to be outside the hemp, who are nevertheless of the house. Then there are those who, though led astray, are still teachable and capable of correction, whom Paul calls weak in faith, Rom. 14:1. Finally, there are open and stiff-necked heretics who persecuted others and of whom there is little hope of recovery. To the two former classes belong the Corinthians and the Galatians, whom he calls brethren, because they did not yet despair of their conversion; therefore he dealt with them, reported them, and found them teachable also: but obstinate heretics he calls to be shunned, Tit. 3, 10, and sometimes delivers them up to Satan, 1 Tim. 1, 20, and teaches in general that one must look out for, and depart from, those who cause division and offence, Rom. 16, 17. That they should be turned away from those who teach otherwise, and do not abide in the saving words of our Lord Jesus Christ, and in the doctrine of godliness, 1 Tim. 6:3, 2c. He curses those who preach a different gospel from that of the apostles, Gal. 1:8., wishes them also to be cut off, Gal. 5, 12., and wants us to be careful not to become fellow-eaters with those who seduce with vain words, Eph. 5, 6. and 7. so far is he from recognizing such seducers and obstinate affirmers of lies as brethren.

The same procedure takes place in our churches to-day, provided we do not badly exclude from the ecclesiastical brotherhood those who are seduced by the Calvinists and other heretics, if they are only docile and allow themselves to be instructed; but we place obstinate seducers in the very same grater in which our Paul placed Hymenaeus and Philetus and other seducers in the passages we have just quoted. For that I speak with Nazianzeni words, "We receive the heretics, and cure them, as a pestilence of the truth, as far as this is possible. But from those who are incurable we depart, lest, before they are restored to health, we also be infected with the pestilence," Orat. I de pace.

Nor is it contrary to this, that they are not divided with us in all, but only in some articles of faith; for the doctrine of the heretics eats away at them like the cancer of 2 Tim. 2:17, which, if it be not worked against in the beginning, by degrees engulfs the whole body of Christian doctrine. Therefore the Son of God, in his rebuke of the Asiatic churches, writes of the bishops of Pergamos and Thyatira, that though he knows well how they do not reject the whole Christian doctrine, yet he has a small thing against them, namely, that they tolerate the Nicolaitans among themselves, and deal kindly with them as with brethren, who after all are not

In this sense, the blessed Luther's "Brief Confession of the Holy Sacrament" contains the truly golden words that are to be deeply engraved in the heart: "It is certain that he who does not or will not believe one article rightly (after he has been admonished and instructed) certainly does not believe one with earnestness and right faith. And he that is so bold as to deny God, or to speak lies in one word, and wilfully does so against and above that which he has been admonished or instructed once or twice, may also (certainly does) deny God in all his words, and speak lies. Therefore it is called, round and pure, believing all and everything, or believing nothing. The Holy Spirit cannot be separated or divided, so that he may teach or make believe one thing true and another false. Except where there are weak men who are willing to be taught and not stiff-necked to contradict. Otherwise, if it were true that every one should be without harm if he were to deny one article because he believed all the others to be true, (although in principle such a thing is impossible,) then no heretic would ever be condemned, nor could any heretic be on earth. For all heretics are of this kind, that they first of all saw in one article alone, after which they must all afterwards and altogether be denied, as the ring, if it get a bristle or a scratch, it is no more good at all; and if the bell burst in one place, it no more sounds anything, and is quite unfit." -

(Submitted by P. B.)

Immortal is the poet's fame.

Who hath not heard the fame, That easily hears weak spirits. That ever the best sons of poetry The Lord in Rome doth call his own."

I've spent my whole life Such a very special slope To look at the splendour quite nabe, In which the papists build huts.

So once I turned my eyes from that beam, And I must confess, I could hardly bear the gleam.

Now, dear reader, follow me to the special door of heaven, Through which the Pope's children creep, I will show you some poets.

Thomas Aquinas is the name of a man, Just take a closer look at him; Besides many other things, he could also write excellent poems.

So he sings, full of enthusiasm, And then he was no longer young: Even if we had no Saviour, We could still save the soul.

He found this conclusion to this hard nut: Through poetic freedom: A man can give satisfaction to another in common life;

It is much easier now to do enough for God, for He is the source of grace. Full stop. Now was the world advised...

The pope heard this new song, And sang it with a childlike spirit; The clergy had to carry drums And beat a whirl to it.

Soon came the variation, Who said to every pious son, Casteien and alms give Reconciles God, creates eternal life.

But fasting and body chastening Went to many too sourly, Especially the rich wanted to compare themselves To God in another way.

There came a new hymn, That sang an honest mind, The Tetzl, you will surely know him, The great ones need only be named.

He came out of Papa Leo's bosom With a box deep and big. And now shouted, echoing, "Forgiveness!" to anyone who paid.

"As soon as the money in the box rings, The soul in the sky leaps," The soul itself, unpolished. Booed the mother of God.

Already the German people were all ears And listening it lifted up its head; It could not fast the poem, And yet Tetzl seemed not to jest.

Then came, praise God! a noble hero, Who wrote prosaically to the world, "You people, don't be deceived, You can't please God with money."

"Repent only from the bottom of your heart... (Marc. 1.15.) And believe in God's covenant of grace (Rom. 3, 28.) And then killeth all the life of the flesh sinful reluctance." (Col. 3.)

"The good Lord has long since been reconciled. (1 John 2:2.) A mediator is crowned by God, (1. Tim. 2, 3.) For free he will forgive sins, for free he will lift us up to heaven. (Is. 55, 1-3. Joh. 7, 37.)

Then the pope called the whole guild of poets to a meeting, And his master singers came together In pleno at Trent.

They have tried their hand at rhyme, cursed truth sentence by sentence, recast poetry somewhat, and among other things firmly resolved:

"If any man fall after baptism, God will not count him free from his new burden of sin, Unless he first do enough."

"If anyone says that punishment and guilt are forgiven at the same time, God's mercy is forgiven him who seeks Christ in faith: *Anathema sit* - be accursed."

"As Jesus Christ hath done enough, So like him shall every man willingly suffer For his sins, And do God enough here with joy."

Now reader, to thee this paper shows That Rome has the greatest poets, They sing as with one voice: For work and money, mercy befits.

(Sent in by P. Beyer.)

Bellarmin and his will.

Once was a knight great and bold In Roman territory,
His name was Bellarmin, And was a Jesuit.

He'd been doing it since he was a kid.
Set to the highest purpose: The Pope must again on top,
And him, walk the world.

Fresh the young comber smote, And distinguished well.
Shattering was stick and stone Bor his fierce courage.

The Pope increased his fame
And spurred his courage;
He gave him an ore-bisthum And a red hat.

Now the rule of the order says: Do not wear a red hat.
But he thought: I am no fool, yet it suits me well.

So he was half a Jesuit And half another man, In this halfness he kept pace,
And did not come under the spell. -

He got sick. It went to the end.
He thought about his death.
There he made his will In this last yet.

"Half of my soul be," he said, "the Saviour's good,
The other half be thine, Mary! - and the hat."

(Sent in by P. Beyer.)

Peace among God's warriors.

A little flower sprouts in God's garden, Take heed,
do not tread it down, A little flower we have waited for long,
With face wet with tears.

"O make peace within thy borders," The Church long ago cried to the Lord,
"Purge yet hereafter "The whole army's valiant nucleus."

We often repeated the request, And often it seemed that God did not hear.
We stood in the midst of the strife forsaken, only amused by God.

Then, when the storm roared anew, When Concordia was fired upon,
When it roared round our bulwark; Then the sprout of peace showed itself.

Already the brave fighters call to each other "To the fight courage and unity",
Already they approach more and more trustingly the German "You."

God give sunshine and rain, God cool even the sultry air, .
May God himself nurture the little plant; Then soon its blooming fragrance refreshes us.

A little flower sprouts in God's garden, Take heed,
tread it not, A little flower we have long waited for, In whose cup is peace.

The statesman and Christian.

When Emperor Maximilian came to power in 1564, he asked the Lutheran Margrave Johann von Küstrin, since he was heartily attached to the Lutheran doctrine, whether he would advise him to publicly confess the Lutheran doctrine.

Reformation, the Margrave answered him to this:

"Your Imperial Majesty knows what you have suffered for the Protestant religion, and that your life has been in danger, and that your life and health have been threatened, and that they have tried to dissuade you from all your dignity. You have endured yet. But if I am to give you advice, I will give it first as a statesman, but later as a Christian. - As a statesman and according to reason, I cannot advise you to such danger.

Who could advise that Your Majesty, the King of Spain, the Kings of France and England, the Pope, all the papists and their followers should renounce their help? These would all leave you if... ...if you would embrace the Protestant religion. If you want to look and hope for the support of the imperial estates of the Augsburg Confession, they are not at all comparable to those powers in terms of strength; moreover, the imperial estates are not united among themselves. From this point of view, I cannot reasonably show Your Majesty any hope for the execution of your plan. - But if I am asked as a Christian, then I must advise just the opposite, for it is called: faith, where there is no hope of human fortune. Your Majesty must realize that you are as much a man as I am; you must die, you came into the world naked and naked, so you must leave it again; no empire, no kingdom, nor any power can protect you. You must therefore be aware of your conscience, more than of the temporal, and think that one must never act against the recognized truth. It seems to me that you should look to God; so you will first look to men and build, that is, harness the horses behind the chariot."

Would to God that the dear emperor had taken counsel not of the statesman but of the Christian!

Paul a heretic for calling Mary a woman.

Christmas 1527 the Elector Joachim of Brandenburg and the Electress with her three children went to the Black Monastery, then the cathedral church in Berlin. The monk who preached the sermon knew that the so-called Lutheran heresy had also penetrated into the Elector's castle, and since Luther mainly referred to St. Paul, the monk sought to prove that Paul had been a bad false teacher and deserved no trust. He cited the fourth verse of the fourth chapter of Galatians: "And when the time was fulfilled, God sent forth his Son, born of a woman, and put under the law." "Behold," he exclaimed, "how Paul is a shameless liar, for the Blessed Virgin was never a woman, but always remained a virgin. Now how can any man think that justification by faith is right?

as taught by the heretic at Wittenberg, always referring to Paulum?" But what happened? - Suddenly the blasphemous monk fell silent, swayed to and fro, and struck by the blow, fell down. - This event caused a great sensation in Berlin. The Electress rightly regarded it as a judgment from God, and a heated argument ensued between her and the Elector.

The best preacher.

Once Margrave Johann von Küstrin wrote to Luther, demanding that he send him a capable preacher. Luther suggested two men to him; of one he wrote that he was a very learned man, well versed in the sciences; the other, he wrote, read the Bible much and knew it almost by heart. Johann replied that Luther should send the one who knew the Bible by heart.

"Drink from it, all of you."

When Short Prince Joachim of Brandenburg heard in 1529 at Speier how the Roman priests were zealous against the Lutheran celebration of the Lord's Supper in both forms, claiming that when the Savior said, "Drink ye all of it," this "all" referred only to the apostles or now to the Mass priests, Joachim asked whether in John 19:10, where the Lord said, "Ye are now clean, but not all," the "all" was meant only of the Mass priests. 19:10, where the Lord says, "Ye are now clean, but not all," was the "all" to be understood only of the ministers of the Mass. Then the spiritual lords cast down their eyes.

The Questioner.

To Luther, whom one always plagued, Came also a questioner once and asked: Whether people understood the art, To prophesy from the hands.
Why not, said he, dear man, Whether thou givest gladly, sift to the hands.

A "holy" concilium.

When that infamous Concilium gathered at Costnitz, which had the holy martyr Huss burned as an unholy heretic, the clergy wanted to have a rest for leisure hours during their heavy ecclesiastical work. For this purpose, no less than 346 actors and jugglers and more than 1000 horny strumpets had been sent there.

(Submitted.)

Church consecration

of St. John's Lutheran congregation at Elk- Grove, Cook Co, Ills.

About 8 years ago the congregation, whose number of members was very small, had the courage to build a small frame church, in which the service has been held so far.

Some years ago, however, the need arose to build a new, larger church because of the growth of the congregation. In the last year it finally came to the conclusion to begin the construction, which then also happened in God's name. The good Lord also helped so wonderfully that now a pretty good little church stands there. It is a 40 feet long and 30 feet wide frame building with an appropriate tower. Inside it is decorated with a high vault, galleries, a rather beautiful pulpit and altar, as well as a sacristy. -

After we had used this new church several Sundays for public worship, the dedication took place on Wednesday after the 6th Trinity Sunday, July 2. -

A good number of guests from the neighboring Lutheran congregation in Addison, together with their preacher and school teachers, had accepted our invitation, and thus brought us joy on this day. Likewise, our dear brothers Volkert, Bauer and Seitz delighted us with their presence.

The congregation and present guests first gathered in the old little church. After the verse: Our exit bless God etc. was sung, the undersigned spoke a few parting words on the first verse of the 118th Psalm. He exhorted the congregation to heartfelt thanksgiving for the kindness and goodness of God, who has blessed them here in the country not only with spiritual goods, the pure Word and the holy sacraments, but also with the blessing of the Holy Spirit. He not only blessed them with spiritual goods, the pure word and the holy sacraments, but also showered them with earthly blessings, so that they were already able to build a second spacious house of worship. Afterwards the procession moved, and the hymn No. 346: Nun danket alle Gott 2c. was sung. - At the head of the procession walked Past. Brauer and Bauer - the former with the Bible, the latter with the hymnal - and the undersigned in their midst with the Agende. We were followed by the ministers, carrying in their hands the chalice, the paten, the host box, the communion cup, the baptismal font, as well as the flag from last year's jubilee of the Augsburg Religious Peace, and then the congregation and present guests. With the aforementioned singing, we now went to the new church, whose two entrance doors were adorned with green honorary gates and whose interior was also festively decorated with various flowers and green foliage. Arriving there amidst loud singing, the undersigned laid down the Bible and the altar on the altar, and arranged the communion gifts presented by the presbyters on the altar. The consecration prayer was said by Pastor Bauer. After that the service began, as usual here. The altar service was held by the undersigned. The main hymn was the church consecration hymn: Dreifältig heilig großer Gott (Threefold holy great God), which was sung rhythmically. The dedication sermon was held by Pastor Brauer. His text

was the Gospel of the Church, Luke 19:1-10. Its theme was: How does this house become a house of salvation? 001 When the Lord Jesus entereth into the same. 2. when the guests of the house receive the worthy guest with dignity.

It was a very instructive as well as edifying sermon, which will certainly leave its rich blessing in the congregation.

At the close of the service, the teachers of the Addison congregation, together with their preacher, regaled us with a few hymns-verses sung rhythmically in four parts; where, after a silent prayer, the house of worship was left, and the dear guests found a friendly reception in the congregation.

Praise and thanks be given to the eternally faithful, good God and Father of our Lord Jesus Christ for all the good things he has done for us so far. We also express our heartfelt thanks to the dear brethren who, as guests on this day, have added to our festive joy.

May Jesus Christ, the archpastor and head of his church, now also bless this house of God. Let his pure word be preached in it continually, and let the holy sacraments be administered rightly. Sacraments be rightly administered, so that the honor of his holy name may be vividly recognized in many hearts. May the glory of his holy name be vividly recognized in many hearts, and may he be praised according to his dignity.

C. Sallmann
Pastor at Elk-Grove, Cook Co, Ills, July 3, 1856.

A Lutheran Tract.

The members of the German Lutheran Synod of Missouri, Ohio, and other St. Western" District have agreed to publish a series of "Lutheran" tracts, which shall serve especially to defend the Lutheran Church against its adversaries, and to warn against seductive irreligious parties, since it is a fact that many are disaffected from the Lutheran Church, or are deterred from association with it, only because it is misrepresented to them, because the same is misrepresented to them, and since it is evident that our Lutherans here are swarmed by all kinds of sects, which not only do everything to draw the members of our church into their nets, but often also carry such a good appearance before them that inexperienced Lutherans are easily listened to by them. This way of self-defense will, of course, be suspected of us from many sides, although the sects themselves, e.g. the Methodists, have taken the same path, not in order to defend and spread truth, as we do, but error; but this cannot prevent us from doing what we know to be necessary.

In the last issue of the "Lutheraner" we published an essay with the following title: "Why no Lutheran, in his or her spirituality, should be bound to an "unirite" or "evangelical" or "Protestant" religion.

also ""united reformed - lutheran"" congregation may join." By mistake, the information that this essay did not come from our, the editor's, pen, but was sent in, has been omitted from the print. We hereby note this belatedly, since we are far from wanting to adorn ourselves with such beautiful, foreign feathers. This essay has now been printed in pamphlet form and is to appear as the first Lutheran tract. Stapled in colored cover provided with a title the price is five cents for two copies. The Cassirer of our District Synod, Mr. Eduard Roschke, school teacher here in St. Louis, will have the kindness to undertake the dispatch of the tracts. All who wish to receive a number of copies of the first tract, which is ready for dispatch, should therefore write to the said Mr. Roschke. The sooner a considerable number of copies of this first tract are sold, the sooner it will be possible to have other tracts follow it, some of which are already available in manuscript, e.g. for the defense against the Methodists, Baptists, Jesuits 2c.

Synodal Ad.

The Synod of Missouri, Ohio, &c. St. Eastern Districts will meet on Wednesday after the 13th Sunday after the Feast of the Trinity, August 20, at the church of the Rev. H. A. Pinkepank of Trinity Parish, at Buffalo, N. I. Washington, D. C. d. June 30, 1856. W. Nordmann, Secr. p. t.

The suffering Jesus

according to the four evangelists.
A Passion Book by Dr. Heinrich Müller.

Published anew by Dr. J. L. Pasig, Superintendent Pegau in Saxony.

This is the title of a booklet recently published by Fricke in Halle, which contains short reflections on the entire text of the holy history of the Passion. Since the booklet is by the "old" Dr. Heinrich Müller, well known to almost all German Christians, the author of the "Erquickstunden," the "Liebeskuss," the "Herzesspiegel," the "Trost und Thränenquelle" and other equally juicy and pithy writings, the booklet does not need our recommendation. Here the name of the master already praises the work. We only mention that the book can be obtained through the bookstore Schäfer and Koradi in Philadelphia for the low price of 37-1/2 cents. Certainly a fine diamond, although more valuable than the largest in the crowns of kings.

Organs.

The undersigned manufactures organs of all sizes at the cheapest prices; he also always has finished organs available for shipment at a price of 300 to 600 dollars.

Wilhelm Metz, organ builder.

St. Louis, Mo. at No. 321 third street, between Convent and Rutgwr streets.

The undersigned editors take the liberty of warmly recommending Mr. Metz, who is a member of the local Lutheran congregation, as an excellent master of his trade to all congregations in their own interest.

The editors of "The Lutheran."

For your kind attention.

Since Mr. O. Ernst is prevented by illness from answering letters sent to him and from taking care of orders received, he asks his esteemed correspondents for their kind indulgence, with the assurance that, as soon as the merciful God restores him to health and strength, he will make up for the backlog and order all orders in the best possible way.

Receipts and thanks.

With hearty tanke the undersigned hereby testifies Folgendod to have received for the support of the pupils and S mecnlc" in the Concordia from the Cbcn-Ezer congregation Mr. Pastor Riemenschnciders:

Bon to Messrs. Ludw. Brockschmidt 2 Bnsbcl wheat and flour, F. Frickenschmidt 3 Bush., st. F. Brockschmidt5Bush., H. Hvhl 3 Bush., H. stacob 3 Bush., Dictr. Brockschmikt 3 Bush., H. Gräwe, scn. 2 Bush., Ad. Holle 1 Bush., H. Holle 1 Bush., C. Segelhorst 1h Bush., Cbr. Wolf dclßgl. for?!,00, Chr. Beckmeyer ditto, Gerh. Brockschmidt one side bacon.

Ludwig Dii! liier, , college - economy
- administrator.

With heartfelt thanks and wishes of the richest part of God, the undersigned hereby certifies to have received from the most worthy" Hcrru Hestorberg, by the Rev. Birkmann- 2,00 „, the congregation of stung- lingsvrcoin of the first German evangcl.-lmb. Gemeinde zuthe Rev. Ricmenschueider

Pittsburg \$10,Oll to have received.

C. F. Is. Grcb cl.

Concordia College, Aug. 9, 1\$56.

With heartfelt thanks to God and the benevolent hearings, I certify biermit to hasten 35.00 from the wrtsten Young Men's Association at Cleveland to my support eil-alteu. Frederick Funk. Fort-Wapnr, den 1l. Jnli, 1856.

With heartfelt thanks I hereby certify to have received from some members of the community at Buffalo \$\$,M together with a few pieces of clothing, then from some school children 95 Cmrns together with some articles of clothing for my journey to Fort-Wamw, and for? support there.

I. Christoph W int first.

Buffalo, May 2, 1356.

Received

L. to the general Synodal - Casse: from the congregation of the Rev. Brohm in New

York sllr June and July of the year - - - - ? I6,,3

b for the general presiding officer: from Mr. I. H. Bergmann, travel money5,! o " the Grmeindt of Mr. Pastor Riemcuschnn'der in <vrاند Prairie, lsts..... 3,50 „, the Zion congregation of the Rev. Wolff at Sandy Ercrz, Mo. 4 50

b. to the Synodal - Missions - Casse: " of the congregation of Her." Pastor Heid in Pomcr roy, O.,-. 20,00 the JmmannelS'Gemciudc of the same 2,t5 e. for the maintenance of Concordia College: from the Lutheran Cross Parish in St. Clair Lo., Ills. 1.50 " Mr. Christ. Neidhardt in Port Ricdmond, N. A. 7.00 ä. for poor pupils and students in Concordia-. College and Semnrar: collected in MissionSstunden by Mr. Pastor Brohm 12,00 F. W. Barthel, Cassirer.

For the Lutheran have paid:

3 90 Mr. Pastor Bild for year 9. and 10. 3.00 " Jacob Wmgert for year 11 2nd half to year 11 1st half. 3,00 " Christ. Reidhardt, for years 12-14. 1,ILO " Heinrich Bettiges "" 11. 1,M " Pastor Chr. Stark " " 11. The 12th year: Messrs. Johann Bauer, Fr. Beckmeicr, I. Villner, Heinrich BettigcS, W. Conrad, Fr. Dreyer, Carl Dreyer, Erk (2 Cr.), vr. Driver, Astral', Fruth, M. Graff, Daniel Goglein, Jacob O'vglein, Johann Goglein scn., G. Gander, C. H. Hofmcvcr, H. Henke, G. Joachim, Jacob Kunh, Adain Kiefer, Jacob Klein, I. Langenfelder, Gottfr. Lorenz, Lothniann, Hcinr. Markwortb, Pastor Schuster, Ot. Schlund, C. Schulte, Jul. Schliinpert, Jacob Seidel, Chr. Saalseldt, F. Schäfer, Wittwe Schüßlcr, Peter Sauvage, Vinkmcycyr, Leonhard Vogel. The 13th year: Hermann Decker, Abraham Fruth, Chr. Graß, Pastor Heid, Leorch, Jordan, Adam Kiefer, I. G. Kling, Pastor Schuster, I. W. Schmidt, Leonh. Vogel, Past. Weycl.

Received

to Concordia-College* Building: By Mr. Pastor Stephan of W. Quandt \$1.00, Fried. Zieme and N.?t. L 50 Cts. \$2. 00 by Mr. Blug, through Rev. Brohm 1.00 „ some members of the congregation at Ehester, IIS., (second mission), by Hcinr. Bede 33.00; H. Hock \$5.00; Allmcyer scn., Jungf. Kipp, Allmeyer Jr, Brinkmaun, Heim. Wclge, P. Har- tenbcrg, Ch. Hirte ä \$2.00; L. Dettmer, H. Noder, tstcorg Dahl, I. Jostmaun ck \$1.00; Claus Wicbusch 32.50 23.50 " of the community at Bonhome Nvad, Central Township, Mo. (first consignment), by Heinrich Faulstich 35.00; Hcinr. Ruhl 2.50; I. Lind 310.00; Mrs. A. M. Lind \$1.00 18.50 Hcrru Hestorberg, by the Rev. Birkmann- 2,00 „, the congregation of the Rev. Ricmenschueider in Grande Prairie, Ill: I. F. Frickenschmidt, I. Fr. Brockschmidt, H. Gräwe Sr, H. Jakob, L. Brockschmidt, D. Brockschmidt ä \$lj.00; W. Holle, H. Gräwc Jr. and Zimmer ä 1.00; H. Holle 50 Cts; Gerb. Brockschmidt \$5.00; H. Winter \$2,00128 ,50 D. Matte and Mart. Nadler L \$1.00, by Mr. Pastor Nimeuschncidcr 2,00 " of Zionsgcm. in Jcfferson Co, Mo: K. H. Kirkbof \$30,M G. Schmidt \$5,00; G. Held 83,00; Hcinr. Hesse \$2,50; G- Hcscs, W. Ln° kemeier, Joh. Dittmar ä \$2,!,>0; Tictr. Faßbold, . Marie DenkS, Herm. Linborst, I., Kornes, Fr. Beckmcier and an unnamed ä \$1.00; H. Temming50 Cts.; H.Gcrken50 Cts.; Heim. Notermund75 Cts.; Chr. Hesse50 Cts.; Wilb. Gicselmann \$1.50; F. Gieselmann 25 Cts; Heinrich Lindborst 25 cts; Fricdr. Fabri 5ll cts; Joh. Wübbcl 50 cts; 57.75 „, the congregation of Mr. Pastor Heid in Pomeroy, O-, second shipment 70,00 "...of the Lutheran Church of the Holy Trinity in Cincinnati..: Osk. Gvtsch \$10,M; E. Brinkmann \$8,00; I. Jockei and W> Venkhaus L \$5,00; C. Harsch, P. illordeck, D. Meyer L \$3.00; F. Schmidt, W. Liihrmann, G. Beck, G. Hammer, C. Ortmann, Past. Wichmann, R. Schindeldeckcr, st. Horst, Droge, W. Sieck, H. Beckmanrr, E.

W. L. Bloss, Miss Zwick ü \$2.00; H. Schmidt, A. Hosäus, C. Boigt, C. Beck, Alt- hof, I. Zahn, Kammann, Vogeding, Barthel, C. Bracher, Horstmann, Vinnp. Hr Lkees, C. Nees, A. Schmidt, Niemann, Lecker, (O. Scidcn- fadcn, Rcichel, Lorh, Kleinmann, F. Wichmann, Friedrich Bcrnreuther, Scnkvcü^cltbbster, Grott- Hans, Fischer, C. Hoffmcyer, teacher Wctcll ü \$1.00; H. Maag, H. Schulze, Löscher. Ho-, grase ä 50 cts, C. Lnttcö 25 cts. - 95,25 E. Roschke.

Received

a. for the vcrrw. S chull cbrer H cid: From Mr. Pastor Eirich in Ehester, Ill>..... - - ... \$0.59 "" Teacher b". for the Wittwe Häckel: by Mr. Pastor Eirich in Ehester, Ill 0.50 . "" Teacher E. Roschkc.

New Sending books.

Hirschberger Bibles-..... \$3,75 Bibles with Apocrypha, Dr. Hopfsche Issue: 1st grvß format, vellum paper, in gilt edges and double lining; splendid binding. - - 3,00 2. large size, vellum paper, in gilt edges and pressed cover ... 2,25 3. large format, vellum paper, well bound 1.50 " printing paper, in gilt edges . " s. w. 2.00 5. Large size, printing paper, well bound IM 6. small format, V el i np api er,,st "st like ack. 1. 2M 7. small size, printing paper well bound 0,60 New Testaments, large octavo well bound- - 0,30 Müller, Dr. Peinlich. Evange 1 ischer Herzenspiegel, Evangelien-"nd Epistelpredigten durchö ganze Jahr. unvrändrcter Abdruck. Large quarto, well bound 2,75 Dr. M. Luther's Home Mail, New Yorker. Output 1.5t) Spener, vi-. Phil. Jac. Explanation of Christian Doctrine according to the order of the little Catechism vr. M. Luther, hardcover- 0,60

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Otto Gruft.

St. Louis, July 29, 1856.

Changed Addreffe.

lievâ. Huliü, Iluir Orssic 1^°. O., Venton Oo., No.

St. Louis, Mo.,

Dcuckcerri of the Lutheran Synod of Missouri, Ohio, et al. St.